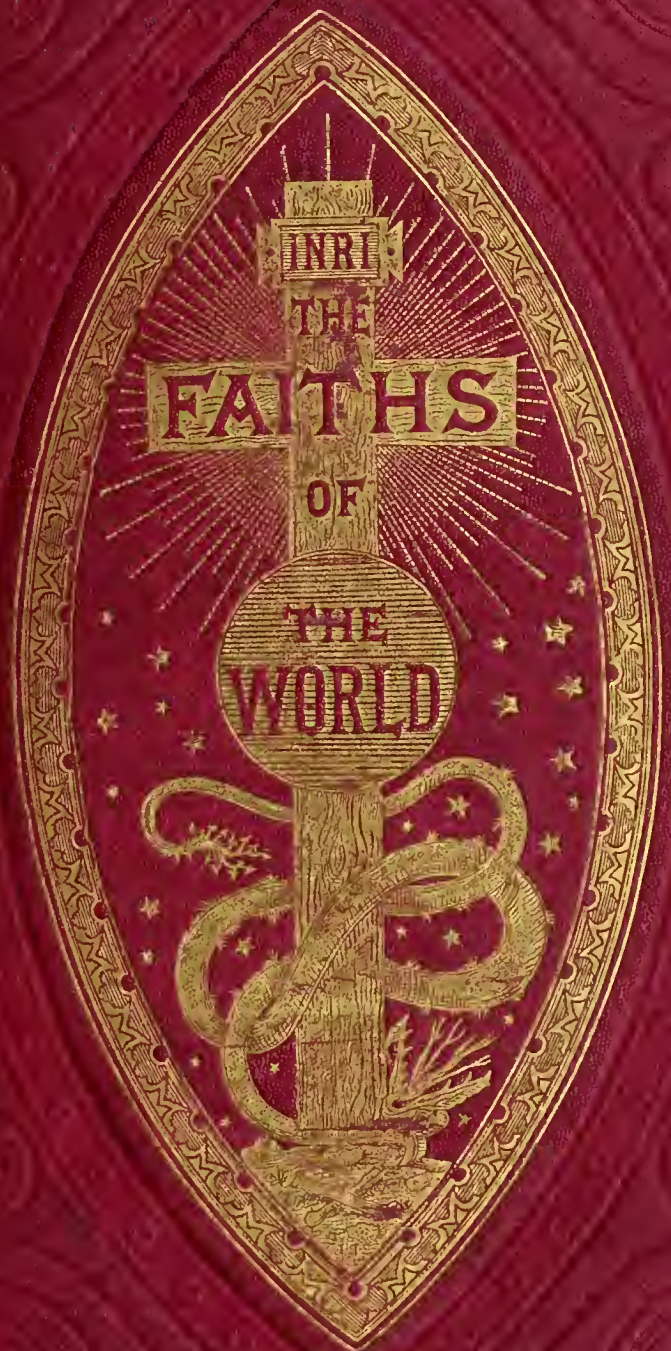
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INFANTICIDE IN THE TEMPLE OF GANESA,
BENARES. (INDIA.)

LLANLADDIAD YN NHEML GANESA BENARES. (INDIA)

be the angel of death, which separates the souls of men from their bodies. The Persians likewise give the name of Asuman to heaven.

ASURS, an order of beings in the system of the Budhist religion, who have been compared to the Titans and giants of the Greeks, as in stature they are immensely greater than any other order of beings.

ASWATHA, the mundane tree of the Hindus, according to whose mythology the universe is portrayed under the form of a tree, the position of which is reversed, the branches extending downwards, and the root upwards. Its branches are called the limbs or organs—the constituent parts of the visible or sensual world; and its leaves denote the Vedas, which again are the symbols of the universe in its intellectual character. This tree corresponds to the YGGDRASILL (which see), or sacred ash-tree of the ancient Scandinavians, or the GOGARD (which see), or tree of life of the ancient Persians, both of which were myths of a very recondite character.

ASYLUM (Gr. *a*, not, and *sulao*, to draw). In the states of Greece in ancient times, slaves, debtors, and criminals enjoyed the privilege of fleeing for refuge to the temples, altars, sacred groves, and statues of the gods. All sacred places, however, were not recognised by the law as affording an asylum and protection; some temples or altars only being legally privileged in this respect. The temple of Theseus in Athens was the most noted for possessing the *jus asyli*, or right of affording protection, and was specially intended for slaves who considered themselves injured by their masters. Several other places in Athens, as for instance, the altar of *Zeus agoraios*, and the altars of the twelve gods, were also resorted to in quest of an asylum. Such privileged places were also to be found in different parts of Greece. All sacred places, indeed, whether legally recognised or not, were considered as affording protection to a certain extent, but if not acknowledged by law, the individual who had taken refuge there might be compelled to leave the place of refuge by the use of any means except personal violence. In such cases fire was sometimes used. In course of time the privilege of slaves and criminals in the use of sacred places as asylums began to be much abused, and it was found necessary in the reign of Tiberius to restrict the privilege to a few cities. Livy speaks of the right of asylum as only recognised among the Greeks, and it is no doubt true, that for a long period, both during the republic and in the time of the emperors, the *jus asyli* is not mentioned in Roman law. Even after it was introduced among the Romans, it was almost entirely confined to slaves.

The privilege of asylum was known among the ancient Hebrews, for whom six cities of refuge were by Divine command set apart, three on each side of the Jordan. The design of this appointment was to afford protection to those who accidentally or unintentionally had slain a man. In addition to these cities of refuge, the temple, and especially the altar of burnt-offering, possessed the privilege of an asylum.

Christian churches became sanctuaries or places of asylum in the time of Constantine, in the beginning of the fourth century, though no law seems to have been issued on the subject before the days of Theodosius, who passed a law A. D. 392, regulating some points relating to it. This right of asylum was formally confirmed by Theodosius II. A. D. 431. The privilege was limited at first to the altar and internal part of the church, but afterwards it was extended to the nave, then to the outer buildings or precincts of the church, particularly to the baptisteries; and even in after ages, as corruption advanced, the graves and sepulchres of the dead were resorted to for protection, not to speak of the statues of the emperors, crosses, schools, and monasteries. The original intention of the institution of the right of asylum was not to defeat the ends of justice, but to afford a refuge for the innocent, the injured and oppressed; or in doubtful cases, to grant protection until an equitable hearing could be obtained, for which purpose the privilege of the asylum extended to thirty days, but no longer, during which time, if poor, support was given from the revenues of the church. The right of protection, however, was not granted to all indiscriminately. Several cases were excepted by law, as being, on account of the aggravation of their guilt, excluded from the asylum of the church. To this class belonged public debtors who had embezzled the funds of the state; Jews who had pretended to embrace Christianity with no other view than to avoid paying their lawful debts, or to escape the punishment due to their crimes; all heretics and apostates; slaves who had fled from their masters, and finally robbers, murderers, conspirators, and those guilty of crimes of the deepest dye. These varied cases of exemption from the *jus asyli* are found in the Theodosian Code. Certain conditions also were laid down, on the fulfilment of which alone the protection of the church could be enjoyed. These were, 1. That they should take refuge in the church quite unarmed. 2. Without noise or clamour of any kind. 3. That they should not eat or lodge in the church, but in some building outside.

In modern times, particularly in Roman Catholic countries, the privilege of sanctuary or asylum in the churches has been often perverted in the most disgraceful manner to shelter criminals of all kinds, and thus weaken the hands of the civil magistrate. The Canon law of Gratian, and the decretals of the Popes, grant protection to all criminals except housebreakers, highwaymen, and those who commit enormous crimes in the church itself when seeking an asylum in it. Pope Boniface V. passed a decree sanctioning the use of churches as places of asylum, and ordaining that no person who had taken refuge in a church should be delivered up. Since the sixteenth century the right of asylum has been gradually abolished. In some

Roman Catholic countries it still exists. Among the recent ecclesiastical reforms which the King of Sardinia has introduced into Piedmont, has been the extirpation of this much abused privilege of asylum.

ASYNIER, the goddesses in Scandinavian mythology, who were twelve in number.

ATA-ENTSIK, a goddess among the Iroquois Indians. She was the Moon, and regarded as the cause of evil.

ATAHACON, the name of the Supreme Being among the aboriginal inhabitants of Canada. Others call him *Michabon*, but the most general designation is the *Great Hare*.

ATALANTE. It is usually considered that in ancient mythology there are two personages bearing this name, one belonging to Arcadia, and the other to Bœotia. Various writers, however, regard them as identical. This fabulous female is said to have been suckled in the wilderness, and when she had arrived at mature age, she slew the centaurs by whom she was pursued. Her beauty attracted many suitors, but she refused to give her hand to any except the one who should excel her in the foot-race. Meilanion, one of the competitors for the fair prize, won her by a stratagem. He dropped on the race-course three golden apples, which he had received from Aphrodite, and these so attracted Atalanta, that she stopped to pick them up, and admire them; thus she lost the race, and was compelled to marry the successful lover, who along with herself, as the ancient fable goes, were metamorphosed into lions, and yoked to the chariot of Cybele. This seems a myth of Eve.

ATA-SIL, a name given to the first eight of the ten obligations or *sila* precepts, which are binding upon priests in the Budhist religion. The ten obligations forbid 1. The taking of life. 2. The taking of that which is not given. 3. Sexual intercourse. 4. The saying of that which is not true. 5. The use of intoxicating drinks. 6. The eating of solid food after mid-day. 7. Attendance upon dancing, singing, music, and masks. 8. The adorning of the body with flowers, and the use of perfumes and unguents. 9. The use of seats or couches above the prescribed height. 10. The receiving of gold or silver. The *ata-sil* or first eight are repeated on póya days or festivals. When taken by a laic, they involve the necessity of living apart from his family. These obligations are usually taken in presence of a priest, but they are sometimes received without the intervention of any priest. The Budhists consider that there is greater benefit from keeping the *ata-sil* during a short period, than there would be from the possession of the whole systems of worlds filled with treasures. See BUDHISTS.

ATE, the goddess of mischief among the ancient Greeks, who urged men to the pursuit of a course of wayward, inconsiderate, and improper conduct. If we may credit Homer, she was the daughter of Zeus, who banished her from the abodes of the gods in punishment for having involved him in a rash oath at the birth of Heracles.

ATERGATIS, an ancient Syrian goddess, worshipped at Ascalon, and supposed to be the same as *Venus* or the *Dea Syria*. The upper part of her image represented a woman, the lower part a fish. Vossius derives the name of this goddess from the Hebrew words *addir*, great, and *dag*, a fish. Macrobius regards her as a symbol of the earth, which is productive and fruitful, like the female and the fish. A temple to the worship of Atergatis, probably at Ashtaroth-Karnaim, is referred to in 2 Mac. xii. 26. Lucian, followed by Diodorus Siculus, considers this female deity as identical with Derceto, who was worshipped at Ascalon in Phœnicia under the same compound representation of a woman and a fish. It is evident also on similar grounds, that there must have been some relation between Atergatis and the Dagon of the Old Testament, which was a deity of the Philistines, of whose country Ascalon was one of the five lordships. Pliny says that Atergatis was worshipped in the town called Bombyce or Hierapolis, and this statement is confirmed by Strabo, from whom possibly his information was derived.

ATHANASIUS, the distinguished leader of the orthodox party in the Arian controversy which agitated the Christian church in the fourth century. He was a native of Alexandria, but it is doubtful in what year he was born, though it is supposed to have been towards the end of the third century, probably about A. D. 296. At at early period of life he gave evidence of high talent, and Alexander, primate of Egypt, in whose family he was brought up, directed his education towards the Christian ministry. Much of his time was spent in the study of the Sacred volume, with which he acquired an intimate and minute acquaintance beyond his cotemporaries generally. His extensive theological knowledge, as well as his fervent piety and zeal, recommended him early to the notice of the Christians of his native city, and the high estimation in which he was held, appears from the fact that while yet a young man he was chosen a deacon of the church, and was commissioned to attend the famous council of Nice, A. D. 325, where he distinguished himself by the ability and acuteness with which he confuted the Arians, and defended the orthodox doctrine of the identity of essence in the Father and the Son. He may justly be considered indeed as the champion of the Anti-Arian party, not only in the Nicene council, but throughout nearly half a century, contributing mainly by his efforts to establish the triumph of the Homoousion doctrine in the Eastern church. The subject in debate was, in his view, not a mere point of abstract speculation, but an essentially vital dogma of the Christian faith. He contended for it therefore with the utmost earnestness and unwearied perseverance.

The fame of Athanasius as an able and orthodox divine was now established, and Alexander having

died A. D. 326, the see of Alexandria was immediately conferred upon the successful opponent of Arius at the council of Nice. His promotion was sanctioned by the unanimous and cordial approval of the Christian people; and the responsible duties of his high office he discharged in an exemplary manner. In the course of a few years, however, trials of no ordinary kind began to surround his path. Shortly after the condemnation of the doctrines of Arius by the council of Nice, the arch-heretic himself was banished by Constantine, but having made professions of submitting to the Catholic faith, he was recalled by the Emperor. Athanasius was now urged and entreated by the friends of Arius to receive him again into the communion of the church, but all applications of this kind were unavailing. The Emperor at length issued a command to Athanasius, not only to receive Arius, but all his friends also who wished to resume their connection with the church. The imperial mandate was accompanied with threats of instant deposition and banishment in case of disobedience. The archbishop respectfully, but firmly declined to admit into the church the teachers of false doctrines; at the same time explaining in a letter to the Emperor the grounds of his conscientious refusal. Constantine was so far satisfied that he made no attempts to put his threats in execution, although it is not improbable that he may have formed an unfavourable impression of the faithful orthodox divine.

The enemies of Athanasius, particularly those of the Meletian sect in Alexandria, were bitterly opposed to him, and they lost no opportunity of raising reports to his disadvantage. Amid all such malicious efforts to injure his reputation, the good man was unmoved. Disappointed and angry, they laid formal complaints against him before the Emperor. The most weighty charge was, that he had favoured and actually forwarded the schemes of an individual in Egypt, who had planned a conspiracy against the imperial government. Such an accusation could not be lightly passed over, and accordingly Constantine ordered Athanasius, A. D. 332, to appear personally before him at Psammathia, a suburb of Nicomedia, where the Emperor was then residing. The archbishop attended, and so successfully defended himself against all the charges preferred against him, that he was triumphantly acquitted. His enemies, however, were not long in fabricating other grounds of accusation. The Emperor, therefore, desirous of restoring peace to the church in Alexandria, appointed a synod to be held A. D. 335, under the presidency of Eusebius of Cæsarea, with full powers to investigate the charges laid against Athanasius. From the representations made to him, the Emperor prevented the meeting of this synod, and ordered another to assemble at Tyre in the same year. Athanasius appeared accordingly before this tribunal, and succeeded in refuting a part of the charges preferred by his enemies. With regard to the rest, a commission was appointed to proceed to Egypt and investigate matters on the spot. From the partial manner in which the members of this commission were selected, Athanasius saw clearly that justice was not to be expected at the hands of a body so constituted, and therefore, he appealed directly to the Emperor himself, and set out for Constantinople. Constantine at first refused to give him a hearing, but at length he was prevailed upon to review the proceedings of the synod at Tyre. The enemies of Athanasius followed him to the imperial residence, and so wrought upon the mind of the Emperor, that he banished the maligned archbishop to Gaul.

Thus was the orthodox prelate driven into exile, not, in all probability, from a conviction of his guilt, for Constantine declined to fill up the vacant see, but to restore quiet to the disturbed church in Egypt. Shortly after, Arius, the originator of the great heresy which bears his name, suddenly died, and in the year 336 the Emperor Constantine also died, and his son and successor Constantine II. being thoroughly anti-Arian, signalized the commencement of his reign by recalling Athanasius from exile, and replacing him in his see at Alexandria. The worthy archbishop was received on his return with the greatest enthusiasm, both by the clergy and laity. But scarcely had he resumed his duties in his former sphere, when the Arian party renewed their efforts to disturb his peace, and diminish his usefulness. So far did they proceed in their bitter hostility, as actually to convene a council at Antioch, at which they superseded Athanasius, and appointed Pistus archbishop in his place. In opposition to this council, another was assembled at Alexandria by Athanasius, at which a document was drawn up defending the conduct of the Egyptian primate, and complaining in strong language of the treatment which he had experienced at the hands of the Arians. Both parties sent delegates to Julius, bishop of Rome, who, glad to have his authority acknowledged, invited both parties by their delegates to present their cause before a synod to be assembled under his own presidency. The Oriental church declined to submit the matter in dispute to any synod called and presided over by the Roman bishop, who was evidently grasping at supreme ecclesiastical power over both the Eastern and the Western churches.

In the meantime the council assembled at Antioch, perceiving that Pistus, whom they had chosen as bishop of Alexandria instead of Athanasius, was utterly unable to establish his authority in the office to which he had been appointed, conferred the appointment upon one Gregory a Cappadocian, a man of a violent and headstrong temper. This new prelate was introduced into his office by an armed force; and all who refused to acknowledge him were regarded as rebels against the authority of the emperor. Athanasius being the favourite of the people, many of whom looked upon him as their spiritual father

refused to be concussed by the civil authorities in a matter of this kind. Scenes of disorder and confusion were the natural result of this determination on the part of the emperor to thrust upon the Egyptian Christians a bishop, to whom, on religious as well as other grounds, they were violently opposed. Athanasius escaped, in the midst of a commotion, to a place of concealment near Alexandria, from which he issued a circular letter to all the bishops, stating his case, and showing the injustice of the treatment to which he had been exposed. The bishop of Rome having invited him to resort to that city, he repaired thither, and, after residing in Rome for a year and a half, he was recognised by a synod, convened in A.D. 342, as a regular bishop, notwithstanding the deposition of the Antiochian council. This decision of the council held at Rome was announced in a circular letter addressed to the Arian clergy who had absented themselves from the council, refusing to obey the summons of the bishop of Rome.

The Western Church strove to represent all who opposed Athanasius as Arians; while they, on the other hand, were equally anxious to vindicate their character from the reproach. Many of them, indeed, since the death of Arius, had avowed semi-Arian doctrines—a set of principles holding an intermediate place between Arianism and the Nicene creed. The Western Church, however, held fast by the creed of the council of Nice, and, although no fewer than five creeds had been drawn up by the Eastern bishops in assemblies convened at Antioch in A.D. 341 and A.D. 345, not one of them was admitted to be free from an Arian element. The two emperors, Constantius and Constans, were now anxious to heal the breach which plainly existed between the Eastern and the Western Churches; and, accordingly, they summoned a council to meet at Sardica in Illyria, A.D. 347, to decide the disputed points. The Arians insisted, as a preliminary condition of their attendance, that Athanasius and all his followers should be excluded from the council. This, however, was refused, and the Arians retired from the assembly. The council then having duly considered the matter on both sides, decided in favour of Athanasius and the orthodox party, restoring the persecuted primate of Alexandria, and condemning all who opposed him as enemies to the truth. In the following year, A.D. 349, Gregory the Cappadocian, who had been thrust into the office of archbishop, was murdered at Alexandria, and thus the way was opened for the return of Athanasius, who was once more received with the utmost enthusiasm. The Arian party were now more than ever enraged, and renewed their former charges against the restored archbishop with greater urgency than ever. Constans, the friend of Athanasius, was now dead, and Constantius was won over by the Arian party. Again, therefore, in two different councils, one at Arles, A.D. 353, and another at Milar A.D. 355, was Athanasius condemned. Persecuti was directed against all who favoured him, and the primate himself was compelled to take refuge in the Egyptian deserts. From this place of retirement he addressed a consolatory letter to his sorrowing and persecuted flock, who were now subjected to more than ordinary trials, by the appointment, in the room of Athanasius, of a prelate who violently persecuted the orthodox party.

At length, A.D. 361, Constantius, the patron of the Arians, expired. Julian, commonly called the Apostate, succeeded to the throne, who, to show his utter indifference to the theological question in dispute, ordered the restoration of the bishops whom Constantius had banished. This was rendered the easier in the case of Athanasius, as George the Cappadocian had been slain in a tumult raised by the heathen population of Alexandria. Once again, therefore, was Athanasius reinstated in his office, and restored to the affections of his attached people. Opposition, however, arose from a different quarter from that whence it had formerly sprung. It was not now the Arians but the heathens of Alexandria, who resisted the efforts of Athanasius to advance the cause of Christian truth. They knew well that the emperor who now sat upon the throne was earnestly desirous to abolish Christianity throughout the whole Roman empire, and to establish heathenism in its place. They lost no time, therefore, in laying their complaints against Athanasius at the feet of Julian, who listened with a favourable ear to all their accusations, and banished the worthy prelate once more, not now, however, from Alexandria only, but from Egypt itself; and one Christian writer informs us that Julian had actually given secret orders to put an end to the life of this devoted minister of Christ. Athanasius, however, took refuge as before in the deserts, where he remained for several months, until the death of Julian enabled him to return in safety to his beloved flock in Alexandria. The new emperor, Jovian, was his friend, and held him in high esteem, notwithstanding all the attempts made by his enemies to prejudice the imperial mind against him. The life of Jovian, however, was but short; and although, for three years after the succession of Valens, Athanasius was permitted to labour in the work of the ministry in peace and comfort, in A.D. 367, by the edict of the emperor, he was again banished from Alexandria. This exile, however, was of brief duration; for in the course of a few months he was recalled by Valens himself, and permitted, without any further hindrance, to prosecute his pastoral labours, until, in A.D. 373, he was summoned from his work on earth to his rest in heaven. Thus terminated a life of usefulness and of trial, such as has fallen to the lot of few in this world. For forty-six years had he held the high and honourable office of Primate of Alexandria, and during that time he had laboured and suffered in his Master's cause, with an energy, a devotedness, and zeal which have deservedly earned for him a dis-

tinguished name in the annals of the Christian church.

ATHANASIANS, the followers of ATHANASIUS (see preceding article), who, in the fourth century, was the leader of the orthodox party against the Arians. The difference between the two parties lay in this, that the Arians held the *homoiousion*, or the likeness of essence in the Father and the Son, while the Athanasians held the *homoousion*, or the identity of essence in the Father and the Son. This latter doctrine was committed, as it were, to the patriarch of Alexandria to defend, and the persecution which he endured on account of it, extended beyond himself to all who agreed with him in opinion. Wherever the power and influence of the Arians could reach, the Athanasians were subjected to sufferings of the severest description. Four times was Paul, bishop of Constantinople, driven from his church by the intrigues of the Arians. At length he sealed his adherence to the truth by the endurance of martyrdom. His successor in the see of Constantinople was a semi-Arian, who punished the Athanasians with confiscation of their goods, banishment, brandings, torture, and death. Women and children were forcibly baptized; and when the Novatians, who held the *homoousion*, refused to communicate with him, they were seized and scourged, and the sacred elements violently thrust into their mouths. The church at Hadrianople consisted chiefly of Athanasians, and the sufferings which they underwent in consequence were great. Several of the clergy were beheaded, Lucius their bishop twice loaded with chains and sent into exile, where he died, while three other bishops of the neighbourhood were banished by an imperial edict. Throughout the whole course of the lengthened persecution which was carried on against Athanasius, his followers everywhere, but especially at Alexandria, were subjected to constant suffering; and when at last he was driven into the wilderness of the Thebaid, then inhabited by the monastic followers of Paul and Anthony, the Athanasians were also involved in the trials of their leader and champion. "Thirty of them," says Dr. Newman, in his 'Arians of the Fourth Century,' "were banished, ninety were deprived of their churches; and many of the inferior clergy suffered with them. Sickness and death were the ordinary result of such hardships as exile afforded; but direct violence in good measure superseded a lingering and uncertain vengeance. George, the representative of the Arians, led the way in a course of horrors, which he carried through all ranks and professions of the Catholic people; and the Jews and heathen of Alexandria, sympathizing in his brutality, submitted themselves to his guidance, and enabled him to extend the range of his crimes in every direction. Houses were pillaged, churches were burned, or subjected to the most loathsome profanations, and cemeteries were ransacked. On the week after Whitsuntide, George himself surprised a congregation which had refused to communicate with him. He brought out some of the consecrated virgins, and threatened them with death by burning, unless they forthwith turned Arians. On perceiving their constancy of purpose, he stripped them of their garments, and beat them so barbarously on the face, that for some time afterwards their features could not be distinguished. Of the men, forty were scourged; some died of their wounds, the rest were banished. This is one out of many notorious facts, publicly declared at the time, and uncontradicted; and which were not merely the unauthorized excesses of an uneducated Cappadocian, but recognized by the Arian body as their own, in a state paper from the Imperial Court, and perpetrated for the maintenance of the peace of the church, and of a good understanding among all who agreed in the authority of the sacred Scriptures."

The term ATHANASIANS, however, is not limited to the immediate followers of Athanasius himself, but is also applied to all who hold his doctrines, as they are embodied in what is usually termed the ATHANASIAN CREED (see next article).

ATHANASIAN CREED, a formulary or confession of faith which was for a long time supposed to have been drawn up by Athanasius in the fourth century, to vindicate himself against the calumnies of the Arians. Vossius was the first who ventured to impugn the generally received notions on the subject; alleging that the creed which bears the name of Athanasius was not the production of the bishop of Alexandria, but was originally written in Latin by a Latin author, not earlier probably than A. D. 600, and never quoted as the creed of Athanasius before it was so cited by the legates of Pope Gregory IX., in A. D. 1233. Archbishop Usher denies the correctness of this last assertion of Vossius, and maintains that it was attributed to Athanasius at a much earlier period. Quesnel, the French Jansenist, dates the origin of this creed in the fifth century, and ascribes it to Virgilius Tapsensis, an African divine. The document was acknowledged in France about A. D. 670, and received in Spain and Germany about the same period. There is evidence that it was sung in the churches in England a century earlier. In some parts of Italy it was known in A. D. 960, and was received at Rome about A. D. 930. The Greek and Oriental churches refuse to acknowledge this symbol, but in Russia, and in several other districts which belong to the Eastern Church, it is received, though never read in public.

A very learned Critical History of the Athanasian creed has been written by Dr. Waterland, in which he attempts to prove, that it must have been composed earlier than the days of Nestorius, and before the council of Ephesus A. D. 431. The author of it he imagines to have been Hilary, bishop of Arles, a distinguished prelate of the Gallican church. Among the various reasons on which Dr. Waterland founds his opinion, the only one which

has any force, is the fact which he adduces from the life of Hilary, that an Exposition of the creed had been written by that author, and, besides, he alleges that there is a great resemblance in style between the Athanasian creed and the rest of the works of the bishop of Arles. These, however, are but slender grounds on which to impute the authorship of the creed to a Gallican bishop.

The Athanasian creed is found in the Prayer-Book of the Church of England, and is not only required to be repeated, but the eighth of the Thirty-Nine Articles, which is subscribed by every minister of that church states, "The three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the Apostles' creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." The Athanasian creed is as follows: "Whosoever will be saved, before all things it is necessary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity: Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals: but one eternal. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods: but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords: but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord, so are we forbidden by the Catholick Religion to say, There be three Gods, or three Lords. The Father is made of none: neither created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other: none is greater, or less than another; But the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world; Perfect God, and perfect man: of a reasonable soul and human flesh subsisting; Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ; One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man: so God and Man is one Christ; Who suffered for our salvation: descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be. world without end. Amen."

From the whole tenor of this document, it is plain that it has been designed to oppose the Arian and Sabellian heresies, laying down the catholic or orthodox doctrine on the person of Christ. The Sabellians considered the Father, Son, and Holy Spirit as one in person. This was confounding the persons of the Godhead. The Arians considered them as differing in essence, and thus as three beings. This was dividing the substance. Against these two errors was the creed framed. The orthodox doctrine as laid down in it, is believed by all Trinitarians of the present day; but exception has sometimes been taken to the scholastic language in which the doctrines are expressed. This creed, indeed, is altogether omitted in the Service-Book of the Protestant Episcopal Church in America. The chief objections against it, however, are founded on what are called its damnatory clauses, those in which it denounces eternal damnation against those who do not believe the Catholic faith as there stated. Many divines of the Church of England coincide entirely in sentiment with Dr. Prettyman, in his 'Elements of Theology,' where he says, "We know that different persons have deduced different and even opposite doctrines from the words of Scripture, and consequently

there must be many errors among Christians; but since the gospel nowhere informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge, that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with its general principles of mildness and toleration, if it had not adopted the damnatory clauses of the Athanasian creed. Though I firmly believe, that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, that 'except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.'" In any human composition whatever, it is utterly inconsistent with that modesty and humility which ought ever to characterize the productions of Christian men, to pronounce anathemas upon those who may differ in sentiment from them, however widely. See CONFESSION, CREED.

ATHARID, the name given to Mercury, one of the planets worshipped by the ancient Arabians.

ATHEISTS (Gr. *a*, not, *theos*, God), those who deny the existence of the Divine Being. However repugnant such a bold and presumptuous negation is to the sentiments and feelings of mankind generally, atheists have existed probably in every age of the world. The existence of practical atheists, who live and act as if there were no God, is readily admitted; but it has not unfrequently been regarded as a point which may well be doubted, whether a true speculative atheist has ever existed, or could possibly exist. On this point it may be observed, that there is an explicit and openly avowed atheism, and there is also a constructive or implied atheism; the former involving a formal denial of the existence of God; the latter involving sentiments, which, if not by the author himself, at all events by others, are regarded as amounting to the denial of the Divine existence, or necessarily leading to it, though they do not formally express it. Of these two species of atheism, it is the former alone, the explicit and avowed atheism, whose existence has been doubted and even denied by many wise and good men, both in ancient and modern times. Lord Bacon, in his 'Essay on Atheism,' uses these strong words: "I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and, therefore, God never wrought miracles to convince atheism, because his ordinary works convince it." By this illustrious thinker atheism was looked upon as "joined and combined with folly and ignorance." Dr. Arnold again more recently declares, "I confess that I believe conscientious atheism not to exist;" and the French philosopher, M. Cousin, pronounces atheism to be impossible. Nay, more, some of the most eminent infidel writers, in modern times, loudly proclaim their denial of the existence of true atheism, by which, however, they evidently mean nothing more than the denial of the existence of an active principle in nature. To deny a personal, living God, has, in the view of many infidels, no title to be regarded as atheism, provided only a first cause be admitted, even though that cause should be matter itself.

From the altered aspect which the argument of infidels has in more recent times assumed, it becomes necessary that atheism, as opposed to theism, should be more strictly and specifically defined as the disbelief or denial of the existence, providence, and government of a living, personal, and holy God. Dr. James Buchanan, in his able, lucid, and conclusive work, 'Faith in God, and modern Atheism compared,' ranges the varieties of atheism under four classes. 1. The Aristotelian hypothesis, which asserts the present order of nature, or the world as now constituted, to have existed from eternity, and that it will never have an end. 2. The Epicurean hypothesis, which asserts the eternal existence of matter and motion, and attributes the origin of the world, either with Epicurus, to a fortuitous concourse of atoms, or with some modern writers, to a law of progressive development. 3. The Stoical system, which affirms the coexistence and co-eternity of God and the world, representing God as the soul of the world superior to matter, but neither anterior to it nor independent of it, and subject, as matter itself is, to the laws of necessity and fate. 4. The Pantheistic hypothesis, which denies the distinction between God and the world, and affirms that all is God, and God is all. In this view the universe is God, and God is the universe.

These four theories or schemes of atheism have, at various times, attempted to destroy the belief in a living personal God, substituting other objects in His place, and dethroning Him from the government of the universe. The origin of all the forms which atheism has ever assumed, is to be found in the depravity of the human heart. Man does not like to retain God in his knowledge. He loves darkness rather than light, because his deeds are evil, and, therefore, he says in his heart, even when he dares not utter it with his lips, There is no God. But while the ultimate cause of this, and every other species of infidelity, is to be traced to the native deceitfulness and desperate wickedness of the heart of man, there are certain proximate causes of atheism which it is impossible to overlook. On this subject Dr. Buchanan remarks, "Among the incidental occasions of atheism, we might mention a defective, because irreligious education in early life,—the influence of ungodly example and profane converse,—and the authority of a few great names in literature or science which have become associated with the cause of infidelity and among the plausible pretexts for atheism, we might mention the inconsistencies of professed believers, and especially of the clergy,—the divided state of the religious world as indicated by the multiplicity of sects,—the bitter

ness of religious controversy,—the supposed opposition of the Church to the progress of science, and the extension of civil and religious liberty,—and the gross superstitious which have been incorporated with Christianity itself in some of the oldest and most powerful states of Europe." Of all these incidental causes of atheism, the last-mentioned is undoubtedly the most powerful; and, accordingly, the boldest and most unblushing atheists have been found in those countries of Europe where papal superstition has most extensively prevailed.

Atheists, however, have never been so far agreed as to constitute themselves into a sect or denomination like other religionists. This may have partly arisen from the negative character of their belief; but still more, perhaps, from a secret conviction that their principles were scarcely possessed of sufficient consistency and coherence to assume the form of a creed. Of all the religious sects which have ever appeared in the history of the world, the strangest probably would be a sect of atheists denying the very God that made them, and professing their belief in all unbelief. This would be the most monstrous combination of negative thinkers that it is possible to conceive. In one country, and at one period, we find atheism pervading the masses. We refer to the first French Revolution, in the end of the last century. "In one country," says the eloquent Robert Hall of Leicester, "and that the centre of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex, in indiscriminate proscription and massacre, and convulsed all Europe to its centre; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones." At still greater length Dr. Sprague of America describes the state of France during the reign of atheism. "The great jubilee of atheism was the French Revolution. Then her volcanic fires, which had been silently accumulating while the world was asleep, broke forth with the fury of a long imprisoned element, and converted a whole country, for a time, into one burning field of desolation. It was just when France decreed that she was without a God, and that she would have none; when she inscribed upon her tomb-stones and upon the gates of her sepulchres, 'Death an eternal sleep;' when she caused atheism to ride in triumph in all her high places, and hunted Christianity into the caves and dens of the earth;—it was just then that her blood flowed like a river, and the guillotine rested not from its work day nor night. I need not tell you how suspicion took the place of confidence; how every thing that is kindly and generous in the human heart withered away, and every thing that is selfish, and base, and cruel, grew rank and flourishing; how the tenderest relations of life lost all their sacredness, and the heart's blood was often let out by the hand which was pledged to offices of friendship; how suicide multiplied its victims by thousands, as if it were on a race with the guillotine; how the last vestige of domestic happiness was blotted out, and law, and order, and civilization, were entombed, and every man trembled at the touch of his fellow-man, lest the next moment a dagger should be plunged into his bosom. It was as if the heavens were pouring down torrents of blood; as if the earth were heaving forth surges of fire; as if the atmosphere were impregnated with the elements of death, while the reign of atheism lasted. Other nations saw the smoke of the torment, as it ascended up, and trembled lest upon them also the day of vengeance was about to open."

"This," as Mr. Hall observes, "was the first attempt which has ever been witnessed on an extensive scale, to establish *the principles* of atheism, the first effort which history has recorded to disannul and extinguish the belief of all superior powers." The grand experiment, however, miserably failed. The popular mind shrunk from the hideous system, when they saw it in full operation, and the very convention which had decreed by public enactment that there is no God, was compelled, with equal formality, to recognise his existence. Thus brief, though fraught with fearful calamities, was the reign of atheism in France, at an era of wild revolutionary frenzy.

Atheism being strictly a negative system, its adherents wisely limit themselves to bold assertion instead of argument. From the very nature of the case, it is impossible that they can clearly and conclusively establish their position, that there is no God. On this point, the reasoning of John Foster is irresistible. "The wonder turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of divinity while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a deity by which even *he* would be overpowered If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot, with certainty, assign the

cause of all that exists, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another deity by being one himself, he cannot know that the Being whose existence he rejects, does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly." This apparently irrefragable argument, the Secularists, as they call themselves, of our day, endeavour most ingeniously to obviate and do away with, by taking up quite a different position from that which has been hitherto assumed by the atheists of other times. They no longer dogmatically assert that there is no God, admitting with Foster, that this would be to lay claim to infinite knowledge; but they content themselves with the assertion, that the evidence alleged for the existence of a Supreme Being independent of Nature is insufficient. "The atheist," say they, "does not labour to demonstrate that there is no God; but he labours to demonstrate that there is no adequate proof of there being one. He does not positively affirm that God is not; but he affirms the lack of evidence for the position that God is. Judging from the tendency and effect of his arguments, an atheist does not appear positively to refuse that a God may be; but he insists that He has not discovered himself, whether by the utterance of His voice in audible revelation, or by the impress of His hand upon visible nature. His verdict on the doctrine of a God is only that it is not proven; it is not that it is disproven. He is but an atheist: he is not an antitheist." This is precisely the attitude, in regard to the question of the Divine existence, which has been assumed by the modern Secularists, as represented by Mr. Holyoake, the ablest and most acute writer belonging to the party. With apparent modesty, this author refuses to go the length of asserting that there is not, or even that there may not be a God, but he simply declares that no valid evidence has yet been adduced to prove that God exists. With strange inconsistency, however, Mr. Holyoake elsewhere dogmatically affirms, "Most decidedly I believe that the present order of nature is insufficient to prove the existence of an intelligent Creator;" and again, "no imaginable order, no contrivance, however mechanical, precise, or clear, would be sufficient to prove it." The author of such statements as these is plainly attempting to foreclose all argument for the existence of a God as impossible. Such presumption is not to be reasoned with, but to be pitied. Evidence may be adduced of the strongest and the most resistless character, but no imaginable extent of it will convince this unbeliever. The fearful, overwhelming responsibility of such a man's position it is impossible fully to conceive. "Man is not to blame," says Dr. Chalmers in his 'Natural Theology,' "if an atheist, because of the want of proof. But he is to blame, if an atheist, because he has shut his eyes. He is not to blame that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence have not been seen, because he turned away his attention from it. That the question of a God may lie unresolved in his mind, all he has to do is to refuse a hearing to the question. He may abide without the conviction of a God if he so choose. But this his choice is matter of condemnation. To resist God after that he is known, is criminality towards him; but to be satisfied that he should remain unknown, is like criminality towards him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is thus that, even in the ignorance of God, there may be a responsibility towards God. The Discerner of the heart sees, whether, for the blessings innumerable wherewith he has strewed the path of every man, he be treated, like the unknown benefactor who was diligently sought, or like the unknown benefactor who was never cared for. In respect, at least of desire after God, the same distinction of character may be observed between one man and another—whether God be wrapt in mystery, or stand forth in full development to our world. Even though a mantle of deepest obscurity lay over the question of his existence, this would not efface the distinction, between the piety on the one hand which laboured and aspired after him, and the impiety upon the other, which never missed the evidence that it did not care for, and so grovelled in the midst of its own sensuality and selfishness. The eye of a heavenly witness is upon all these varieties; and thus, whether it be darkness or whether it be dislike which hath caused a people to be ignorant of God, there is with him a clear principle of judgment, that he can extend even to the outfields of atheism."

Mr. Holyoake boldly alleges that it is impossible satisfactorily to prove that God is, but happily we are so constituted, that it is impossible satisfactorily to prove that God is not. There is an intellectual instinct or first principle in the mind of every man, which compels him to recognise a Great First Cause from which all things had their origin. This is one of the primary beliefs of man. But, as Dr. Godwin asks in his 'Lectures on the Atheistic Controversy,' "What has atheism to teach but mere negations?—that there is no First Cause, no Creator, no intention in all the beautiful and beneficial arrangements of nature: that there is no such thing as mind or spirit in the universe; no God, no angel, no hereafter for man, no future judgment, no heaven or hell, no rewards for virtue or punishments for vice beyond this life. Its object is, in fact, to teach men to disbelieve what all ages have believed."

There are two modes of conducting the argument for the Divine existence, in opposition to the

atheists—the *a priori* and the *a posteriori*—the one demonstrating that God necessarily must be, and the other proving that God is. The consideration of the nature and force of these two species of argument for the being of a God, belongs more properly to the article THEISTS (which see). The Scriptures never argue the subject of the existence of the Divine Being, but uniformly take it for granted. Thus, in the opening verse of the Bible we are told, "In the beginning God created the heavens and the earth," a statement which assumes that God is, and simply announces him as the Creator of the universe. And when the atheist is noticed in the Sacred Volume, his creed is stamped with the character of consummate folly, and declared to have its origin in the heart rather than the head. "The fool hath said in his heart, there is no God." His moral discernment is perverted by sin, and therefore he shuts his eyes upon the light, and surrenders himself to a state of utter and irremediable darkness.

ATHENA, one of the principal deities of the ancient Greeks. She is said to have sprung from the head of Zeus in full armour. Herodotus makes her only the adopted daughter of Zeus, following the Libyan tradition as to her being born of Poseidon and Tritonis. Various districts of Greece claimed to be her birthplace. In her character, as she is represented by the ancient writers, there is a combination of power and wisdom. She presided over states and their political arrangements. She was the goddess, also, of agriculture, and the inventor of various agricultural implements, particularly the plough and the rake; besides instructing the people in several agricultural processes. Athena is also said to have invented several musical instruments, as the flute and the trumpet; and various useful arts, more especially those which are adapted to females. In short, she was the goddess of all wisdom, and knowledge, and skill. The Athenians regarded her as the patron of their state, and to her they believed themselves indebted for their celebrated council called AREIOPAGUS (which see). Both the internal arrangements and the outward defence of the state were under her protection and influence. To her, heroes owe their safety in battle. In the Trojan war she took part with the Greeks.

Athena was worshipped throughout all Greece. In Attica she was viewed as the national goddess both of the city and the country. The animals offered in sacrifice to her were usually bulls, rams, and cows. Among trees, the olive was sacred to her; and among living creatures, the owl, the cock, and the serpent. Among the Romans *Athena* was called *Minerva*.

ATHENÆA, a festival held in honour of *Athena* see previous article) among the ancient Greeks. See PANATHENÆA.

ATHINGANIANS (Gr. *a*, not, *thingo*, to touch), a Christian sect identified in the Byzantine historians with the PAULICIANS (which see). The name is probably derived from the idea imputed to them, of imitating the Gnostics or Manicheans, in regarding many things as unclean, and therefore not touching them. This sect had its principal seat in the city of Amorion, in Upper Phrygia, where many Jews resided; and, accordingly, Neander traces its origin to a mixture of Judaism and Christianity—an opinion which is so far sanctioned by the practice of the sect in mixing baptism with the observance of all the rites of Judaism except circumcision. It is quite possible that some remains of the older Judaizing Christians, against whom the apostle Paul warns the Colossians (ii. 21), may have continued in Phrygia down to the tenth century, when the Byzantine historians speak of them as existing. This sect had the merit of refusing to take any part in the abuses of the times, especially in image-worship, and in veneration of the cross, and of the hierarchy of the reigning party.

ATHIOCIANS, a Christian sect which arose in the third century, who maintained the mortality of the soul. They are probably the same with the ARABICI or ARABIANS (which see).

ATHOR, or ATHYR, an ancient Egyptian goddess, regarded by the great Etymologicon as the Venus of the Egyptians, in whose honour, Strabo tells us, a sacred cow was fed at Momemphis. Athyri is mentioned by Plutarch among the different names of Isis.

ATHOS MOUNT (MONKS OF). This mountain in Greece is situated in Chalcidia, and, from the number of monasteries which have been built upon its sides, as well as from its being a frequent resort of devout pilgrims, it long ago received the name of the Holy mountain, which it retains to this day. Before the Greek revolution, there were about five thousand Greek monks or CALOYERS (which see) resident on this mountain. They lead a life of celibacy, and are generally of the order of St. Basil. The number of monasteries amounts to somewhere about twenty, but several of them are in ruins, and only three or four are maintained in splendour. All the monasteries on Mount Athos derive their support from estates which belong to them in Macedonia, Thessaly, and other parts of Greece, and are superintended by persons connected with the order. The whole of these superintendents, amounting in number to 1,200, were suddenly seized by the Turks in 1822, and, without any apparent reason, cruelly put to death. The great mass of the Greek monks of Mount Athos are quite illiterate, being only required to make the sign of the cross, and to perform readily the *Metanoiai*, that is, their prostrations after the recital of some particular psalms, with the *Gloria Patri* at the end of them. Some of these monks are required to repeat their *Metanoiai* three hundred times every twenty-four hours, unless indisposed, and, in this case, a priest must discharge the duty instead of them. The Caloyers of Mount Athos have a steel collar with a cross appended to it of about seven or

eight pounds weight. This collar, which is used on the admission of a new monk into their order, is alleged to have belonged to St. Athanasius, who lived in the ninth century, and who procured the foundation of one of their principal convents called *Lauron*. The cell of this saint, and the white marble stone on which he was wont to say his prayers, are pointed out as curiosities, the stone having a cavity in it of about four or five inches deep, occasioned, it is said, by the saint kneeling so frequently upon it. The residence of monks upon the Holy mountain must have been of great antiquity; it is supposed that it was probably selected as a seat for monasteries about the reign of Constantine the Great, in the fourth century.

ATHOUAF, a name given by the Mohammedans to the procession made by pilgrims seven times round the Kaaba or black stone, in the Beitullah or temple of Mecca, during the fast of RAMADHAN. See FASTS.

ATHOUS, a surname of Zeus, derived from Mount Athos, on which he had a temple dedicated to his worship.

ATLAS, a deity among the ancient Greeks, alleged by Hesiod to be a son of Japetus and Clymene. He is spoken of in Homer's Odyssey as bearing up the pillars both of earth and heaven; which has by some writers been supposed to be a figurative representation, denoting that Atlas was skilled in astronomy, and first taught that the earth was in the form of a globe. He is generally supposed to have been in the north-western part of Africa; hence there is still a range of mountains in that region which bears his name.

ATOCHA (OUR LADY OF), a name given to the Virgin Mary, under which she has a chapel dedicated to her at Madrid. She is said to perform as many miracles there as at any other of her chapels. She is represented in the dress of a widow, with a chaplet in her hands, and on festival days she is crowned with the sun, and decked out with the finest garments, adorned with the richest jewels. The chapel is lighted up, according to accounts, with a hundred gold and silver lamps.

ATOMISTS, a sect of philosophers in ancient Greece, who have not without good cause been ranked as atheists. The originator of the system seems to have been Leucippus; it was carried out, however, to a more complete systematic form by Democritus. The fundamental principle of the system was the eternal existence of matter in the form of an infinite number of atoms existing in infinite space. Anaxagoras, and the earlier school of Atomists, had taught also the eternity of matter in the form of atoms, but for the construction of worlds they considered a controlling power to be necessary, which was Mind or Intelligence. In the hands of Democritus, however, followed by Epicurus, Mind disappears, and Matter alone is considered as really existing. It is by indefinite combinations of atoms that the different forms of objects are brought about. Even our own perception of outward objects, which we generally regard as strictly mental in its character, is explained by this system on a strangely materialistic hypothesis. All things are said to be constantly throwing off images of themselves, which after assimilating to themselves the surrounding air, enter the soul by the pores of the sensitive organ. The eye, for example, to use the illustration of Mr. Lewes, is composed of aqueous humours; and water sees. But how does water see? It is diaphanous, and receives the image of whatever is presented to it. The very soul itself, according to Democritus, was composed of the finest fire-atoms, and all its knowledge was derived from actual corporeal contact through the impressions made by external objects upon the outward senses. All knowledge was in his view *phenomenal*, to employ the language of Kant, and hence he regarded all human knowledge as uncertain, being not absolutely, but only relatively true. All nature, on the Atomic hypothesis, consists of a *plenum* and a *vacuum;* the plenum consisting of elementary particles, the infinite number of which are homogeneous in quality, but heterogeneous in form. As like attracts like, these particles combining together form real things and beings. Thus all idea of a Divine Creator is superseded. The Atomic philosophers of antiquity are to be carefully distinguished from the Atomic philosophers of our day, who teach the law of definite proportions, and thus, instead of giving countenance to the atheistic doctrine, adduce an additional and very powerful argument for the existence of a God, drawn from the laws and collocations of matter.

ATONEMENT CONTROVERSY. It has been the belief of the Christian world from the earliest ages, that the death of Christ was propitiatory in its character, or in other words, was designed to be, and actually was, an atonement for sin, a sacrifice offered up to satisfy Divine justice, and reconcile sinners to God. In this view, all the great denominations into which the Christian world has been divided are agreed. We refer to the Eastern and Western Churches, Romanists and Protestants, Calvinists and Arminians. This generally received doctrine, however, has been disputed by the Socinians, who deny the divinity of Christ, and, therefore, endeavour to fritter away the doctrine of atonement. Their belief on this latter point may be thus summarily described. "The great object of the mission and death of Christ, was to give the fullest proof of a state of retribution, in order to supply the strongest motives to virtue; and the making an express regard to the doctrine of a resurrection to immortal life, the principal sanction of the laws of virtue, is an advantage peculiar to Christianity. By this advantage the gospel reforms the world, and the remission of sin is consequent on reformation. For although there are some texts in which the pardon of sin seems to be represented as dispensed in consideration of the suf

ferings, the merits, the resurrection, the life or the obedience of Christ, we cannot but conclude, upon a careful examination, that all those views of it are partial representations, and that, according to the plain general tenor of Scripture, the pardon of sin is in reality always dispensed by the free mercy of God, upon account of man's personal virtue, a penitent upright heart, and a reformed exemplary life, without regard to the sufferings or merit of any being whatever." By such a melancholy perversion of the whole Christian scheme, the Socinians contrive to get quit of the propitiatory character of Christ's death, making it nothing more than an attestation of the truth of His doctrine, and that He might obtain the power of imparting the forgiveness of sins.

Between the Socinian and the catholic view of the atonement, there lies what has been called the Middle scheme, which agrees with the Socinian in rejecting the atonement, but at the same time admits the orthodox or catholic view, so far as to maintain that it hath pleased God to promise forgiveness through the mediation of Christ. This opinion is held by a party, who do not consider Christ as the eternal and consubstantial Son of God, but as the first and most glorious of created beings, by whom the world was made. Accordingly, they rest the mediation of Christ not upon an atonement, but upon His intercession. The same objection, it is obvious, lies against this theory, as against the Socinian, that it does not satisfactorily account for the sufferings of an innocent person. Why did Jesus Christ, though free according to both theories from all guilt, whether personal or imputed, endure such sufferings as we know he underwent by Divine appointment? This is of itself a testing question, which shows the utter insufficiency both of the Socinian and the middle scheme. The truth is, that among all nations, and in all ages, the idea of atonement has prevailed, as is clearly manifest from the extent to which sacrifices have been offered, with the express object of propitiating the Divine Being; and these consisting not of irrational animals merely, but in many instances of human beings. And what principle is more indelibly impressed on every page of the Old Testament than that, "without shedding of blood there is no remission of sins." In the plainest language, besides, the Scriptures assert the death of Christ to have been an atonement for sins. Thus it is said in words which one would think it is impossible to misunderstand or mistake, Eph. v. 2, "He gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour;" 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;" Rom. v. 10, "By his death we are reconciled to God;" Rev. v. 9, "He has redeemed us to God by His blood." These explicit statements, even the Socinian himself cannot deny, and he is driven to the strange expedient of asserting that Christ was only a metaphorical priest, and that his sacrifice was a metaphorica sacrifice, and consequently his redemption which he hath purchased for his people must be only a metaphorical redemption, that is, no redemption at all.

The Swedenborgians regard Christ's sufferings as having been endured on his own account, not on ours; and accordingly they refuse to admit the doctrine of the imputation of His righteousness. The modern Universalists affirm that the word atonement in Scripture language simply denotes reconciliation, and that Christ died merely to convince mankind of the immutability of God's universal saving love. It is painful to observe the loose views which have been promulgated by various theological writers on the subject for a century past. Thus Dr. Taylor of Norwich, in his writings, alleges, "By the blood of Christ, God discharges us from guilt, because the blood of Christ is the most powerful means of freeing us from the pollution and the power of sin." The propitiatory view of the atonement is thus entirely lost sight of, and its whole efficacy in the salvation of the soul is reduced to a mere moral influence. And to make it the more obvious that such is his opinion of the *modus operandi* of the atonement, he tells us in plain language, that by "the blood of Christ" is meant "his perfect obedience and goodness." Dr. Priestley went so far as to deny that the doctrine of atonement formed a part of the Christian scheme. A class of writers again, among whom are to be ranked Drs. Price, Whitby, and Macknight, while they admit the reality of the atonement, deny that it had any efficacy in itself to satisfy the demands of Divine justice, but derives all its effect from the Divine appointment. According to this hypothesis, God might have saved sinners if He had so pleased without an atonement, and there is no necessary connection between the death of Christ and the pardon of the sinner. Thus the bearing of Christ's divinity upon his sacrifice is entirely lost sight of. This theory "imports," to use the language of Dr. Dick in his 'Lectures on Theology,' "that the mission of Christ was gratuitous in every sense; that without any sufficient reason he was subjected to sorrow and death; that there has been a theatrical display of the severity of Divine justice, to persuade us that it is inflexible and inexorable, while it would not have been dishonoured, although sin had been permitted to pass with impunity; and that the love of God is not so wonderful as we were wont to believe, because its greatest gift might have been withheld without at all hindering our salvation." The fact that such consequences as these flow naturally from this theory may well warrant us in rejecting it, more especially as it derives not the slightest support from the sacred writings.

The question on the subject of the atonement, which more than any other has given rise to controversy among divines, regards the extent of its efficacy, whether it reached to all men, or to those only who were given to Christ by the Father. The Pela-

gians and Arminians maintain the former view, while Calvinists as strenuously maintain the latter. Another party has arisen of late years, who allege not only that Christ died for all men, but that in consequence of his death all men are actually pardoned. The natural inference from such a doctrine is, that if all men are pardoned, then all men must be saved, but to prevent such an inference being drawn, it is alleged that no man's pardon will be of any avail to him unless he believes that he is pardoned. Such a belief, according to this theory, cannot fail to belong to every man, seeing the conclusion necessarily follows that each individual man in virtue of being a man is pardoned. To remove this obvious difficulty, it is asserted, that we shall not enjoy the benefit of the pardon unless, in addition to our faith, we are sanctified by our faith. Thus our final salvation is made to depend upon our own holiness, and not exclusively upon the atonement of the Lord Jesus Christ.

The Arminian view of the extent of the atonement is somewhat different from the theory just explained. It teaches no doubt that Christ died for all, but the ground of this is stated to be, that in consequence of the death of Christ a dispensation of grace has been established under which all men are placed; a new covenant is made with them which promises eternal life to sincere instead of perfect obedience; and such assistance is afforded to them, as if rightly improved will enable them to work out their salvation. This theory in all its parts is decidedly opposed to the Word of God. From beginning to end it is a human device to support a favourite notion. The dispensation under which men are supposed to be placed in consequence of the death of Christ, is one which substitutes sincere though imperfect, instead of perfect obedience, thus giving countenance to the absurd principle that the Divine Being can depart from the strictness and purity of his holy law, and thus belie the essential holiness of his nature. No covenant involving any such erroneous principle is to be found in the Bible.

As to the limited extent of the atonement, the language of the New Testament is explicit. Our Lord himself says, John x. 15, "I lay down my life for the sheep;" and explaining who his sheep are, he says, "My sheep hear my voice, and I know them, and they follow me; I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." It is plain then from a comparison of these passages, that Christ died for His people only, whom He terms His sheep, and for whom peculiar privileges are reserved. It is admitted on all hands, however, that there are passages in the New Testament which seem at first sight to convey the impression that Christ died for all. Thus in John i. 29, it is said, "Behold the Lamb of God which taketh away the sins of the world;" and Jesus is declared in 1 John ii. 2, to be "the propitiation for the sins of the whole world." The world, however, in these and other places, must not be understood as denoting all mankind, but the nations in general, as distinguished from the Jews Again, we find in 2 Cor. v. 15, the apparently unlimited statement that "Christ died for all," but immediately after the statement is limited by the words, "that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again;" thus showing that by the word "all" in the first clause, is meant not all mankind, but all who live through Christ. In the same way all those expressions, which are apparently unlimited and universal throughout the Bible, must be carefully interpreted in connection with other passages, which bear upon the same subject, keeping always in view the well-known and admitted rule of interpretation, that the universal statement is to be explained by the limited, and not the limited by the universal. On the two classes of texts to which we refer, Dr. Candlish makes the following remarks. "There is this general difference between the two classes of texts—those which seem to assert a general, and those which rather point to a restricted and limited, reference, in the atoning work of Christ—that while the former easily admit of a clear and consistent interpretation, such as makes them harmonize with the doctrine which, at first sight, they might be supposed to contradict, it is altogether otherwise with the latter; it can only be by a process of distortion—by their being made to suffer violence—that they can be so explained away as to become even neutral in the controversy. It is remarkable, accordingly, that the opponents of the Calvinistic view rarely, if ever, apply themselves to the task of showing what fair construction may be put, according to their theory, on the texts usually cited against them. They think it enough simply to collect an array of texts which, when uttered in single notes, give a sound similar to that of their own trumpet; and although we undertake to prove, in every instance, that the sound, even taken alone, is, at the least, a very uncertain one, and that, when combined and blended with the sounds of other notes in the same bar or cleff, the general result of the harmonized melody is such as to chime in with the strain which we think we find elsewhere—they are very slow in dealing thus with the texts quoted on the other side. But it is surely as incumbent upon them to explain how the texts on our side are to be interpreted consistently with their views, as it is on us to make a corresponding attempt in regard to the texts which they claim as theirs. This, however, it would be by no means easy to do. For setting aside all partial counsel in this inquiry, and coming to the passages referred to, not for the purpose of reconciling them with any supposed 'analogy of the faith,' but exclusively bent on looking at each in the light of its own context or connection, we can scarcely fail to perceive that the assertion of a limited or restricted atonement is by no means in

them, what that of a universal redemption would have been in the other series of passages we have considered—an excrescence upon the argument in hand, not in point or to the purpose, but intrusive and embarrassing—embarrassing, we of course mean, not to the controversialist, but to the critic, in his exegesis or exposition of the particular verses under review. On the contrary, this assertion of limitation or restriction, as being the characteristic feature of Christ's work, is at the very heart of these passages —essential to the writer's or the speaker's argument or reasoning, at the time, and, indeed, essential to what he says having any meaning at all."

But the question still recurs, Is there no sense in which it can be truly alleged that Christ died for all? or, in other words, Has the world at large reaped no advantage from the sufferings and death of the Lord Jesus? In reply to this question we would remark, that there are *common* as well as *special* benefits of the death of Christ. The *common* benefits are the establishment of a dispensation of long-suffering patience and forbearance towards an ungodly world, and the introduction of a system of means and ordinances along with the common operations of the Spirit. These belong to all mankind without exception, and the possession of them lays the world under the heaviest responsibility. The *special* benefits of the death of Christ, however, are alone of a strictly saving character, and belong to His own believing people. They are His sheep, and to them alone He gives eternal life. It is the neglect of this distinction between the *common* and *special* benefits of the death of Christ which has given rise in the minds of some theologians to confused views on the doctrine of the atonement.

Another question, in connection with the atonement, has of late years given rise to considerable difference of opinion among theological writers both in Britain and America. The question refers to the design of the atonement, whether it was general or particular. The same point was discussed between the Arminians and the Calvinists in the beginning of the seventeenth century; but the form in which the question has of late presented itself is somewhat different, the doctrine of a universal atonement being now held along with the doctrine of a particular election. The question is thus stripped of its gross Arminian aspect, and presented under the more modified form of what is termed in America Hopkinsianism. The theological lectures of Dr. Dwight, which have obtained extensive circulation on both sides of the Atlantic, have diffused very widely this plausible theory of the atonement. The ablest writer in its defence is undoubtedly the late lamented Dr. Wardlaw, who, in a work published on the subject, says, "According to this scheme the atonement was designed as a vindication, manifestation, or rather display of the righteousness of God, such as to render forgiveness and salvation consistent with the honour of that perfection of the Divine character; leaving the Supreme Ruler and Judge in the free and sovereign exercise of the mercy in which he delights, to dispense those blessings, more or less extensively, according to the good pleasure of his will." This explanation of the matter places election posterior, in point of time, to the atonement, and assigns to the latter no greater efficacy than the rendering of the salvation of his people possible. There is no connection here between the Head Christ and his members. He had no higher object in his death, according to this theory, than the removing of all hindrances in the way of the outgoing of the Divine mercy, and thus the great work of man's redemption is robbed of that beauty and consistency in which it is set before us in the Word of God.

ATONEMENT (Day of), the ten day of the seventh month, called Tisri among the Jews, or the fifth day before the Feast of Tabernacles. This was appointed by God to be a solemn yearly fast, as we find fully explained in Lev. xvi., but particularly ver. 29—34, "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a-year. And he did as the Lord commanded Moses." On this day alone throughout the whole year was the high priest permitted to enter the holy of holies, and not without due preparation under pain of death. In the Talmud the day of atonement is styled the "Great Fasting," or sometimes "The Day." The services of the day commenced with personal preparation on the part of the high-priest. Having washed himself in water, he put on the holy linen garments with the mitre. He then led into the outer sanctuary a young bullock for a sin-offering, and a ram for a burnt-offering—both of them sacrifices for himself and his household, including, as some suppose, the whole body of priests and Levites. Having thus completed his own personal preparation, the congregation brought him two kids of the goats for a sin-offering, and one ram for a sin-offering; and these were to be offered for themselves at

the door of the tabernacle. The lot was then cast upon the two goats to ascertain which of them should be sacrificed as an offering to the Lord, and which of them should be let go for a scape-goat into the wilderness. After this he took the bullock for a sin-offering, slew it on the altar, and poured out the blood. Then taking in his hands a portion of the blood and a censer with burning incense, he passed through the holy place into the holiest of all, and sprinkled the blood on the mercy-seat seven times, to purify it from the pollution which his own sins had brought upon it during the preceding year.

Quitting the most holy place, Aaron came forth and once more stood at the altar, prepared to offer for the sins of the people. Having slain the people's sacrifice, confessing their sins over it, he passed again into the holy of holies to sprinkle the blood both upon and before the mercy-seat. With strong crying and tears he makes earnest supplication in behalf of the people, spreading out their sins before God, and imploring the Divine forgiveness. During this solemn transaction the high-priest was alone in the most holy place. He then purified the courts and the altar. The ceremony which followed was of a peculiar character. The live goat was brought forward, when the high-priest advancing laid his hands upon the head of the animal, confessing the sins of the people, and laying them as it were upon the head of the goat. It now bore the sin and the curse of Israel, and this scape-goat was forthwith sent by the hands of a fit person into the wilderness, where it was left to perish unpitied and alone, as the sin-bearing substitute of guilty Israel. The work of atonement being now completed, the high-priest put off his linen garments, and left them in the sanctuary; then having washed himself he put on his usual dress. The services of the day were concluded by the offering of burnt-offerings for himself and the people at the evening sacrifice.

The following graphic description of the whole ceremonial observed on the great day of atonement is given by Mr. Bonar, in his 'Commentary on Leviticus:' "It had been a wondrous day from the very first dawn to the last streak of setting sun. At the third hour of the morning (nine o'clock) every street or way of the camp had been trodden by a people going up to peculiar service—each moving along serious and awe-struck. As many as the courts could contain enter—specially aged men and fathers of Israel; the rest stand in thousands near, or sit in groups under green bushes and on little eminences that overlook the enclosing curtains. Some are in the attitude of prayer; some are pondering the book of the law; some, like Hannah, move their lips, though no word is heard; all are ever and again glancing at the altar, and the array of the courts. Even children sit in wonder, and whisper their inquiries to their parents. The morning sacrifice is offered; the priest's bullock and ram standing by, and other victims besides. They wait in expectation of what is to follow when the smoke of the morning lamb has melted into the clouds. They see the lots cast on the two goats, the priest enter the sanctuary with his own offering, and return amid the tremblings of Israel, who all feel that *they* are concerned in his acceptance. They see one goat slain and its blood carried in. The scape-goat is then led down their trembling ranks, out of the camp; and at length Aaron re-appears to their joy. The murmur of delight now spreads along, like the pleasant ruffling of the water's surface in the breeze of summer's evenings. The silver trumpets sound—the evening lamb is offered; Israel feels the favour of their God, and return home to rest under his shadow. 'O Lord, thou wast angry with me, but thine anger is turned away, and thou comfortest me.'

"How intensely interesting to have seen this day kept in Jerusalem! The night before, you would have seen the city become silent and still, as the sun set. No lingerers in the market; no traders; no voice of business. The watchmen that go about the city sing the penitential psalms, reminding themselves of their own and the city's secret sins, seen through the darkness by an all-seeing God; and the Levites from the temple responsively sing as they walk round the courts. As the sun rises over the Mount of Olives, none are seen in the streets; no smoke rises from any dwelling; no hum of busy noise; for no work is done on a holy convocation day. The melody of joy and health ascends from the tabernacles of the righteous. But at the hour of morning sacrifice, the city pours out its thousands, who move solemnly toward the temple, or repair to the heights of Zion's towers, or the grassy slopes of Olivet, that they may witness as well as join in all the day's devotion. They see the service proceed—they see the scape-goat led away—they see the priest come out of the holy place; and at this comforting sight every head in the vast, vast multitude is bowed in solemn thankfulness, and every heart moves the lips to a burst of joy. The trumpet for the evening sacrifice sounds; Olivet re-echoes; the people on its bosom see the city and the altar, and weep for very gladness; all know it is the hour for the evening blessing. When the sun set, an angel might have said to his fellow, 'Look upon Zion, the city of solemnities! behold, Jerusalem, a quiet habitation!'"

Such was the great Fast of Expiation appointed by the law of Moses. On this day the high-priest entered four times into the holy of holies, but if he ventured to enter a fifth time, the Jewish writers assert that he died for his presumption. He had also the privilege on this day alone of pronouncing the word Jehovah, the peculiar name of God, which it was unlawful for any Jew to utter except the high-priest, and that only once in the year, when he entered the most holy place on the great day of Atonement.

Since the destruction of Jerusalem, and in conse-

quence of the impossibility of offering the usual sacrifices, the Jews still observe the day of expiation, but in a very different way from that in which it was observed by their fathers. The men take a white cock and the women a white hen. They swing them three times over the priest's head, saying, This cock, or this hen, shall be a propitiation for me. Then they kill them, confessing themselves worthy of death, and cast the entrails upon the roof of the house, that some raven or other carnivorous bird may carry both them and their sins into the wilderness. The following minute account, as observed among the modern Jews in some places, though disused in others, is given by Mr. Allen, in his work on 'Modern Judaism:'—

"Among the Jews in many countries it has been customary, on the ninth day, or vigil of the Fast, after they return from the morning service of the synagogue to their respective habitations, to perform a ceremony which is evidently designed as a substitute for their ancient sacrifices. The master of each house, with a cock in his hands, stands up in the midst of his family, and recites the 10th, 14th, 17th, and five following verses of the 107th Psalm; to which he adds part of the speech of Elihu in the 33d chapter of Job: 'If there be a messenger with him, an interpreter, one among a thousand to show unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.' Then he strikes his head with the cock three times, saying at each stroke: 'Let this cock be a commutation for me; let him be substituted in my place; let him be an atonement for me; let this cock be put to death; but let a fortunate life be vouchsafed to me and to all Israel.' Having repeated this three times, for himself, for his family, and for the strangers who are with him, he proceeds to kill the cock, which he strangles by compressing the neck with his hand, at the same time reflecting that he himself deserves to be strangled. Then he cuts the cock's throat with a knife, reflecting, during this operation, that he himself deserves to fall by the sword. In the next place, he dashes the cock on the ground, to signify that he himself deserves to be stoned. Lastly, he roasts the cock, as an acknowledgment of his own deserving to die by fire. The entrails are generally thrown upon the roof of the house. The cocks used on this occasion are, if possible, to be white; but a red one is deemed altogether unfit for the purpose. After this ceremony, they repair to the burial ground, where they recite confessions and prayers, and distribute the value of the expiatory cocks in alms to the poor. The cocks are dressed in the afternoon, and eaten before sunset."

The Fast of Atonement is more carefully observed by the modern Jews than any other part of their ritual. The first ten days of the month on which it occurs, are called "days of penitence," on which various confessions and supplications are added to the daily prayers. The Sabbath previous to the day of Atonement is called the "Sabbath of penitence." when it is customary for the Rabbi of each synagogue to deliver a discourse on the subject of repentance. Before the Fast commences, the Jews endeavour to settle all their disputes, and thus to be at peace with one another. Some purify themselves by ablutions, and others subject themselves to voluntary scourgings. From before sunset on the ninth day of the month Tisri, till after sunset on the tenth, the strictest fasting must be observed, no kind of food being eaten, and not even a drop of water being taken. The synagogue is crowded on that day by both males and females, many being present who never attend public worship throughout the whole year. The synagogue is splendidly illuminated with wax candles, which continue to burn night and day, till the Fast is concluded. The lessons, confessions, and supplications for the day occupy more than twelve hours without intermission. At the close of the service they sound the cornet to announce that the Fast is terminated. The people then leave the synagogue firmly convinced that their sins are pardoned, and wishing one another a good year. After that, they bless the new moon, and then retire to their homes to enjoy an abundant repast.

ATRIUM (Lat., *a hall*), the name given among the early Christians to the area leading from the porch to the church. At one period it was the peculiar privilege of kings and emperors to be buried in the *atrium;* and, accordingly, Chrysostom remarks that the emperor Constantius did his father Constantine a very great honour in assigning to him a burying-place in the porch of a church. This practice continued until the sixth century, when this privilege was extended to the people generally, though they were still forbidden, both by civil and ecclesiastical law, from being buried in the interior of the churches.

ATROPOS (Gr. *a*, not, *trepo*, to turn), one of the three FATES (which see), by which, according to the ancient heathen mythology, the destiny of man is determined. The *Atropos* seems to have been that fate which cannot be avoided, and is generally represented with a pair of scales, or a sun-dial, or a cutting instrument.

ATTHAKATHA, a commentary on the sacred books of the Budhists among the Singhalese, which, until recently, was regarded as of equal authority with the text. The text was orally preserved until the reign of the Singhalese monarch Wattagamani, who reigned from B. C. 104 to B. C. 76, when it was committed to writing in the island of Ceylon. The commentary was written by Budhagosha, at the ancient city of Anurádha pura in Ceylon, A.D. 420. Mr. Hardy, in his 'Eastern Monachism,' thus refers to the Atthakatha. "When Mahindo, son of the monarch Asoka, introduced the religion of Budha into Ceylon, he carried thither in his memory the whole of the commen-

taries, and translated them into Singhalese. By Budhagosha, about A.D. 420, they were again translated from Singhalese into Pali; and it is this version alone that is now in existence, the original Pali version, and the translation into Singhalese having alike perished. These commentaries are therefore more recent than the text; and from the slight opportunities I have had of ascertaining their contents, I should infer that they abound much more with details of miraculous interposition than the Pitakas which they profess to explain. It is said in the Mahawanso, cap. xxvii., that 'all the théros and áchá-riyos (preceptors) held this compilation in the same estimation as the original text.' Not long ago, this was also acknowledged by the priesthood of Ceylon; but when the manifest errors with which it abounds were brought to their notice, they retreated from this position, and now assert that it is only the express words of Budha that they receive as undoubted truth. There is a stanza to this effect, that the words of the priesthood are good; those of the rahats are better; but those of the all-knowing are the best of all. We learn from Colebrooke, that 'it is a received and well-grounded opinion of the learned in India, that no book is altogether safe from changes and interpolations until it has been commented; but when once a gloss has been published, no fabrication could afterwards succeed; because the perpetual commentary notices every passage, and in general explains every word.'" This commentary has in more recent times lost much of its importance in the estimation of the Budhist priests, and they generally prefer making direct reference to the text of the BANA (which see), or sacred books.

ATTINGIANS, a Christian sect mentioned by Dr. Hook in his 'Church Dictionary,' as having sprung up in the eighth century. They solemnized baptism, not with the words of institution, but with the words, "I am the living water;" and in the Lord's Supper they added the word "Take," to "Drink ye all of it."

ATTRIBUTES OF GOD. See GOD.

ATTRITION, an imperfect kind of contrition, which, according to the council of Trent, "arises from a consideration of the turpitude of sin, or from a fear of hell and punishment." Again, the 'Abridgment of Christian Doctrine,' a standard work among the Romanist laity, remarks further concerning attrition, "If it contain a detestation of sin, and hope of pardon, it is so far from being itself wicked, that though alone it justify not, yet it prepares the way to justification; and disposes us at least remotely towards obtaining God's grace in this sacrament." The doctrine of the Church of Rome then is, that attrition with the absolution of the priest will avail; but if the priest be not at hand to pronounce absolution over the dying sinner, the attrition of the latter is vain, and he must perish. This lowest degree of repentance however, this imperfect contrition, meets with no countenance from the Word of God. The repentance which is unto life is a sorrow for sin, not on account of its temporal or even its eternal consequences, but as dishonouring to God, leading the penitent to exclaim with David, "Against Thee, Thee only have I sinned, and done this evil in Thy sight." Every other species of repentance is unto death, and cannot be accepted in the sight of a holy God. See CONTRITION, PENANCE.

ATUA, the Great Spirit among the New Zealanders, and whom they dread. They supposed that he caused sickness by coming in the form of a lizard, entering the side, and preying on the vitals. Hence they made incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder if he refused to come out.

ATYMNIUS, a son of Zeus and Cassiopeia, who appears to have been worshipped at Cortyn in Crete.

AUDÆANS, or AUDIANS, a Christian sect which arose in the fourth century, deriving its name from Audæus or Audius, or in the Syriac from Udo, a native of Mesopotamia. He appears to have been a man of great piety and conscientiousness, and to have grieved over the worldliness which prevailed among the ecclesiastics of his time. His frequent remonstrances on this head exposed him to frequent persecution, and at length to excommunication. Thus excluded from the dominant church, he succeeded in gathering around him a party who sympathized with him in his views and feelings, and with whom he held separate meetings for spiritual edification. Finding that the new sect were rising in importance, the clergy made application to the civil power, and the Audians were visited with severe penalties, which, however, only tended to increase their numbers, and rouse popular feeling in their favour. Their ranks were now joined by several bishops and ecclesiastics of different grades, and Audius had influence enough to get himself ordained as a bishop with spiritual authority over the party. This step completed their separation from the dominant church, with whom they not only refused to hold communion, but even to join in prayer. The orthodox bishops now complained to the Emperor, who yielded so far to their representations as to banish Audius at an advanced age into Scythia. The Goths had established themselves in that remote country, and to the conversion of that people to Christianity Audius zealously directed his efforts. He built monasteries among them, ordained bishops, and succeeded in bringing not a few from paganism to the intelligent adoption of the Christian faith. The Audians are accused of having deviated in some points from sound views of the truth. Thus they were charged by their opponents, and probably not without cause, with holding the errors of the ANTHROPOMORPHITES (which see), asserting that God was possessed of a human shape, and that the expression in Gen. i. 27, "God created man in his own image," was to be interpreted literally, as implying that the body of man was framed after the shape of the

Divine Being. Another point on which the Audians differed from the dominant church was in regard to the period at which Easter was to be kept. In this matter they were Quartodecimans, holding that the Easter festival ought to be celebrated on the same day as that on which it was observed by the Jews. Thus they returned back to the ancient usage in this respect, which had been discarded by the council of Nice A. D. 325, and they accused that council of having otherwise settled the time of the Easter festival out of flattery to the Emperor Constantine, and so as to make it coincide with the day of his birth. The Audians defended their opinion on the subject by appealing to the Apostolical Constitutions. This sect, which had derived its chief influence from the persecution to which it was subjected, gradually disappeared towards the close of the fourth century.

AUDIENCE (Court of). This court, belonging to the Archbishop of Canterbury, was designed to take cognizance of those causes which the archbishop reserved for his own hearing. It was held at first in the Archbishop's palace, but it was afterwards removed to the consistory palace at St. Paul's. The jurisdiction of this court, however, is now vested in the Dean of Arches. See Arches, (Dean of). The Archbishop of York has also his Court of Audience.

AUDIENTES (Lat. hearing), one of the classes of catechumens in the early Christian church. They received their name from the circumstance that they were admitted to hear sermons and the Scriptures read in the church; but they were not allowed to be present at the prayers. Before the prayers of the church began, immediately after sermon, the author of the Apostolical Constitutions says that the deacon was to issue the command, *Ne quis audientium, ne quis infidelium*, Let none of the *audientes*, let none of the unbelievers be present, and straightway they left the church. The penitents were anciently divided by the church into four classes, called by the Latins, *flentes*, mourners or weepers, *audientes*, hearers, *substrati*, the substrators, and *consistentes*, the co-standers. Maldonatus divides them into three classes, the *audientes*, the *competentes*, and the *penitentes*. Suicer, who divides them into only two classes, the *audientes*, and the *competentes*, says there is no mention of the order of penitents, called hearers, before the time of Novatus; though otherwise a place for hearing the Scriptures and sermon was allowed in the church for heathens, Jews, heretics, schismatics, and the second rank of the catechumens, who upon that account were commonly termed hearers, long before the name was given to any sort of penitents as a distinct order. After it came to be applied to penitents, it was accounted the second stage of discipline when they were allowed to enter the church. Gregory Thaumaturgus assigns them their station in the *narthex*, the ante-temple, or lowest part of the church, where they stood listening to the sermon, and were dismissed as soon as it was ended. The period of probation to which the *audientes* were subjected, depended on the different conditions of the individuals, but the council of Elvira decided generally on a period of two years.

AUDITOR, a legal officer of the Apostolical Chamber at Rome, who is immediate judge in ordinary for the trial of all causes belonging to the territory of the church, when he is appealed to. He has a right exclusive of any other to distrain the goods of those who are indebted by bond to the Apostolic chamber. He has the same power jointly with the officers of the chamber over every thing that relates to the apostolic letters, all instruments passed authentically, and bare promises made between man and man. The auditor has also a great authority, and the right of prevention in all criminal cases, and has under him a provost and several sergeants. Subordinate to him are two lieutenants civil, who are always prelates, and a lieutenant criminal, with two judges or assessors. Connected with the auditor's office are employed a number of secretaries and clerks. This post is very lucrative.

AUDUMBLA, the sacred cow of the Scandinavian mythology. It was the grandmother of Odin, and plainly meant the earth.

AUGSBURG CONFESSION, a Confession of Faith, drawn up in A. D. 1530, by Melancthon, assisted by Luther, and presented in name of the Protestant party to the diet held at Augsburg, over which the Emperor Charles V. presided. Some popish divines were appointed to examine it, and having produced their objections, a dispute arose between them and Melancthon, seconded by some of his party. This led to various modifications of the Confession, with a view to conciliate the Romanists; but all attempts to produce harmony were fruitless. The Augsburg Confession consists of twenty-eight chapters, twenty-one of which are devoted to the exhibition of the leading points of Protestant doctrine, and seven to an exposure of the errors and abuses which had led to their separation from the Church of Rome. The Confession was read at a full meeting of the diet, and signed by the Elector of Saxony, and three other princes of the German Empire. John Faber, afterwards Archbishop of Vienna, and two other Romish divines, drew up an answer to this document, which led to the production by Melancthon in 1531 of his 'Apology for the Augsburg Confession.' This Confession has since the time of Luther been received as the standard of doctrine in the Lutheran Church down to the present day. The edition of 1530 is the legitimate formulary of faith, a somewhat altered edition having been published by Melancthon in 1540. A summary of the whole Confession is given by Mosheim in his Ecclesiastical History. The tenth article asserts that the real body and blood of Christ are truly present in the eucharist, under the elements of the bread and wine, and are distributed and received

In consequence of this plain assertion of the Lutheran doctrine of consubstantiation, the Reformed or Zuinglian party refused to subscribe the Augsburg Confession. Accordingly the imperial cities of Strasburg, Constance, Lindau, and Memmingen, offered a separate Confession, drawn up by Bucer, called *Confessio Tetrapolitana*, or the Confession of the Four Cities. The only point on which it substantially differed from the Augsburg Confession was that of the corporeal presence of Christ in the eucharist, for which it substituted a real, yet a spiritual or sacramental presence. This Confession was presented to the Emperor in Latin and German, but he refused to allow it to be read in public, though he consented to listen to an attempted confutation of it by popish priests; and then without allowing discussion, or permitting the recusant cities to have a copy of the confutation, he demanded of them submission to the Church of Rome, which, however, they refused. The four cities continued for a considerable period to adhere to their own Confession, but at length they yielded and subscribed the Augsburg Confession, becoming a part of the Lutheran church.

AUGUR, an officer among the ancient Romans who performed divination by means of birds. The origin of the office is lost amid the obscurity and fable of the earliest period of the Roman commonwealth. Romulus, the first king, is said to have appointed a college of augurs, amounting to three in number. To these Numa afterwards added two. The Ogulnian law, which was passed B. C. 300, increased the number to nine, five of them being chosen from the plebs or common people. In the time of the dictator Sulla they rose to fifteen, a number which continued until the reign of Augustus, when their number was declared unlimited, and entirely at the will of the Emperor. An augur retained his office during life, and was distinguished by wearing a long purple robe reaching to the feet, and thrown over the left shoulder. On solemn occasions a garland was worn upon the head. According to Dr. Smith, "the chief duties of augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law, and had to advise on the expiation of prodigies, and other matters of religious observance. The sources of their art were threefold: first, the formulas and traditions of the college, which in ancient times met on the nones of every month; secondly, the *augurales libri*, books of the augurs, which were extant even in Seneca's time; thirdly, the *commentarii augurum*, commentaries of the augurs, such as those of Messala and of Appius Clodius Pulcer, which seem to have been distinguished from the former, as the treatises of learned men from received sacred writings." The augurs were also required to assist magistrates and generals in taking the AUSPICES (which see). In the earliest ages of Roman history, very great importance was attached to augury, and augurs were held in the highest esteem, forming an influential order in the Roman state. For many centuries this condition of matters continued, and it was not until the reign of the Emperor Theodosius that the college of augurs was finally abolished.

AUGUSTALES, an order of priests instituted by the Emperor Augustus, from whom they derived their name, and whose duty it was to preside over the worship paid to the Lares and Penates which were set up in places where two or more roads met. The same name was borne by another order of priests appointed by Tiberius to manage the worship paid to Augustus. They were chosen by lot from the principal persons of Rome, and amounted in number to twenty-one. Similar priests were appointed to attend to the worship paid to other emperors who where deified after their death. It would appear that in the provinces, though not in Rome itself, Augustus was worshipped during his life. The management of the worship was committed to the *Sodales Augustales*, while the sacrifices and other parts of the worship were performed by the *Flamines Augustales*.

AUGUSTALIA, games celebrated at Rome, as well as generally throughout the emipre, in honour of Augustus. A festival was instituted after the battle of Actium to be held every five years, and the birthday of Augustus was set apart as a religious festival. Temples and altars were erected to his honour throughout the provinces, and the Augustalia were observed with the utmost punctuality. After having visited Greece, the day of the return of Augustus to Rome, B. C. 19, was held as a sacred festival which received the name of Augustalia. The senate, however, B. C. 11, decreed that the Augustalia should be held on the birth-day of the emperor, and these games continued to be celebrated in various parts of the Roman empire for more than two centuries after the death of Augustus.

AUGUSTIN, the most eminent of the Latin fathers, an individual whose life and labours form an important era in the history of the Christian church. Mr. Elliot, indeed, in his 'Horæ Apocalypticæ,' actually regards Augustin and the Augustinian system of theological doctrine as predicted in the vision of the "Sealed ones" in the Book of Revelation. This truly great man was born at Tagaste, a town in Numidia in North Africa, A. D. 354. To his parents, but especially to his mother Monica, he was indebted for a careful training in the knowledge of Christianity from his very earliest days. The religious history of the youthful period of his life is thus briefly given by Neander: "The incipient germs of his spiritual life were unfolded in the unconscious piety of childhood. Whatever treasures of virtue and worth, the life of faith, even of a soul not trained by scientific culture, can bestow, was set before him in the example of his pious mother. The period of childlike, unconscious piety was followed, in his case, by the period of self-disunion, inward strife and conflict. For at the age of nineteen, while liv-

ing at Carthage, he was turned from the course which a pious education had given him, by the dissipations and corruptions of that great city. The fire of his impetuous nature needed to be purified and ennobled by the power of religion: his great but wild and ungoverned energies, after having involved him in many a stormy conflict, must first be tamed and regulated by a higher, heavenly might, must be sanctified by a higher Spirit, before he could find peace. As it often happens that a human word, of the present or the past, becomes invested with important meaning for the life of an individual by its coincidence with slumbering feelings or ideas, which are thus called forth at once into clear consciousness, so it was with Augustin. A passage which he suddenly came across in the Hortensius of Cicero, treating of the worth and dignity of philosophy, made a strong impression on his mind. The higher wants of his spiritual and moral nature were in this way at once brought clearly before him. The true and the good at once filled his heart with an indescribable longing; he had presented to the inmost centre of his soul a supreme good, which appeared to him the only worthy object of human pursuit; while, on the other hand, whatever had, until now, occupied and pleased him, appeared but as vanity. But the ungodly impulses were still too strong in his fiery nature, to allow him to surrender himself wholly to the longing which from this moment took possession of his heart, and to withstand the charm of the vain objects which he would fain despise and shun. The conflict now began in his soul, which lasted through eleven years of his life."

While yet young Augustin was seized with a severe and dangerous illness, in the course of which he expressed an earnest desire to be admitted into the Christian Church by the ordinance of baptism; but in consequence of his recovery the dispensation of the solemn rite was delayed. Before his mind had reached maturity, and while he was yet a stranger to the inward realities of Christian experience, though no stranger to the outward revelation in the Bible, he imbibed the errors of the MANICHEANS (which see), and was formally admitted a member of the sect, entering first into the class of *auditors* who received only a partial and imperfect acquaintance with its peculiar tenets. Being naturally of an ardent temperament, he could not rest contented with the scanty knowledge which his position as a novice allowed him to obtain. It was his earnest desire to be received into the class of the *elect*, and thus to become acquainted with the mysteries of the sect. After many interviews, however, with Faustus, one of the most distinguished Manichean teachers, he could obtain no satisfactory hold even of those doctrines which the sect professed to maintain, and after spending ten years of his life in vain and fruitless attempts to master the system, he was thrown into a state of complete bewilderment. Renouncing Manicheism, therefore, his mind was directed to an eager search after truth. For a time he was in danger of falling into absolute scepticism; but from this he was saved by the Christian education of his early days. A hot mental conflict now ensued, which is thus graphically described by Neander: "During this inward struggle, the acquaintance which he had gained, by means of Latin translations, with works relating to the Platonic and New-Platonic philosophy, proved of great service to him. He says himself, that they enkindled in his mind an incredible ardour. They addressed themselves to his religious consciousness. Nothing but a philosophy which addressed the heart,—a philosophy which coincided with the inward witness of a nature in man akin to the divine,—a philosophy which, at the same time, in its later form, contained so much that really or seemingly harmonized with the Christian truths implanted in his soul at an early age;—nothing but such a philosophy could have possessed such attractions for him in the then tone of his mind. Of great importance to him did the study of this philosophy prove, as a transition-point from scepticism to the clearly developed consciousness of an undeniable objective truth;—as a transition-point to the spiritualization of his thoughts, which had, by means of Manicheism, become habituated to sensible images;—as a transition-point from an *imaginative*, to an intellectual direction;—as a transition-point from *Dualism* to a consistent *Monarchism*. He arrived, in this way, first to a religious idealism, that seized and appropriated to itself Christian elements; and was thus prepared to be led over to the simple faith of the gospel. At first, this Platonic philosophy was his all; and he sought nothing further. It was nothing but the power of that religion implanted during the season of childhood in the deepest recesses of his soul, which, as he himself avowed, drew him to the study of those writings which witnessed of it. He argued that, as truth is but one, this religion could not be at variance with that highest wisdom; that a Paul could not have led such a glorious life as he was said to have led, had he been wholly wanting in that highest wisdom. Accordingly, in the outset, he sought in Christianity only for those truths which he had already made himself acquainted with from the Platonic philosophy, but presented in a different form. He conceived of Christ as a prophet, in illumination of mind and holiness of character exalted, beyond all comparison, above all others; one who had been sent by God into the world for the purpose of transplanting what, by philosophical investigation, could be known only to a few, into the general consciousness of mankind, by means of an authoritative faith. From this point of view, he contrived to explain all the Christian doctrines on the principles of his Platonic idealism. He imagined that he understood them, and spoke of them as a master who was certain of his matter. As he afterwards said himself, he wanted that which can alone give the right understanding of Christianity;

and without which, any man will have only the shell of Christianity without its kernel—the *love which is rooted in humility*."

The inward conflict through which Augustin thus passed prepared him all the more for comprehending the experience of Paul, whose Epistles he began at this period seriously to study. Christianity now appeared to him in an entirely new light. He felt the self-evidencing power of the truth, and this was to him a subjective testimony of its divinity. His religious and moral consciousness was now satisfied; his desire of knowledge alone still sought satisfaction. For a time his notions of Christianity were mixed up at this period of his spiritual history with the peculiar doctrines of the Platonic philosophy; but from this strange unnatural combination he was gradually, and, in course of time, wholly rescued.

The individual to whom, probably more than any other, Augustin was indebted for clear and scriptural views of Christian truth, was the excellent Ambrose, bishop of Milan, to whose conversation and preaching he was wont to acknowledge the deepest obligations. By the instrumentality of this eminent prelate, he was brought under serious impressions, and after passing through various fluctuations of thought and feeling, he came to the resolution of publicly avowing his belief in the Christian faith, and having made known his desire to Ambrose, he was baptized at Milan, A. D. 387. This event gave the highest satisfaction to Monica, the mother of Augustin, being the consummation of her earnest longings and prayers in behalf of her son. Often had she urged upon him with all a pious mother's solicitude and earnestness, the cordial acceptance of those solemn truths which had proved through her whole life the solace and comfort of her own soul. She was now ready to exclaim with the aged Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Nor did she long survive the joyful event, for on her way home to Africa with Augustin after his baptism, she was seized with sudden illness at Ostia, on the banks of the Tiber, where after a few days she expired.

Augustin felt deeply the irreparable loss which he was thus called to sustain, and instead of prosecuting his journey homeward, he remained a considerable time at Rome, spending his time in the preparation of several valuable theological treatises, chiefly directed against the Manichean heresy. His views of Divine truth were now much more correct and scriptural, and he returned to Carthage, in the best sense of the expression, an altered man, "a new man in Christ Jesus." His valuable writings were readily appreciated. The eyes of many earnest men were turned towards him, as destined, in all human probability, to do good service in the cause of truth. At the earnest instigation of the friends of true religion in his native district, he was prevailed upon to take orders, and accordingly, in A. D. 391, he was ordained presbyter, and in A. D. 395, bishop of Hippo, near Carthage. The elevation of Augustin to the episcopate took place a short time after the death of the Emperor Theodosius. From this time this eminent divine assumes a prominent place in the ecclesiastical history of the period, and for thirty-five years he continued, by his writings and his preaching, to stamp an indelible impress upon the age in which he lived, and to influence to no small extent the theological opinions of multitudes for many ages after he was gathered to his fathers.

The two grand controversies in which, from his ordination to his death, he took an active and conspicuous part, were those first with the DONATISTS (which see), and then with the PELAGIANS (which see). The first or Donatist controversy, had reference to the important question, 'What constitutes the true church?' a point which has afforded ample field for discussion in every age, from that of Augustin down to the present. On this subject, the bishop of Hippo may have been not a little influenced in his views by the notions which had been impressed upon his mind in early life, for he had been carefully trained in the idea that the way to heaven was only to be found in the Catholic church. It was not until after his conversion, at an advanced period, that he arrived at right conceptions of the true church, as consisting of real spiritual believers. The Donatists taught that every church which tolerated unworthy members within its bosom was polluted by them, and ceased to be a true Christian church. They attacked the Catholic Church, therefore, as defective in this respect, and vindicated their own separation from it as warranted, both by reason and the Word of God. Augustin, in defending the church against the misrepresentations of the Donatists, pointed out with the utmost clearness an important distinction which had escaped the notice of both parties in the controversy—the distinction between the outward visible church and the inward invisible church. This important point of difference is fully established and illustrated in his great work on the City of God, a work which Elliott regards as the very embodiment of the idea of the 144,000 elect sealed ones of the Apocalyptic vision into a corporate form. The remarkable treatise to which we now refer, was begun in A.D. 413, but not completed before A.D. 426, and remains to this day one of the most extraordinary productions which have ever come from human pen.

Shortly before commencing this celebrated work, Augustin was called upon to enter the lists against another class of heretics, headed by Pelagius, a monk from Britain, who taught the doctrine of the free-will of man, in opposition to the predestinating mercy and free grace of God. Pelagius and his friend Celestius appeared at Carthage in A.D. 411 endeavouring to propagate their peculiar opinions Through the influence of Augustin, which was pre

dominant in that quarter, two different councils were called, the one in A. D. 412, and the other in A. D. 416, to condemn the doctrines of Pelagius, and at the same time solemnly to recognise the doctrine of God's grace to his true Church. The bishop of Hippo felt that the doctrines assailed by the Pelagians lay at the very foundation of the Christian system. He set himself, therefore, to discuss the matter with the utmost enthusiasm and zeal. In a letter which he published, addressed to the presbyter Sixtus, afterwards bishop of Rome, he laid down the doctrines concerning grace and predestination with such unflinching honesty and boldness, that no small excitement was produced, as if by such teaching the axe were laid at the root of man's responsibility. The reply of Augustin, as stated by Neander, affords a clear explanation of the Augustinian system. "According to Augustin's doctrine, unconditioned predetermination is not an arbitrary act of God, whereby he bestows everlasting happiness on men while loaded with all manner of sins; but a necessary intermediate link is the communication of grace. This is the source of divine life in those that possess it; and it must reveal itself by an inward impulse, in the bringing forth of good fruits. But then, even here, too, no limits can be fixed, where the divine agency commences and ceases, and where the human begins and ends; both proceed inseparably together. The human will, taken possession of by divine grace, works that which is good with freedom, as a transformed and sanctified will; and grace can only work through the will, which serves as its organ. Hence Augustin says, 'He who is a child of God, must feel himself impelled by the Spirit of God to do right; and, having done it, he thanks God, who gave him the power and the pleasure of so doing. But he who does not what is right, or does it not from the right temper of love, let him pray God that he may have the grace which he has not yet obtained.' By reason of the inner connection which Augustin supposed between the first sin and the sin of all mankind, he maintained that the individual cannot excuse himself on the ground of the general depravity, and that his sins are none the less to be imputed to him as his own fault. Furthermore, God by his grace is, beyond question, able to operate on the hearts of men, not only without our exhorting, correcting, or reproving them, but even without our interceding for them. Beyond question, all these second causes could produce the designed effect on men only under the presupposition of divine grace, which operates through human instrumentality, and without which all human instrumentality would avail nothing, and under the presupposition that the men, whom we would lead to salvation, belong to the number of the elect. But as God, however, often conveys his grace to men by means of such instrumentality; as no certain marks are given us in the present life whereby it is possible to distinguish the elect from the non-elect; as we are bound, in the spirit of charity, to wish that all may attain to salvation; so, assuming, in the spirit of charity, that God will use us as his instruments to convert and bring to salvation these or those individuals, who at present are living in sin, we are bound to employ all those means that are in our power, leaving the result with God."

The close of Augustin's life was spent amid tumult and bloodshed. The Vandals having poured down upon the North of Africa, laid siege to Hippo, in A. D. 430. The aged bishop was deeply grieved to witness the scenes of carnage which ensued, and he earnestly prayed, that if it were the Lord's will he might be taken to his heavenly home. The request was granted, and in the third month of the siege he entered into his eternal rest in the seventy-sixth year of his age. Thus died one of the brightest luminaries which have ever adorned the ecclesiastical firmament. In vigour of intellect, in acute discrimination, in polemic power, he is deservedly classed as among the foremost of theological writers.

AUGUSTINIANS, a name sometimes given to those who hold the doctrines of AUGUSTIN (see preceding article), particularly on free grace, election, and predestination. The fundamental principle on which the Augustinian system of theology rests, is the utter depravity of man's nature, and his total inability of himself either to be good or to do good. In this state of moral helplessness he is entirely dependent on the influences of Divine grace, without which he could not be delivered from his depraved nature. In this state of matters, it is plain that all that is good in man flows from the free and unmerited grace of God. And on such principles as these the language of the Apostle Paul, in Rom. ix., becomes quite clear and intelligible. In that chapter the writer evidently supposes neither an election of God conditioned on the foreknowledge of faith, nor an election conditioned on the foreknowledge of the works growing out of faith; for Paul, in fact, lays stress on the assertion, that God's election made a difference before the children were born, before they could believe, as well as before they could do any thing. "Moreover," to use the able exposition of the system given by Neander "the desert of faith does not precede God's mercy; but it presupposes this mercy; and faith itself is one of the gifts of God's grace. Paul, in Rom. ix. 11, certainly does not set the works of man over against faith, as the ground of the calling; but he sets the calling over against works. The calling of God, therefore, is here the first cause. Faith presupposes the calling. But whence comes it, then, that the call by the preaching of the gospel, and by outward circumstances, which pave the way for this, comes to some and not to others; and that the same influences from without, make a different impression on different men, nay, a different impression on the same men at different times? The Almighty and All-wise God, could find, in reference to the differ-

ent states of men, those means of influencing them, which must make an impression on them with inward necessity, so that awakened, drawn, touched, and enlightened, they would follow, without being conscious of any resistance against the grace operating upon their will? We must say, doubtless, man's willing is nothing without the Divine mercy; but in nowise can we say, God's mercy and grace are nothing without man's willing; since God would find means of moulding every human will, in the way precisely suited to the character of each. On whomsoever he actually has mercy, whomsoever he actually chooses, him he calls in the way which is so befitting, that the subject is irresistibly drawn by him who calls, though he follows with freedom."

The Augustinians in their tenets were chiefly opposed to the Pelagians; thus, in regard to the freedom of the will, while the Pelagians asserted moral freedom to be a freedom of choice of either good or evil, this notion of human freedom was denied by the Augustinians, who alleged such a freedom to be utterly incompatible and inconsistent with the total depravity of man's nature. The disposition of man is naturally towards evil; how then can it choose the good? The same fountain cannot produce sweet water and bitter. "Who can bring a clean thing out of an unclean? Not one." In the corrupt state of human nature, then, the Augustinians found an entire opposition to the Pelagian notion of human freedom. Hence the necessity of a divine supernatural life, transforming the nature of man, and subjecting it to the grace of God.

The imputation of Adam's first sin to all his posterity, both in the guilt and consequent penalty of it, was another distinguishing tenet of the Augustinians. They held that it was only the guilt of Adam's *first* sin that is imputed to his posterity, and not the guilt of his future sins. The grounds of this imputation are, that Adam was both the natural root and the federal head or representative of all his posterity. The universal corruption of human nature cannot be accounted for unless we admit that all men are involved in the guilt of the first transgression. The doctrine of imputation is clearly taught in Scripture; particularly in Rom. v. it is so plainly and so repeatedly stated and formally proved, that it cannot be denied to be the doctrine of the apostle. In speaking of this mysterious subject, the imputation of Adam's first sin, Dr. Chalmers remarks: "As the condemnation of Adam comes to us, even so does the justification by Christ come to us. Now we know that the merit of the Saviour is ascribed to us—else no atonement for the past, and no renovation of heart or of life that is ever exemplified in this world for the future, will suffice for our acceptance with God. Even so then must the demerit of Adam have been ascribed to us. The analogy affirmed in these verses leads irresistibly to this conclusion. The judgment that we are guilty is transferred to us from the actual guilt of the one representative—even as the judgment that we are righteous is transferred to us from the actual righteousness of the other representative. We are sinners in virtue of one man's disobedience, independently of our own personal sins; and we are righteous in virtue of another's obedience, independently of our own personal qualifications. We do not say but that through Adam we become personally sinful—inheriting as we do his corrupt nature; neither do we say but that through Christ we become personally holy—deriving out of His fulness the very graces which adorned His own character. But as it is at best a tainted holiness that we have on this side of death, we must have something more than it in which to appear before God; and the righteousness of Christ reckoned unto us and rewarded in us is that something. The something which corresponds to this in Adam, is his guilt reckoned unto us and punished in us—so that to complete the analogy, as from him we get the infusion of his depravity, so from him also do we get the imputation of his demerit."

The doctrine of justification, according to the Augustinians, rested not on any thing in man, but on the inner connection between Christ and believers. The righteousness of Christ is imputed to the believer just as the guilt of Adam's first transgression is imputed to all men. "As by one man's disobedience the many were made," or constituted in law, "sinners; even so by the obedience of one shall the many be made," or constituted in law, "righteous." By faith man not only obtains forgiveness of sin, but also enters into the fellowship of the Divine life with the Redeemer; he attains to the grace whereby his soul is healed from the malady of sin. He is no longer under the bondage of sin which is unto death, but he is now the servant of righteousness unto holiness. Thus grace is suited in the Augustinian system to the different stages through which the divine life passes in the soul of man. In first attracting the unregenerate man, and producing in him the earliest motions to goodness, awakening him to a consciousness of his sinful lost condition, it receives the name of prevenient or preparing grace. It now proceeds to create in him a desire and inclination towards that which is good, when it is called operating grace. The grace which upholds the divine life amid all the temptations and trials with which it is beset, is termed co-operating grace. Hence the Augustinian doctrine of the perseverance of the saints—a doctrine which is clearly and explicitly taught in the Word of God.

One of the most marked characteristics of the Augustinians, as distinguished from the Pelagians and Semi-Pelagians, was their holding the doctrines of predestination and unconditional election. They taught that God elected or chose, and predestined or fore-ordained a certain and definite number of individuals to everlasting life. This is the plain doctrine of Scripture. It is said, 2 Tim. ii. 19, "The Lord knoweth them that are His." He knows both

how many, and who they are. Accordingly, their names are said to be written in the Lamb's Book of Life. This predestination took place from all eternity. Thus it is declared, Eph. i. 4, "God hath chosen us in Him before the foundation of the world." And, again, 2 Thess. ii. 13, "God hath from the beginning chosen you to salvation." The act of election flowed from the sovereign will of God; and, therefore, in Scripture it is ascribed to grace to the exclusion of works. Thus Rom. xi. 5, 6, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The predestinating purpose of God is immutable, as it is said, Ps. xxxiii. 11, "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." Both the means and the end are included in the eternal decree. Accordingly, God's people are "chosen to salvation," and they are also said to be "chosen in Christ." The one is as completely fixed from all eternity as the other. Though the mediation of Christ was not the cause of their election, yet his obedience and death were the grand means appointed for the execution of that gracious purpose; and though the Almighty chose no man to glory because of his future faith and holiness, yet provision was made in the eternal purpose of God for the faith and sanctification of all his chosen, prior to their enjoyment of bliss.

The Augustinian system of doctrine was soon after its publication felt to be completely opposed to that of Rome. Accordingly, after the barbarians from the North had come down upon the Roman empire, a twofold stream of doctrine was perpetuated in the Church visible through the succeeding ages; the one the ritualistic ecclesiastical doctrine of the great mass of the Romish church, and the other the Augustinian spiritual doctrine of saving grace professed by a goodly band of faithful men, who, though they outwardly belonged to the Church of Rome, continued, from age to age, down to the Reformation, to protest against Romish error, while they maintained and taught the Augustinian doctrines of grace. Romanism is mostly Pelagian; the Reformed churches are generally Augustinian.

AUGUSTINIAN MONKS, a sacred order in the Church of Rome. The origin of this fraternity has been actually attempted to be traced as far back as to Augustin himself. It has been alleged that when at Milan he entered a monastery, and that on his return to Africa he carried thither along with him twelve friars, whom he established at Hippo, where he held his episcopal seat. It is unnecessary to say, that this is at best a mere monkish legend. The fact is, that the idea of forming such an order originated with Pope Innocent IV., but was only carried into execution in A. D. 1256, by his successor, Alexander IV., who constituted several eremite congregations scattered in different places into one order, under one general, prescribing to them, as their dress, a long gown with broad sleeves, a fine cloth hood, and under these black garments other white ones, being bound round the middle with a leathern girdle fastened with a horn-buckle. This order was confirmed afterwards by several different popes, and increased to such an extent, that they had more than 2,000 religious houses, all of whom professed to be regulated by the pretended rules of St. Augustin. In process of time the order became corrupt, and a reformation was found to be necessary, which accordingly was carried into effect, first in Portugal A. D. 1574, then in Spain, Italy, and France. Clement VIII. confirmed the reformed order in A. D. 1600. This order is one of those which are called Mendicant or Begging Friars. The Reformed Augustinians wear sandals, and are called barefooted, to distinguish them from the original and unreformed Augustinians. In Paris, they are termed the religious of St. Genevieve, that abbey being the chief of the order. There are also nuns, who are of the order of Augustinian hermits. The Three Rules of St. Augustin, which are read to the monks of this order in each of their convents every week, contain a series of articles framed with a view of minutely regulating the moral conduct and general deportment of the religious. The order of regular canons of St. Augustin was brought into England by Adelwald, confessor to Henry I., who erected a priory of his order at Nostel in Yorkshire, and had influence enough to have the church of Carlisle converted into an episcopal see, and given to regular canons invested with the privilege of choosing their bishop This order was singularly favoured and protected by Henry I., who gave them the priory of Dunstable, and by Queen Maud, who erected for them the priory of the Holy Trinity in London, the prior of which was always one of the twenty-four aldermen. They increased so prodigiously that, besides the noble priory of Merton which was founded for them by Gilbert, an earl of Norman blood, they had, under the reign of Edward I., fifty-three priories, as appears by the catalogue presented to that prince, when he obliged all the monasteries to receive his protection, and to acknowledge his jurisdiction. At the Reformation, when the order was suppressed, they had thirty-two monasteries.

AUGUSTINE'S (ST.) LEATHERN GIRDLE (FRATERNITY OF), a society for the improvement of devotion in Roman Catholic countries. It is alleged, that the Blessed Virgin wore this girdle on her loins, and that the use of it is enjoined by the law of nature, the written law, and the law of grace. Under the law of nature it is asserted as probable, that our first parents wore a leathern girdle; under the written law, we are expressly informed that Elijah was girt with a girdle of this kind, and under the law of grace, that John the Baptist was dressed in the same manner. To such a girdle, therefore, many

devotees attach no slight importance, and consider it as a powerful means of exciting devotion.

AUGUSTINUS, a work which had no small influence in maintaining the truth of God amid the darkness of Popery in the seventeenth century. It came from the pen of the celebrated JANSENIUS (which see), who gave name to the well-known party of the JANSENISTS (which see) in the Romish Church. Jansenius, bishop of Ypres, had devoted twenty years of his life to the study of the works of Augustin. The result of his protracted researches into the numerous writings of this celebrated father was the production of the 'Augustinus,' a work which brought prominently forward the doctrine of free grace, which for thirteen centuries had been carefully concealed from public view. This *magnum opus* Jansenius lived to finish, and, on his dying bed, he wrote a letter to Pope Urban VIII., laying it at the feet of his Holiness. The letter was suppressed by his executors, and its existence would never probably have been known had it not fallen long after into the hands of the great Condé, by whom it was published.

No sooner had Jansenius expired than the forthcoming work was announced to be in preparation for the press. Two years elapsed before its actual appearance, during which time the Jesuits were unwearied in their endeavours to suppress a publication from which they dreaded the exposure of their doctrinal errors, and the consequent destruction of their influence. Many were the attempts made through the press to prejudice the public mind against the expected 'Augustinus.' All was vain and fruitless. The people were on the tiptoe of expectation, and all the more that the Jesuits were so violent in their condemnation of the book, and not only of the book, but also of its author, whom, although they had professed to venerate him while he lived, they now, with strange inconsistency, stigmatized as a heresiarch after his death. At length the long-expected work of Jansenius was given to the public. Hitherto the friends of St. Cyran and the Port-Royalists generally had openly declared themselves to be the disciples of St. Augustin. Now, however, that the 'Augustinus' had made its appearance, the Jesuits used every effort to call away the public attention from the antiquity of the opinions which it promulgated, and to stamp them as the mere individual sentiments of a man who had but recently quitted the scene. This was a new heresy, they endeavoured to insinuate, first broached by Jansenius, and accordingly all who held these peculiar opinions were nicknamed Jansenists, an appellation which, however malignant may have been the spirit which originated it, is no longer a term of obloquy but of honour. Jansenism is diametrically the opposite of Jesuitism, in doctrine, in spirit, and in its whole nature. It is a struggle after the maintenance of Protestantism within the corrupt and apostate Church of the Papacy; and no sooner does the slightest symptom of its existence begin to manifest itself, than every effort is straightway put forth to crush it in the germ. The operation of life, however feeble that operation may be, cannot be tolerated in the midst of the total death which prevails in the Romish apostacy. Persecution, excommunication, extermination, are the weapons by which that Church, if Church it can be called, maintains her boasted unity. "She makes a desert, and calls it peace."

The publication of the 'Augustinus' was felt by the Jesuits to be a fatal blow struck at the influence which they had long exercised, both in the Church and in the world. There was no time to be lost, therefore, in bringing the book if possible into disgrace. For this purpose the press was plied with redoubled activity. But every production of the Jesuits was instantly answered by a counter-production of the Jansenists. Pamphlets on both sides were printed in great numbers. The controversy waxed fiercer and hotter every day. At length Father Cornet, a Jesuit of some notoriety at the time, came forward with a formal charge of heresy against the 'Augustinus,' which he laid before the college of Sorbonne, and also before the apostolic see. The charge was couched in five propositions, which, he alleged, had been extracted from the work of Jansenius. The five propositions drawn up by Cornet were as follows:—1. Some commandments of God are impracticable by the righteous, and sometimes even when they attempt obedience, the needed grace is wanting. 2. No man can resist inward grace in the state of nature. 3. In order to moral accountability it is not necessary to be free from inward necessity, but only from outward constraint. 4. The semi-Pelagians admitted the necessity of an inward prevenient grace in order to every good act, and even to the reception of faith; but they were herein heretical that they required this grace to be such as the will of man can yield to or resist indifferently. 5. It is semi-Pelagian doctrine to say that Christ died or shed his blood for all men. These propositions, with the craft by which the Jesuits have ever been proverbially characterised, are expressed in the most ambiguous and doubtful terms. The plan succeeded to a wish. The charge of heresy was sustained first by the Sorbonne, and afterwards by Pope Innocent X., who forthwith issued a bull condemning the 'Augustinus,' and warning the faithful against it, as containing dangerous, false, and heretical doctrine. In addition to this, an assembly of the Gallican clergy was summoned, at which the new heresy was unanimously proscribed.

The Jesuits had now attained their object, and without delay a formula was drawn up, embodying the five propositions of Father Cornet, and pronouncing them heretical. This formula was, by decree, commanded to be signed by all instructors of youth as well as candidates for holy orders,—an arrangement which was purposely designed to en

trap the Jansenists. In this part of their scheme, however, the Jesuits were disappointed. The paper was readily signed by all who held the condemned doctrines, but each added a solemn declaration that the five propositions were not to be found in the 'Augustinus,' and pointed out where the misrepresentation lay. The Jesuits were enraged at being frustrated in their attempt to ensnare their opponents. They were not to be deterred, however, from making still further endeavours in the same direction. They, accordingly, applied for, and obtained from the court of Rome another bull confirming the former, and declaring, further, that the five propositions were not only heretical, but also extracted from Jansenius; and still more, that the sense in which they were condemned was the one in which they were stated in his 'Augustinus.' Having procured this bull, the bishops, instigated by the Jesuits, drew up a second formula, couched in these express words, "I condemn from my inmost soul, as well as orally, the doctrine of the five propositions which are contained in the work of Cornelius Jansenius, a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misinterpreted." This formula was obviously so constructed as to accomplish the object which its malicious projectors had in view. The Jansenists refused to adhibit their signatures, and thus an excuse was got by the Jesuits for commencing a bitter and relentless persecution. In vain did the recusants declare that it was not the heretical character of the five propositions that they denied, but the allegation that these propositions were contained in the work of Jansenius; and this last, being a mere matter of fact, not a point of doctrine, came even on Romish principles within the cognizance of individual judgment. The only reply made to this defence was an unbroken series, for a long period, of excommunications, fines, banishments, and imprisonments. The state prisons were thronged. The Bastille was crowded with victims of Jesuitical malice and cruelty. The convent of Port-Royal, which, under the spiritual direction of M. de St. Cyran, had become one of the strongholds of Jansenism, was visited with the heaviest indignation of the persecutors. The nuns were dispersed into different convents, where they were closely confined in narrow cells, and deprived even of the necessary comforts of life, besides being interdicted the reception of the Lord's Supper. Mother Angelica and her sister Agnes endeavoured to comfort the sisters under the severe privations to which they were exposed, reminding them that they were suffering for the cause of Christ. And, indeed, it was so; for the 'Augustinus,' their adherence to whose doctrines was the source of all their evils, maintained the grand scriptural doctrines of unconditional election, total depravity, and a definite atonement—tenets opposed to the whole system of Romish theology.

AULIS, one of the goddesses among the ancient Greeks who presided over oaths. She is alleged to have given name to a town in Bœotia.

AULIS, a name given to familiar spirits among the natives of Madagascar. They are airy beings which are enclosed in little boxes, embellished with a variety of glass trinkets and crocodiles' teeth. Some of them are made of wood and fashioned like a man; and in each box they put a sufficient quantity of powder of some particular roots, mixed with fat and honey, which they replenish from time to time as occasion requires. They wear these Aulis at their girdles, and never venture to take a journey by land, or a voyage by sea, without them. They consult them three or four times a-day, and converse with them freely as if they expected from them some suitable answers; but in case they meet with a disappointment, or an answer that thwarts their inclinations, they load them with all the opprobrious epithets they can think of. The method which they adopt in consulting these Aulis, is to go to sleep after a familiar intercourse with them for two or three hours, and the purport of the dream, which strikes the imagination of the person during his slumbers, is looked upon as the reply of the oracle.

AUM, or OM, the holy term by which Brahm the Supreme Being, considered in his unrevealed, absolute state, is designated. No Hindu utters it.

AURÆ, in the mythology of the ancient Romans, the nymphs of the air, light and airy creatures, sportively flitting about in their aerial element, happy themselves, and wishing happiness to man.

AURICULAR CONFESSION. See CONFESSION (AURICULAR).

AURORA, the goddess of the morning in the Roman mythology, and called *Eos* among the Greeks. Hesiod styles her the daughter of Hyperion and Theia, and Ovid calls her the daughter of Pallas. Her employment was to usher in the light of day; and hence she is represented by the heathen poets as rising out of the ocean in a chariot drawn sometimes by four, and at other times by only two horses. In works of art she appears as a winged goddess. The word aurora is often used poetically to denote the morning.

AUSPICES (Lat. *avis*, a bird, and *specio*, to look), in its original signification denoted a sign from birds, but afterwards became extended so far as to apply to supernatural signs generally. The observation of omens, though now justly regarded as a foolish superstition, formed a very important part of the religion of the ancient Romans. The singing of birds, the direction of their flight, the very motion of their wings, was viewed as having a meaning which was in some cases capable of being explained by all, but in others only explicable by the regular authorised AUGUR (which see). Auspices were taken on every occasion of importance, whether public or private. No expedition was entered upon, no marriage was celebrated, no magistrates were elected without the observance of this superstitious practice.

If a war was about to be undertaken, or even an assembly of the people to be held, the augurs must previously be called upon to take the auspices. Once a year, in time of peace, the auspices were taken for the public good. The mode in which this ceremony was gone about, it may be interesting briefly to detail. At an early hour, generally before break of day, the augur went forth to an open place on the Palatine hill, or perhaps in the capitol, and with his head veiled and a rod in his hand, he pointed out the divisions of the heavens, and solemnly declared corresponding divisions upon the earth. This augural temple, as it was called, was then parcelled out into four parts, east and west, north and south. As unruffled calmness in the air was absolutely necessary to the proper taking of the auspices, the augurs carried lanterns open to the wind. A sacrifice was offered, at the close of which a set form of prayer was repeated, when the signs were expected to appear. On his way home, if the augur came to a running stream, he again repeated the form of prayer and purified himself in its waters. This also was indispensable to the success of the auspices. Sometimes on a military expedition the auspices were taken from the feeding of tame birds in a cage. If on throwing them pulse they refused to eat, or uttered a cry, or fluttered with their wings, the sign was unfavourable; but if, on the contrary, they eat with avidity, striking the earth quickly and sharply with their bills, the sign was favourable. This last omen was in some cases obtained by previously keeping the birds without food for some time.

AUSTER, the south wind among the ancients, which more especially the Athenians worshipped as a deity, the dispenser of rain and of all heavy showers.

AUTOCEPHALI (Gr. *autos*, himself, and *cephale*, a head), absolute or independent bishops in the early Christian Church. They were subject to the authority of no superior. The term was applied to all those bishops and metropolitans who had the independent controul of their dioceses. According to Bingham, the four following classes received this title:—1. All metropolitans anciently. 2. Some metropolitans who remained independent after the establishment of the patriarchal power, such as those of Cyprus, Iberia, Armenia, and Britain, before the conversion of the Anglo-Saxons by the monk Augustin. 3. Those bishops who acknowledged no subjection to metropolitans, but only to the patriarch of the diocese. 4. Those who were wholly independent of all others, and acknowledged no superior whatever. The only proper autocephalous bishop is the Bishop or Pope of Rome, who acknowledges no head upon earth, but considers himself the supreme authority, and head over all temporal and spiritual rulers throughout the whole world. The British Church long retained its independence. The Archbishop of Caerleon had seven bishops under him, but acknowledged no superintendence over it by the patriarch of Rome, and for a long time opposed him. In Wales, as well as in Scotland and Ireland, this independence continued for many centuries. Sozomen, in his 'Ecclesiastical History,' says, there were some bishops, as for instance, the bishop of Tomis in Scythia, who were subject neither to any archbishop nor to a patriarch. These were strictly *autocephali*. The churches in countries lying without the Roman empire at first had no bishops dependent on the bishops within the empire, as, for example, the churches in Persia, Parthia, and among the Goths; and these did not come under the power of Romish patriarchs, until they fell under the civil power of the Romans. In fact, as Bingham informs us, before the setting up of patriarchs all metropolitans were *autocephali*, ordering the affairs of their own province with their provincial bishops, and being accountable to no superior but a synod, and that in case of heresy, or some great crime committed against religion and the rules of the Church.

AUTO DA FE' (Span. *Act of Faith*), the ceremony of putting in execution the sentences pronounced on criminals by the tribunals of the Inquisition. It receives the name of an Act of Faith, as being one of the strongest proofs of zeal for the Roman Catholic faith. The term is applied generally to the burning of hereties who have been condemned by the Inquisition, and given over to the secular power to be visited with the punishment of death. To invest the act with the greater solemnity, the cruel sentence is always executed on a Sabbath. The unhappy individuals, who are doomed to die, are led forth in procession to the place of execution. The process is thus described by Mr. Dowling in his 'History of Romanism.' "The victims who walk in the procession wear the san benito, the coroza, the rope around the neck, and carry in their hand a yellow wax candle. The *san benito* is a penitential garment or tunic of yellow cloth reaching down to the knees, and on it is painted the picture of the person who wears it, burning in the flames, with figures of dragons and devils in the act of fanning the flames. This costume indicates that the wearer is to be burnt alive as an incorrigible heretic. If the person is only to do penance, then the san benito has on it a cross, and no paintings or flames. If an impenitent is converted just before being led out, then the san benito is painted with the flames downward; this is called 'fuego resuelto, and it indicates that the wearer is not to be burnt alive, but to have the favour of being strangled before the fire is applied to the pile. Formerly these garments were hung up in the churches as eternal monuments of disgrace to their wearers, and as the trophies of the Inquisition. The *coroza* is a paste board cap, three feet high, and ending in a point. On it are likewise painted crosses, flames, and devils. In Spanish America it was customary to add long twisted tails to the corozas. Some of the victims have gags in their mouths, of which a num

ner is kept in reserve in case the victims, as they march along in public, should become outrageous, insult the tribunal, or attempt to reveal any secrets.

"The prisoners who are to be roasted alive have a Jesuit on each side continually preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for which he is going to suffer death, his mouth is instantly gagged. 'This I saw done to a prisoner,' says Dr. Geddes, in his account of the Inquisition in Portugal, 'presently after he came out of the gates of the Inquisition, upon his having looked up to the sun, which he had not seen before for several years, and cried out in a rapture, 'How is it possible for people that behold that glorious body to worship any being but him that created it.'

"When the procession arrives at the place where a large scaffolding has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached, consisting of impious praises of the Inquisition, and bitter invectives against all heretics; after which a priest ascends a desk, and recites the final sentence.

"If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first, and then burnt; but if in the Protestant, or any other faith different from the Catholic, he must be roasted alive; and, at parting with them, his ghostly *comforters*, the Jesuists, tell him, 'that they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell, as soon as the spirit leaves his body.' When all is ready, fire is applied to the immense pile, and the suffering martyrs, who have been securely fastened to their stakes, are roasted alive; the living flesh of the lower extremities being often burnt and crisped by the action of the flames, driven hither and thither by the wind before the vital parts are touched; and while the poor sufferers are writhing in inconceivable agony, the joy of the vast multitude, inflamed by popish bigotry and cruelty, causes the air to resound with shouts of exultation and delight. Says Dr. Geddes, in a description of one of these *autos da fé*, of which he was a horrified spectator: 'The victims were chained to stakes, at the height of about four feet from the ground. A quantity of furze that lay round the bottom of the stakes was set on fire; by a current of wind it was in some cases prevented from reaching above the lowest extremities of the body. Some were thus kept in torture for an hour or two, and were actually roasted, not burnt to death. This spectacle,' says he, 'is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with. And that the reader may not think that this inhuman joy is the effect of a natural cruelty that is in this people's disposition, and not the spirit of their religion, he may rest assured, that all public malefactors, except heretics, have their violent death nowhere more tenderly lamented, than amongst the same people, and even when there is nothing in the manner of their death that appears inhuman or cruel.'" See INQUISITION.

AUTOMATIA, a surname of Tyche or Fortuna, the goddess of chance, in the ancient Pagan mythology, to whom Timoleon built a temple, or rather sanctuary in his house.

AUTOS SACRAMENTALES a kind of tragedies formerly acted in Spain on be occasion of the procession of the holy sacrament. They were performed in the public streets with torches, though in the light of day. The autos continued to be acted for an entire month, and closed the devotion of the holy sacrament.

AUXESIA, a surname of Persephone, worshipped under this designation first at Athens, then at the island of Ægina, her statue having been carried thither about B. C. 540.

AVADOUTAS, a special kind of anchorets among the Hindu Brahmins, who practise great austerity, abandoning their wives and children, and observe the utmost abstinence, denying themselves all the comforts, and to a great extent the necessaries of life. They renounce all earthly possessions of every kind, and wear only a piece of linen cloth round the middle, being otherwise entirely naked. They rub their bodies with ashes, and whenever they are hungry, they go at once into any house, and without speaking a single word, they simply hold out their hands, and immediately eat whatever is given them. Some of them will not even give themselves the trouble to ask for alms in this manner, but lay themselves down on the bank of some river, where the country people, who regard these rivers as sacred, never fail to bring them milk and fruits in abundance. Thus they contrive to live in a state of indolence, and yet to obtain all that is needful for their daily support.

AVATARS, the metamorphoses or incarnations of Vishnu, one of the persons of the Hindu triad. These avatars are ten in number, nine of them being already past, and the last yet to come. The nine past *avatars* represent the deity descending in a human shape to accomplish certain important events, as in the case of the three first; to put an end to blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; and to abolish human sacrifices as in the ninth. The ten avatars, or births of Vishnu, were, 1. Like a fish; 2. Like a tortoise; 3. Like a hog; 4. Like a lion; 5. Like a dwarf; 6. As Purushu-ram; 7. As Ram; 8. As Krishna; 9. As Budh; 10. As Kulkee, or in the form of a hors . The first six of these took place in the satya-yug or golden age; the others are more recent. The tenth, which is yet to come, will take place at the end of the kali yug, or the iron age of the world. Besides these ten avatars there are many others mentioned in the puranas In short, every hero and every saint is complimented by Hindu writers as an incarnate deity. See VISHNU.

AVE-MARIA (Lat. Hail, Mary), a form of devotion used in the Church of Rome. It consists partly of the salutation addressed by the angel Gabriel to the Virgin Mary, Luke i. 28, and to this is appended a prayer addressed to the Virgin. The whole runs thus;—"Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen." The "Ave-Maria," or "Hail, Mary," occupies a more important place in the Romish rosary than even the "Paternoster" or "Lord's Prayer" itself. Ave-Marias are frequently repeated as penances, satisfactions, and atonements for sin. In the prayers used by the ancient Christian church, no Ave-Marias are to be found. The addresses were all to God, never to the Virgin. Not even Romish authors are able to trace its origin higher than the fifteenth century. Vincentius Ferrerius appears to have been the first who used this form of prayer before his sermons. His example came gradually to be imitated, and at length it was adopted into the Breviary along with the Lord's Prayer. Erasmus, referring to the custom of repeating an *Ave-Maria* before commencing the sermon, says, that their preachers were wont to invoke the virgin mother in the beginning of their discourses, as the heathen poets used to do their muses.

AVENGER OF BLOOD. In Gen. ix. 6, it was declared in the most explicit terms immediately after the deluge, "Whoso sheddeth man's blood, by man shall his blood be shed." The execution of this sentence was considered in primitive times as devolving on the brother or other nearest male relative of the person slain. Such a one was called in Hebrew the *Göel* or *Avenger*. If the Göel should fail to perform his duty, the responsibility passed to the next relative, who in this case was called the *Megöel*, or the nearest relation but one. An institution similar to that of the Hebrew *Avenger of Blood*, seems to have prevailed among the Greeks in the heroic ages, and also among the Scythian and Teutonic tribes. The same practice is still observed among the modern Arabs. Niebuhr, in his travels among that interesting people, mentions having met with a man of rank who carried about with him a small lance, which he never laid aside even when in the company of his friends. On asking the reason why the man was thus armed at all times, the traveller learned that several years before, a relative of his had been murdered, and he was bound, therefore, as the nearest relative, to avenge himself by fighting in single combat with the assassin. Not long after he found an opportunity of stabbing his adversary when unprepared. The law of the Avenger is sanctioned by the Koran, which says, "O true believers! the law of retaliation is ordained to you for the slain, the free shall die for the free." This sacred duty, as it is uniformly regarded, is called thár or "blood-revenge." A commutation is allowed for its performance by the payment of a certain sum of money appointed by law. This was not allowed by the Mosaic law. To provide against the abuses which were liable to arise from such an institution as that of Göelism, cities of refuge were provided among the ancient Israelites, to which an unintentional man-slayer might resort to escape the vengeance of the Göel. If, however, the avenger overtook him before he reached a city of refuge and killed him; or if he found him without the limits of his asylum and slew him, he was not liable to punishment. If the accidental homicide got into the city of refuge before the avenger overtook him, he was safe from his resentment until he had been regularly tried.

AVERNUS, a lake in Campania, which, according to the Latin poets, was the entrance to the infernal regions. Hence the word was often used for the lower world itself. See TARTARUS, HADES.

AVERROISTS, those who held the opinions of Averroes, an eminent philosopher, who was born at Cordova in the twelfth century, and died at Morocco in A. D. 1198. From the translations and commentaries which he wrote on the works of Aristotle, he received the name of the *Interpreter*. His own philosophical system was founded on that of the Stagyrite; but in regard to the origin of things, he adopted the Oriental doctrine of emanations. The objection was raised, that his philosophy was inconsistent with the doctrines laid down in the Koran, but to uphold philosophical systems without appearing to destroy theological tenets, he maintained the principle that a proposition true in theology, may be false in philosophy, and *vice versa*.

A characteristic feature of the philosophy of Averroes was that it established a distinction between the intellect and the soul. By the intellect man knows universal and eternal truths; by the soul he is in relation with the phenomena of the sensible world. The intellect is active intelligence; the soul is passive intelligence. The intellect is eternal, incorruptible; the soul is corruptible and mortal. The union of the two principles produces thought as it appears in man. Theology is truth for the soul; philosophy is truth for the intellect. Thus the Averroists made a forcible separation and divorce between reason and faith, rousing the theologians of that day to remonstrate loudly against the sect. The most obnoxious of their opinions were at length formally condemned by the last Lateran council under Pope Leo X., in the commencement of the sixteenth century. In the eighth session of that council, it was solemnly declared by a decree, that the soul of man is immortal, and that different bodies are not actuated by a portion of the same soul, but that each has a soul peculiar to itself.

AVERRUNCI. See APOTROPÆI.

AVIGNONISTS, a sect of Romanists which arose last century at Avignon in France, reviving the errors of the *Collyridians*, who in the fourth century distinguished themselves by an extraordinary devo-

tion to the Virgin Mary. The originators of the Avignonists were Grabianca, a Polish nobleman, and Pernety, abbé of Burgal, a Benedictine, to whom is attributed a work, which appeared in 1790, entitled 'The virtues, power, clemency, and glory of Mary, mother of God.'

AVOIDANCE, a term used in the English church to denote a vacancy in a benefice from whatever cause, when there being no incumbent, the fruits of the benefice are in abeyance.

AWICHI, place of future torment among the Budhists.

AXIEROS, one of the three Samothracian Cabeiri, the most ancient gods of Greece. It is thought to correspond to Demeter, and in accordance with this idea, Bochart says, that the word means in Hebrew, The earth is my possession. Fourmont makes Axieros to be Isaac, the heir of his father Abraham, and in whom his seed was to be called. See CABEIRI.

AXINOMANCY (Gr. *axine*, a hatchet, and *manteia*, divination), a species of divination practised among the ancient Greeks, in which they foretold future events by means of an axe or hatchet. According to this method, a hatchet was fixed in equipoise upon a round stake, and the individual towards whom it moved was regarded as the guilty person. If suspicion rested upon any persons who were not present, their names were repeated, and the person at the repetition of whose name the hatchet moved, was concluded to be guilty of the crime of which he was suspected. Another mode of practising the favourite art of axinomancy was by laying an agate stone upon a red-hot hatchet, and carefully watching the direction of its movements.

AXIOCERSUS AND AXIOCERSA, a god and goddess belonging to the Samothracian Cabeiri, supposed to correspond to Hades and Persephone, an explanation which agrees with Bochart's explanation of the words from the Hebrew, Death or desolation is my portion. Fourmont explains both these ancient deities as being Ishmael and his wife, because it is said, Gen. xxi. 21, "He dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt;" agreeing in both points with the etymological explanation given by Bochart. See CABEIRI.

AXIOPŒNOS, the avenger, a surname of Athena, under which designation she was worshipped at Sparta.

AXIUS, a Pæonian river-god.

AZAZEL, the Hebrew name of the scape-goat referred to in Lev. xvi. 10, as used on the great day of atonement. See SCAPE-GOAT.

AZAZIL, those angels who, according to the Mohammedans, are nearest to the throne of God. See ANGELS.

AZESIA, a surname of the goddesses DEMETER and PERSEPHONE (which see).

AZOTUS, a name applied by the Greeks to DAGON (which see), a god worshipped by the Philistines.

AZRECHAII, the name of a sect which sprung up in the East, headed by Nafê Ben Azrach. They refused to acknowledge any superior power on earth, whether temporal or spiritual. They became a powerful body under the reign of the Caliphs, declared themselves sworn enemies of the Ommiades, but were at length overpowered and dispersed.

AZYMA, the name used by the Jews for unleavened bread, which was commanded to be eaten at the Passover. See BREAD (UNLEAVENED), PASSOVER.

AZYMITES (Gr. *a*, not, and *zumé*, leaven), a term applied by the Greek church to the adherents of the Latin church in the eleventh century, because they used unleavened bread in the eucharist. Many years of prolonged controversy followed the agitating of this question. The Eastern Church seem to have had their attention first called to this point by their observing the practice of the Armenians, who in this matter followed, as they still continue to follow, the ritual of the Western Church. Michael Cerularius, A. D. 1051, was the first who charged the Latins with deviating in this practice from the early Christian church, and he even went so far as to deny the validity of a sacrament in which unleavened bread was used. The contest between the two parties waxed hot, the heretical names of Azymites and Prozymites or Fermentarians being applied by both parties to each other. The Greeks felt themselves called upon to vindicate their practice in employing common bread. Peter, the patriarch of Antioch, attempted to prove that Christ instituted the eucharist the day before the passover, and could not therefore have used unleavened bread. Theophylact, bishop of Achrida, however, who wrote on the subject towards the end of the eleventh century, not being satisfied with this explanation, thought it necessary to admit that Christ, who held with his disciples a proper feast of the passover, must have used unleavened bread. But while making this admission, he maintained that the church was not thereby bound to use unleavened bread in all future time. This would be to allege that the example of Christ must be imitated in all the minute details of the ordinance, which has never been insisted on by any church. In virtue of their Christian liberty, men are freed from the obligation to observe uniformity in these matters; and hence they should no longer consider themselves bound to use unleavened bread. The Latin or Romish church, however, still adheres to its ancient practice of employing unleavened bread in the eucharist. Bingham in his Christian Antiquities alleges that the use of wafers and unleavened bread was not known in the church till the eleventh or twelfth centuries.

# B

BAAL, Bel, or Belus (*Lord* or *Master*), a god of great antiquity, being the name under which the sun was worshipped among the Chaldeans and Phœnicians, from whom this species of idolatry passed to the Hebrews. This false god is more frequently mentioned in Sacred Scripture than any other. The Moabites are said to have had what are called high places of Baal. Thus Num. xxii. 41, "And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people." In the history of Gideon the name of this idol frequently occurs, as for instance, Judges vi. 25, 30, and 31, "And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." The worship of Baal was prevalent among the Jews in the reign of Ahab, chiefly through the influence of his wife Jezebel. In 1 Kings xviii. we find an interesting account of a trial which was made, whether the God of Elijah or Baal was the true God. No fewer than four hundred priests of Baal were present on the occasion, thereby showing to what a melancholy extent the worship of Baal had been diffused among the Israelites. In ver. 26, 27, 28, a glimpse is afforded us of the manner in which this idolatrous worship was conducted: "And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." It may be remarked, that, in various passages, instead of the singular Baal, we find the plural Baalim. As examples of this, we may refer to Judges ii. 11, "And the children of Israel did evil in the sight of the Lord, and served Baalim;" and 1 Sam. xii. 10, "And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee." From these and other passages of the same kind, it is not improbable that there were either various deities bearing the name of Baal, or various statues erected in his honour in different places. It is somewhat curious that the Septuagint translators have represented Baal as a goddess as well as a god, construing the word with a feminine article. The same construction is used by the Apostle Paul in Rom. xi. 4, which may be thus literally translated from the Greek, "I have reserved to myself seven thousand men which have not bowed the knee to the goddess Baal." The Hebrew word Baal is masculine, but there was a goddess called Baaltis, the one being the sun and the other the moon.

This deity appears to have been known under the same name throughout all Asia. He is identical with the Bel of the Babylonians frequently mentioned in the Old Testament. Thus Isa. xlvi. 1, "Bel boweth down, Nebo stoopeth, their idols were upon the beasts and upon the cattle: your carriages were heavy loaden: they are a burden to the weary beast;" and Jer. l. 2, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." The worship of Baal was introduced from the East into the nations of the West. Accordingly, we find this god among the Gauls bearing the name of Belenus. It is probable, indeed, that the worship of Baal as the sun, and of Baaltis or Ashtaroth (which see), as the moon, was the earliest form of idolatry known, as well as the most widely diffused. Baal, in fact, was the name of the principal deity among the ancient Irish, and on this circumstance General Valleneey grounds an argument in favour of the descent of that people from the Phœnicians. The ancient Britons also worshipped the sun under the names of Bel and Belinus. Hence in both Scotland and Ireland, the first day of May, which was regarded as a day sacred to the honour of that deity, retains to this day the name of Beltane or Bel's Fire.

From scattered hints which are to be found both in sacred and profane writers, we may gather a few

particulars as to the mode in which the worship of Baal was usually conducted. High places were always selected for the temples and altars of this deity, and on these a fire was kept continually burning. From Jer. xix. 5, we learn that children were sacrificed to him: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." This cruel practice is nowhere else that we are aware of associated with the worship of Baal, and, therefore, we regard it as not improbable, that the Baal mentioned by Jeremiah is the Moloch of the Ammonites. Whether this be the case or not, one thing is certain, that the idolatrous priests of Baal conducted their religious ceremonies in a frantic and furious manner, leaping, or hopping as it may be rendered, upon the altars, and while the victims were being sacrificed, dancing round them with wild gesticulations, and cutting their own bodies with knives and lancets.

The Baal of the Phœnicians was their supreme god, and, accordingly, he corresponds to the Zeus of the Greeks, and the Jupiter of the Romans. In the fragment of Sanchoniathon preserved by Eusebius, it is said that this god of the Phœnicians was called Baalsamin, or the Lord of Heaven; and Augustine, who lived in the neighbourhood of Carthage, a Phœnician colony, declares Jupiter to have been called Baalsamin. The same name occurs also in Plautus. It is a striking circumstance, that throughout the Sacred Writings, Baal is generally classed with Ashtaroth, which, as we have shown under that article, was the symbol of the moon. There can be little doubt then, that Baal was the sun, the greatest and first of all the objects of idolatrous worship. Incense was offered to him, as we find in 2 Kings xxiii. 5, and bullocks also were sacrificed in his honour, 1 Kings xviii. 26. Gesenius considers Baal as the planet Jupiter rather than the sun. Several critics have thought, that the god Belus of the Chaldeans and Babylonians was Nimrod their first king; others that he was Belus the Assyrian, father of Ninus; and others still, a son of Semiramis.

BAAL-BERITH (Heb. *Lord of the Covenant*), a god of the Shechemites, supposed from his name to have presided over contracts and covenants. It may be regarded, therefore, as corresponding to the *Zeus Orkios* of the Greeks, and the *Jupiter Fidius* of the Romans. Some learned men, particularly Bochart, identify this deity with a goddess called Beroe by the Greeks, the daughter of Venus and Adonis, and the patron-goddess of the town of Beritus in Phœnicia, to which she had given her name. Others conjecture that this idol represented the Cybele of the Greeks and Romans. The idolatrous Israelites, we are informed in Judges viii. 33, made Baal-Berith their god. Human sacrifices are thought to have been offered to him; and he was generally appealed to as a witness and judge in all matters of controversy. So that he may probably be regarded as identical with the Baal of the Phœnicians, but only bearing among the Shechemites a particular surname from the special aspect under which that people worshipped him.

BAAL-BERITH, a person who, among the modern Jews, acts as joint master of ceremonies, along with the operator in the rite of CIRCUMCISION (which see), and is bound to see that every thing be performed with ritual and legal precision. He must be a man of piety, probity, and respectability. It is his office to carry the child on his knees while the circumciser is performing the operation. In preparation for his duty, he must wash himself all over. His office is held superior to that of the circumciser.

BAAL-PEOR. He is supposed to have been the same with Chemosh mentioned in Num. xxi. 29, and Jer. xlviii. 7. Solomon built a temple to this deity on the mount of Olives, 1 Kings xi. 7. There were also groves planted and altars erected to his service on the top of a mountain in Moab, called Peor, from which he may have derived his name, or, as is more probable, it may have derived its name from him. Human sacrifices were offered to him, and it has been conjectured that they eat of the victims that were sacrificed. This idea has probably arisen from what is said in Ps. cvi. 28, "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." In the Septuagint this deity is called Beel-phegor. From the lewdness which was practised in his temples, he has been often compared to Priapus; but both Selden and Dr. Owen are strongly opposed to any such idea. Some think that Baal-peor was Saturn, a deity worshipped anciently in Arabia. Selden suggests, that he may probably be identical with Pluto, and this opinion he grounds on the expression "sacrifices of the dead," which he interprets to mean offerings to the infernal gods. Calmet maintains that he was the same with Adonis. Bishop Cumberland, however, conjectures that Baal-peor is the same with Baal-meon, mentioned in Num. xxxii. 38, and various other passages. The bishop argues, that Meon is identical with Menes or Mizraim, the first king of Egypt, who, after his death, received divine honours under the name of Baal-peor, Bacchus, Priapus, Osiris, and Adonis. Jurieu enters into a lengthened argument to establish the fanciful notion that Baal-peor was the patriarch Noah.

BAALTIS, a name applied by Sanchoniathon, one of the earliest writers, whose Fragments have been preserved by Eusebius, to the Phœnician goddess, corresponding to the god Baal. In Pausanias she is called Ammonia, the wife of Ammon. Bishop Cumberland supposes her to be Naamah, the sister of Tubal-Cain, mentioned in Gen. iv. 22, the only woman whose birth in Cain's line Moses takes notice of, and the last person noticed in that line. If this hypothesis of the learned prelate be correct, then Naamah is the same with Ashteroth or ASTARTE (which see). In the mythology of ancient

nations, it is usually found that every god has his counterpart goddess.

BAAL-ZEBUB, a god worshipped in ancient times at Ekron, one of the lordships of the Philistines, 2 Kings i. 2. In New Testament times he is called the Prince of the Devils or Demons. The word Baal-Zebub is generally considered as denoting the lord of flies, a name given to this false deity as the deliverer of the Ekronites from gnats or flies; and hence he was sometimes represented under the form of a large fly, or of a man with a fly on his head or in his hand. We find the oracle of this god consulted in cases of emergency. Thus Ahaziah king of Israel repaired to Baal-Zebub to ascertain the issue of his disease, 2 Kings i. 2, 3. The name is corrupted in Matth. x. 25 into Beelzebul or the lord of dung, probably in contempt. Some have even supposed that the original name Baal Zebub was applied to the god in mockery; but such an idea originates in utter ignorance of the extent to which flies are felt to be an annoyance, more especially in the East. The fly particularly called *zebub*, in Arabic *zimb*, was so destructive, that idolaters, who had gods presiding over almost every object in nature, might well attribute remarkable power and importance to Baal-Zebub, the Lord of Flies. Bruce, the traveller in Abyssinia, tells us that whenever the zebub or zimb appears, as it always does in swarms, "all the cattle forsake their food, and run wildly about till they die worn out with fatigue, fright, and hunger." The supposed deliverer from such a calamity could not fail to be held in high veneration by a superstitious people. This much-honoured divinity has been sometimes regarded as identical with the Egyptian Amenthes and the Jupiter Apomuios of the Greeks. They are all considered to be different names for the Lord of the Dead, thus being equivalent to the Pluto of the Roman mythology, as he is regarded indeed by Patrick, Le Clerc, and Jurieu. Quite an opposite opinion is entertained by some, that being called the Prince of the Demons by the Jews, he was the same with Baalsamin, whom the Phœnicians worshipped as the Lord of Heaven. The Jews were accustomed to consider the gods of idolatrous nations as devils or demons, and it was natural, therefore, that they should view the chief of them, as, instead of Baalsamin the god of heaven, Baalzebul the god of dung, or Baalzebub the god of flies.

BAAL-ZEPHON, an idol which the Jewish Rabbis allege to have been framed by Pharaoh's magicians under certain constellations, and set up near the Red Sea to watch the Israelites, and retard them in their journey through the wilderness. The only ground on which this fanciful conjecture is built is the name *Zephon*, which is derived from a Hebrew word signifying to observe or watch, and hence they suppose him to have been the watchful or observing god. The language in which it is spoken of, however, in the Old Testament, shows plainly that Baal-Zephon is not a god, as the Rabbis think, but the name of a place. The words are these, Exod. xiv. 1, 2, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea." The Rabbinical tradition, in reference to this fancied god is, that when the destroying angel passed over Egypt, all the idols, except Baal-Zephon, were demolished, and from this circumstance the Egyptians formed so high an opinion of him, they came in crowds to worship him. Moses, they allege, observing the popularity of this god, petitioned Pharaoh, that he too, along with his Israelitish countrymen, might be permitted to take a journey to the seat of this idol. Pharaoh complied with the request of Moses, but while the Israelites were employed on the shore of the Red Sea picking up precious stones, they were overtaken by Pharaoh, who failing to attack them at the time, they passed the Red Sea, after having sacrificed to the idol Baal-Zephon, and escaped. Such were the idle tales with which the Jewish Rabbis of old were wont to delude their people.

BAANITES, a name given to the sect of the PAULICIANS (which see), in the beginning of the ninth century, derived from Baanes, one of their leaders.

BAAUT, or BOHU (Heb. empty), the goddess of the earth among the Phœnicians. It probably refers to Gen. i. 2, "the earth was void."

BAB, a word signifying father, and used by the ancient Persian magi to denote fire, which they considered the father and first principle of all things, as Zoroaster taught. The same doctrine was afterwards inculcated by Anaxagoras, a Grecian philosopher.

BABA, or PAPA, a title applied by the Eastern churches to the patriarch of Alexandria, who was the first of the patriarchs that was honoured with this appellation. Baba was also the name of a Mohammedan who, in the seventh century from the Hegira, declared himself to be a prophet, and attracted many followers in Turkey. He and his attendant Isac preached sword in hand, both to Christians and Mohammedans, setting forth the brief profession of faith, There is but one God, and Baba is his apostle.

BABA LALIS, a Hindu sect sometimes included among the Vaishnava sects. In reality, however, they adore but one god, dispensing with all forms of worship, and directing their devotions by rules and objects, derived from a medley of Vedanta and Sufi tenets.

BABEK, the head of a heretical sect among the Mohammedans, which arose in the beginning of the second century from the Hegira. This man made an open profession of impiety, and embraced no religion or sect then known in Asia. He was called

the founder of the merry religion, and it is probable that he inculcated upon his followers the indulgence of gross, sensual pleasures, urging upon them neither moderation nor self-restraint.

BABIA, a goddess of the ancient Syrians, who was worshipped under the form of an infant. It was common amongst them to call their children by its name, especially such as they wished to dedicate to the priesthood. Young children are said to have been offered up in sacrifice to this idol, while the mothers stood by witnessing, without relenting, the immolation of their helpless offspring.

BABYLONIANS (Religion of the Ancient). Babylonia, or Chaldæa, called in the Old Testament Scriptures the 'land of Shinar,' was a country watered by the Tigris and Euphrates, having Mesopotamia to the north, and the Persian Gulf to the south; on the west, a part of Arabia Deserta, and on the east the Persian province of Susiana. This once famous region is now a Turkish province, having Bagdad as its principal city. The plain of which the country consists is everywhere covered with lofty and extensive artificial mounds, which "rise," says Mr. Ainsworth, "upon the otherwise uniform level; walls, and mud ramparts, and dykes, intersect each other; elevated masses of friable soil and pottery are succeeded by low plains, inundated during the greater part of the year; and the antique beds of canals are visible in every direction." Of late years valuable researches have been made into the antiquities, manners, and customs of Babylonia, by Rich, Botta, and Layard.

The mythology of the ancient Chaldæans, in common with the other oriental nations, commences at a period of very remote antiquity, long prior to the time of Moses. Berosus, one of the oldest authors extant, whose fragments are preserved by Eusebius, gives a detailed account of their cosmogony. In the beginning, according to their view, there was a primitive chaos, which consisted of nothing but darkness and an abyss of water containing monstrous animals. Nature in this original state was personified under the emblem of a woman named *Omorea*. God appeared in the bosom of chaos, dividing the body of the primordial woman, or nature, in order to form out of one half, heaven, out of the other half, earth; producing the light which destroys the monsters, children of chaos; then causing the disorder of the elements represented by these monsters to give place to order and regularity; and finally, from his own blood and that of inferior deities mixed with earth, creating the souls of men and animals, which are thus of divine origin, while the celestial and terrestrial bodies are formed from the substance of *Omorea*, or from the material substance. Such was the strange system on which the ancient Babylonians supposed creation to proceed. A mythical personage named Oannes, half-fish, half-man, was believed to have first communicated to the Chaldæans the use of letters, the knowledge of the arts and sciences, and the ceremonies of religion Some writers suppose that Oannes was no other than the patriarch Noah, who settled in Shinar or Chaldea immediately after the deluge.

The chief deity of the Babylonians was Bel, Belus, or Baal (which see), to whom a most magnificent temple was erected, and who is thought by some to have been Nimrod, by others Ninus, the son of Nimrod, who was the founder of their city and kingdom. The grand temple of Belus is said to have been built on the ruins of the tower of Babel. Herodotus declares it to have been one of the most splendid temples in the world. The learned Dr. Prideaux gives the following account of this magnificent structure:—"The next great work of Nebuchadnezzar at Babylon was the temple of Belus. But that which was most remarkable in it was none of his work, but was built many ages before. It was a wonderful tower that stood in the middle of it. At the foundation it was a square of a furlong on each side, that is, half a mile in the whole compass, and consisted of eight towers, one built above over the other. Some following a mistake of the Latin version of Herodotus, wherein the lowest of these towers is said to be a furlong thick, and a furlong high, will have each of these towers to have been a furlong high, which amounts to a mile in the whole. But the Greek of Herodotus, which is the authentic text of that author, saith no such thing, but only that it was a furlong long and a furlong broad, without mentioning anything of its height at all. And Strabo, in his description of it, calling it a pyramid, because of its decreasing or benching-in at every tower, saith of the whole, that it was a furlong high, and a furlong on every side. To reckon every tower a furlong, and the whole a mile high, would shock any man's belief were the authority of both these authors for it, much more when there is none at all. Taking it only as it is described by Strabo, it was prodigious enough; for, according to his dimensions only, without adding anything further, it was one of the wonderfullest works in the world, and much exceeding the greatest of the pyramids of Egypt, which hath been thought to excel all other works in the world besides. For although it fell short of that pyramid at the basis (where that was a square of 700 feet on every side, and this but of 600), yet it far exceeded it in the height, the perpendicular measure of the said pyramid being no more than 481 feet, whereas that of the other was full 600; and, therefore, it was higher than that pyramid by 119 feet, which is one quarter of the whole. And, therefore, it was not without reason that Bochart asserts it to have been the very same tower which was there built at the confusion of tongues; for it was prodigious enough to answer the Scripture's description of it, and it is particularly attested by several authors to have been all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was. Herodotus saith that the going up to it was by stairs on the outside round it;

from whence it seems most likely that the whole ascent to it was by the benching-in, drawn in a sloping line from the bottom to the top eight times round it, and that this made the appearance of eight towers, one above another, in the same manner as we have the tower of Babel commonly described in pictures, saving only, that whereas that is usually pictured round, this was square. These eight towers being as so many stories one above another, were each of them 75 feet high, and in them were many great rooms with arched roofs supported by pillars, all which were made parts of the temple after the tower became consecrated to that idolatrous use. The uppermost story of all was that which was most sacred, and where their chiefest devotions were performed. Over the whole, on the top of the tower, was an observatory, by the benefit of which it was that the Babylonians advanced their skill in astronomy beyond all other nations. Till the time of Nebuchadnezzar, the temple of Belus contained no more than this tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was 1,800 feet more than the square at the temple of Jerusalem; for that was but 3,000 feet round, whereas this was, according to this account, 4,800; and on the outside of all these buildings there was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and a half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels which were carried to Babylon from the temple at Jerusalem, seem to have been employed to the making of them. For it is said that Nebuchadnezzar did put all the sacred vessels which he carried from Jerusalem into the house of his god at Babylon, that is, into this house or temple of Bel; for that was the name of the great god of the Babylonians."

This celebrated temple stood till the time of Xerxes; but that distinguished warrior, on his return from his expedition against the Grecks, destroyed it, and laid it in ruins, having previously robbed it of the images and sacred utensils, all of which were of solid gold. Alexander the Great, on his return from his Indian expedition, resolved to rebuild the temple of Belus, but two months after the undertaking had been commenced, it was cut short by his death.

The worship of the heavenly bodies, which was probably the first form of idolatry adopted by man, had its origin probably in Babylonia. Such indeed was the opinion of Cicero, who assigns as the probable cause of it, the level nature of the country, which afforded a full view of the heavens on every side. In perfect harmony with this idea, Belus or Baal has been generally considered as the sun, the largest and most conspicuous of all the heavenly bodies. It was only natural, therefore, that the temple erected to the honour of this astronomical deity should be an edifice of no ordinary splendour and importance.

In addition to Belus, the Babylonians worshipped many other gods, a few of whom are referred to in the sacred writings. Merodach, for example, is thus noticed in Jer. l. 2, "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." It is difficult to ascertain who this deity really was, but it is not unlikely that he may have been an ancient king of the country, who, as often happened with popular monarchs, was deified after his death. Accordingly, we find other kings of Babylon named after him, as Merodach-Baladan, Evil-Merodach, and others. In 2 Kings xvii. 29 and 30, we find another deity mentioned as having been worshipped by the Babylonians: "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima." This goddess, Succoth-benoth, who was represented as a hen and chickens, had a temple erected to her service, as Herodotus records.

The priests of the ancient Babylonians, who were the most if not the only learned men of their day, devoted much of their time and attention to the study of astronomy, and what was then a kindred science, astrology. In the book of Daniel, accordingly, the words "Chaldean" and "astrologer" are used indiscriminately to denote the same class. Though their practice of divination was a useless and unprofitable exercise, their scientific researches appear to have been conducted with uncommon skill. Such was the extent of their knowledge, indeed, in astronomical matters, that when Alexander the Great took possession of Babylon, Callisthenes the philosopher, who accompanied him, found, upon searching into the treasures of Babylonian learning, that the Chaldeans had a series of astronomical observations extending backwards for 1,903 years from that time; that is, from the 1771st year of the world's creation forwards. With such constant contemplation and study of the heavenly bodies in the early ages, it is scarcely to be wondered at, that when they fell from the knowledge of the true God, they should have lapsed into the worship of the heavenly bodies. This form of idolatry, which is usually termed TSABIANISM (which see), thus commencing in Chaldea, spread rapidly over all the nations of the East.

BACCHUS, called originally Dionysus, was, in the ancient Greek and Roman mythology, the god of wine. He was the son of Jupiter and Semele. By the Romans he was sometimes called Liber. He

was said to have been saved from the flames when his mother Semele was destroyed by the fires of Jupiter, and was sewed up for safety in the thigh of his father. As he grew up to manhood, the anger of Juno pursued him so, that he was driven to madness, and wandered from one land to another. Many legendary tales are reported of him. Among others may be mentioned his conquest of India; his transforming himself into the shape of a lion to assist the gods in their war against the giants; and his marriage with Ariadne, whom he raised to the rank of a god, and placed his crown among the stars. Bacchus is scarcely referred to in Homer, and it was not until later times that the worship of this deity rose into importance. He was particularly worshipped at Thebes, which was regarded as his birth-place. The festivals of Bacchus were celebrated at Athens also with great magnificence, under the name of DIONYSIA (which see). The goat and the ivy were sacred to Bacchus, and his worshippers usually carried thyrsi or blunt spears encircled with ivy. Bacchus is usually represented as a young man of effeminate beauty, accompanied by Pan, Silenus, and the Satyrs. This deity presided not only over wine and festivities in general, but also over the theatre and the dramatic art. In the earliest times human sacrifices were offered to him, but afterwards animals were substituted for men. The animal most commonly sacrificed to him was a ram.

BACCHÆ, or BACCHANTES, priestesses of the god BACCHUS (which see). They were also called *Mænades* (from Gr. *Mainomai*, to be mad), in consequence of the frantic ceremonies in which they indulged in their sacred festivals. They wrought themselves up to a high pitch of enthusiasm, when, with dishevelled hair, and half naked bodies, and their heads crowned with ivy, and a thyrsus or rod twined with ivy in their hands, they threw themselves into the most ridiculous postures, celebrating the sacred orgies with the most hideous cries and furious gesticulations. In this way the Bacchæ pretended to do honour to their god in the BACCHANALIA (which see).

BACCHANAL. The sanctuary or inner temple of the god Bacchus.

BACCHANALIA, festivals celebrated in honour of BACCHUS (which see). This deity being worshipped among the Greeks under the name DIONYSUS, his orgies were termed among that people DIONYSIA (which see). Among the Romans the Bacchanalia were carried on in secret, and during the night, when the votaries of the god of wine characteristically indulged in all kinds of riot and excess. At the first institution of these festivals, only women were initiated, and the orgies were held during three days in every year. But after a time the period of celebration was changed from the day to the night, and the riotous feasts were held during five nights of every month. Men were now admitted as well as women, and licentiousness of the coarsest and most disgusting description was practised on these occasions. So secretly were these disgraceful assemblies held, that for a long time their existence in Rome was unknown, at least to the public authorities. In the year 186 B. C., the senate were made aware that such nocturnal meetings were frequented by large numbers in the city, and a decree of the most stringent nature was forthwith passed, authorizing the consuls to inquire into their nature, to arrest the priests and priestesses who presided at them, and to prohibit under a heavy penalty any one, not in Rome only, but throughout all Italy, from being initiated in the mysteries of Bacchus, or from meeting to celebrate them. A rigid investigation was accordingly instituted into the whole matter, and it was discovered that the initiated amounted to the large number of seven thousand. Great numbers were apprehended and thrown into prison, while the most criminal among them were put to death. From this time the celebration of the Bacchanalia was ordered to be discontinued, or if celebrated, the permission of the city prætor was to be previously obtained, and no more than five persons were allowed to be present. This important decree put a final termination to the Bacchanalia, which were thereby completely suppressed. A simpler and more harmless festival in honour of Bacchus, however, continued to be celebrated annually at Rome, under the name of LIBERALIA (which see).

BACIS, a name applied to Onuphis, the sacred bull of the Egyptians, who was worshipped at Hermonthis, in Lower Egypt, just as APIS (which see) was worshipped at Memphis.

BACOTI, a noted witch, which the natives of Tonquin in China consult on the death of any person, with the view of ascertaining whether the soul of the deceased is happy or miserable.

BACTASCHITES, a sect of Mohammedan monks among the Turks, who derived their name from their founder Bactasch. The religious of this order wear white caps of different pieces, with turbans of wool twisted like a rope; their garments also are white. It is said by Mohammedan writers that Bactasch, when dying, cut off one of the sleeves of his gown, and put it upon the head of a monk of his order, so that one of the ends hung down upon his shoulders. While performing this act, he said, Ye shall be henceforth Janizaries, or a new soldiery. Accordingly, the Janizaries wear caps which hang backwards as a sleeve.

BACULARIANS (Lat. *baculum*, a staff), a party of the Anabaptists in the sixteenth century, who counted it wrong to carry any other than a staff, on the principle that it is sinful to bear arms in defence of their religion. They professed to yield a strict obedience to the principle laid down by Christ, that when smitten on the one cheek, it is our duty to turn the other also. Like the Society of Friends in more recent times, they held war to be unlawful, and refused to fight even in self-defence.

BAD, an angel or genius, regarded by the Persian Magi as presiding over the winds. He also superintends all that happens on the twenty-second day of each month of the Persian year.

BAD MESSIH, the wind or breath of the Messiah. This is the term which the Persians employed to express the miraculous power of the Lord Jesus Christ. They say that by his breath alone he not only raised the dead, but imparted life to things inanimate.

BAETYLIA, anointed stones of a conical shape, which are said to have been worshipped by the ancient Phœnicians. Sanchoniathon, in his Fragments preserved by Eusebius, attributes the origin of them to Uranus; and this is in harmony with the explanation often given of them, that they are meteoric stones, which, as coming down from heaven, are supposed to have been connected with some god or other. The first instance which we find recorded of anointed stones is that of Jacob at Luz, Gen. xxviii. 18, 19, setting up the stone he had rested on for a pillar, and pouring oil upon it, thus consecrating it to God, and calling the name of the place Bethel, or the house of God. One of the ancient Baetylia has already been noticed under the article ABADIRES (which see). Eusebius informs us that such stones were believed to be endowed with souls. It is easy to believe, therefore, that they would be held in peculiar veneration. The "standing images" referred to as prohibited in Lev. xxvi. 1, are explained by various commentators as Baetylia. Such stones of memorial are frequent in eastern countries at this day. Thus Mr. Morier tells us, "Every here and there I remarked, that my old guide placed a stone on a conspicuous bit of rock, or two stones, one upon another, at the same time uttering some words, which I learnt were prayers for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone, accompanied by a devout exclamation, as it were in token of his safe arrival." Vossius alleges that Jacob's stone was removed to Jerusalem, and there held in great veneration; and he tells us that when Jerusalem was destroyed by the Romans, A. D. 70, the Jews were permitted by Titus to go and anoint this stone with great lamentation and mourning. The *Baetylia* were supposed to be animated with a portion of the deity: they were consulted on occasions of great and pressing emergencies. Bochart thinks that the very name is derived from Bethel, where Jacob first anointed a pillar as a sacred memorial.

BAG, an inferior deity worshipped by the ancient Arabians.

BAGAIR, one of the lesser deities worshipped by the tribe of Azd among the ancient Arabians.

BAGAWA, or BHAGAWAT, *the most meritorious*, a name of BUDHA (which see).

BAGE, a term used to denote the mysterious silence which the Zoroastrians observe as a part of their religion, when they wash or eat, after having repeated secretly certain words. The followers of Pythagoras, also, the Grecian philosopher, were enjoined by their master to observe strict silence.

BAGNOLENSIANS, a branch of the sect of the CATHARI (which see), which arose in the twelfth century, deriving its name from Bagnolo, a town of Provence, where it first originated. They maintained, in opposition to the Manichean doctrine, that there is only one first cause, the Father of Jesus Christ and the Supreme God, by whom they affirm that the first matter was produced; but they added to this, that the evil demon, after his revolt from God, digested and separated this matter into the four elements, so that it could be formed into a world. This sect also believed that Christ assumed in Mary, though not from Mary, a body which was not real, but imaginary. See ALBANENSES.

BAHAMAN, the name of an angel which, according to the Persian magi, presided over oxen, sheep, and all other animals which might be tamed.

BAHIR (Heb. *illustrious*), a Jewish work alleged by Buxtorf to be the most ancient of the Rabbinical writings.

BAHMAN, among the ancient Persians, the genius of the rays of light.

BAIRAM. The Mohammedans have two festivals which they statedly observe under the name of the Great and the Little Bairam. The former is held on the tenth day of the last month of the Arabic year; the latter closes the fast of the Ramazan. This last festival is celebrated, particularly at Constantinople, with great rejoicing, and is reckoned by the common people their greatest feast. It is ushered in by the discharge of cannon, the beating of drums, and the sounding of trumpets. It is somewhat analogous to our own new year, as there is a general expression among the people of mutual good wishes, and all the officers of state hasten to the palace to pay their respects to the sultan. The feast lasts for three days, during which Constantinople exhibits a spectacle of festive gaiety and mirth of every kind. On one of the feast days, the sultan proceeds in state from the seraglio to one of the mosques. A description of the pageant may interest our readers: "The procession commences with many fine horses, richly caparisoned, led by grooms. Then follow several pashas, all well mounted and attended. Next comes the Capitaine Pasha (chief of the naval force,) and other members of the council. After them follow some of the sultan's horses, attended by grooms —splendid animals, of the Turkish and Arab breed; then, surrounded by a large body of military officers on foot, comes the sultan himself, mounted on a noble charger. The sultan and all his suite now wear common tarbouches, blue surtouts, and loose-shaped trousers; and the only difference between the dress of the monarch and his attendants is a

short military cloak worn by the former, clasped at the throat with a rich jewel. This procession has lost much of its former splendour, by the exchange of the gorgeous, loose, and graceful Asiatic costume, for a tight semi-European uniform, a reform commenced by the late sultan, but which ill becomes the fat Turks. The sight was much more imposing, when the sultan was surrounded by his janissaries, wearing turbans of great height and amplitude, and dressed in rich flowing robes; but the day of the turbaned Turk is passed, and the rich Oriental of the present time is only distinguished from a European by a red scull-cap, called the *fez*. The Oriental dress is still, however, retained among the lower orders, especially in the interior of the country, and the priesthood also continue to wear the elegant robe and turban. On the last day of the *Bairam* there was a display of splendid fireworks from the seraglio, which surpassed anything of the kind to be seen in Europe, this being an art in which the Asiatics are acknowledged to excel." The Persians, who are followers of Ali, observe the Bairam as strictly as the other Mohammedans. The festivities on one of these occasions are thus described by Mr. Morier, as he witnessed them at Bushire on the Persian Gulf: "The Ramazan was now over. The moon which marks its termination was seen on the preceding evening just at sunset, when the ships at anchor fired their guns on the occasion; and on the morning of our visit the Bairam was announced by the discharge of cannon. A large concourse of people, headed by the *Peish-namuz*, went down to the seaside to pray; and when they had finished their prayers, more cannon were discharged. Just before we passed through the gates of the town, in returning from our visit, we rode through a crowd of men, women, and children, all in their best clothes, who, by merry-making of every kind, were celebrating the feast. Among their sports I discovered something like the roundabout of an English fair, except that it appeared of much ruder construction. It consisted of two rope seats, suspended in the form of a pair of scales, from a large stake fixed in the ground. In these were crowded full-grown men, who, like boys, enjoyed the continual twirl, in which the conductor of the sport, a poor Arab, was labouring with all his strength to keep the machine."

BAIVA, one of the principal deities of the Laplanders, generally regarded as the sun or fire. No separate idol is used for the worship of this god, and, therefore, he is often confounded with their great god THOR (which see), the Supreme Being who shakes the world with his thunder. See LAPLANDERS (RELIGION OF).

BAKANTIBOI, or VACANTIVI, a name given by some ancient Christian writers to wandering clergymen, who, having deserted their own churches, would fix in no other, but went roving from place to place. By the laws of the Church, the bishops were not to permit such to officiate within their dioceses, or even so much as to communicate in their churches.

BALARAM, one of the two images which are placed on either side of the Hindu idol JUGGERNATH (which see) in the celebrated temple which stands on the sea coast of Orissa, in the district of Cuttack. On each side of the great idol is another image, one part of which is painted white and the other yellow. The first is said to be the image of Shubudra, the sister of Juggernath, and the other that of Balaram, his brother. The image of Balaram, painted white, is set up in a few temples independently and alone. At the worship of Juggernath, and also at that of Krishna, a short service is performed in the name of Balaram.

BALDUR, one of the sons of ODIN (which see), the great god of the ancient Scandinavians, and the goddess Frigga. He was wise and eloquent, the fairest and mildest of the gods. Ensnared by the evil deity, Loki, he was killed by the blind god Hödur, who threw a twig of mistletoe at him, which pierced him through and through. When Baldur fell, the mighty Æsir were struck speechless with horror, and all were of one mind that this fearful deed should be avenged, which was accordingly done, Loki being slain. All the gods mourned for Baldur, but though they punished his murderer, they had no power to restore him to life.

BALKH, in ancient times the holy city of the Persians, and the centre of their religion. It was the seat of their principal Pyræum or fire-temple, and the residence of their Archimagus or chief priest. At the conquest of Persia by the Mohammedans, the GUEBRES (which see) removed to the province of Kerman, where they are still found, though reduced to a very small number.

BAMAH. See HIGH PLACES.

BAMBINO (Ital. *child*), a figure of the infant Saviour in the church of Ara Cœli at Rome, which is supposed by Romanists to possess the miraculous power of healing the sick. It is generally called *Il Santissimo Bambino*, the most holy child, and is approached with the most devout reverence. It is a wooden image about eighteen inches long, wrapped in swaddling clothes, so as to cover it wholly save its head and feet. On its head is a royal crown sparkling with brilliants; and from head to foot it is covered with rubies, emeralds, and diamonds. The following description is by an eye-witness: "A monk opened for us the main door, and showed us into a small room, whence we were shown by another monk into the wonderful chapel. There were there, kneeling before the altar, three poor women with a sick child. The priest who acted in the affair was going through some ceremony before the altar. Soon he turned to the right, and with a solemnity, which, because feigned, was laughable, opened a little cradle in which lay the glittering doll. He prayed over it; and then, taking it in his hands as if unworthy to touch it, placed it in

an upright position on the altar. Here he prayed over it again. He then took it in his hands, and touched, with its toe, the head of the sick child, and crossed it with it. He then put its toe to the lips of the child, which was made to kiss it. And then each of the women, who were all the while upon their knees, kissed its foot. After a little more ceremony, Bambino was put back into his beautiful cradle, and the women withdrew. When the chapel was empty of Italians, we were invited inside by the priest. We were taken up to the cradle. He told us of the immense value of the jewels, many of them the gifts of kings; of the many miracles wrought by Bambino; and pointed to the many silver and gold hearts by which it was surrounded, in evidence. He gave us items of its history, which were very rich. The cradle lies under a canopy; at one end of it is Joseph; at the other, the Virgin Mary; and over it is an image of God the Father!" This little image is supposed to be possessed of most wonderful powers in effecting immediate restoration to the sick. On application it is conveyed to the house of the patient in a splendid carriage, attended by priests in full canonicals. As it passes along, every head is uncovered, and every knee bows on the street. This wonderful image is exposed to public veneration, in a scenic representation of the stable at Bethlehem from the 25th of December to the 26th of January of each year, during which time tens of thousands of people crowd the Ara Cœli and the Capitoline hill to do homage to the Bambino.

The history of this image is curious as affording a specimen of the legendary tales of Rome. "It was carved in Jerusalem by a monk of St. Francis, from a tree of olive, which grew near to the Mount of Olives. The good monk was in want of paint, and could find none. By prayer and fasting he sought paint from heaven. On a certain day he fell asleep, and lo! when he awoke, the little doll was perfectly painted, the wood looking just like flesh! The fame of this prodigy spread all over the country, and was the means of the conversion of many infidels. It was made for Rome, and the maker embarked with it for Italy. But the ship was wrecked; and when all gave up the holy image as lost, lo! the case in which it was suddenly and miraculously appeared at Leghorn! This wonderfully increased its fame and the veneration of the people. Thence it was soon transported to Rome; and when first exposed to the devout gaze of believers on the Capitoline hill, their shouts of joy and their clamorous hallelujahs ascended to the stars! On a certain occasion, it is said that a devout lady took away with her the pretty doll to her own house; but, in a few days, he miraculously returned to his own little chapel, ringing all the bells of the convents as he passed! The bells assembled all the monks, and as they pressed into the church, behold, to their infinite joy, Bambino was seated on the altar." "I was assured," says another writer, "that about one or two hundred years ago, it was stolen from the convent of the Ara Celi; but so wonderful an image was, of course, able to choose its own place of residence, and could not be carried off against its will, and accordingly, about eleven at night, the door bell rang violently, some of the monks opened the door, and to their amazement found that the Bambino had walked back to them barefooted from the place to which it had been conveyed; and in memory of this event the feet have ever since been kept uncovered. The regular fee to the Bambino is one dollar, while that to the first Roman physicians is half a dollar each visit. One of our domestics, who most firmly believes in its powers, has seen it applied on many occasions, and generally with success; when the cure is to be wrought, the countenance, according to her account, becomes of the most lovely pink; when not, it remains unchanged or turns pale."

BAMBOO, a plant looked upon as sacred by the inhabitants of Japan, who entertain the idea that it has a supernatural influence over their destiny. The bamboo is deposited in the armoury of the Emperor of Japan, and his subjects look upon that and fire as emblems of his sacred majesty.

BAMBOO-BRIDGE. The inhabitants of the island of Formosa imagine that the souls of wicked men are tormented after death, and cast headlong into a bottomless pit full of mire and dirt; and that the souls of the virtuous pass with pleasure and safety over it upon a narrow *bamboo-bridge*, which leads directly to a gay paradise, where they revel in all kinds of sensual enjoyment. But when the souls of the wicked attempt to pass along this bridge, they fall over on one side of it, and plunge headlong into the miry abyss. This strange superstitious notion bears a strong resemblance to the AL-SIRAT (which see) of the Mohammedans.

BANA, *the word*, the name given in common conversation to the Sacred Writings of the Budhists; the books in which the writings are contained are called *Bana-Pot*, and the erection in which the truth is preached or explained is called the *Bana-Maduwa*. Mr. Turnour states, that the Pali version of the three Pitakas, or collections of the sacred books, consists of about 4,500 leaves, which would constitute seven or eight volumes of the ordinary size, though the various sections are bound up in different forms for the convenience of reference. The praises of the *Bana* are a favourite subject with the native authors; and the language in which they express themselves is of the strongest and most laudatory description. A few extracts are given by Mr. Spence Hardy as follows: "The discourses of Budha are as a divine charm to cure the poison of evil desire; a divine medicine to heal the disease of anger; a lamp in the midst of the darkness of ignorance; a fire, like that which burns at the end of a kalpa, to destroy the evils of repeated existence; a meridian sun to dry up the mud of covetousness; a great rain

to quench the flame of sensuality; a thicket to block up the road that leads to the narakas; a ship in which to sail to the opposite shore of the ocean of existence; a collyrium for taking away the eye-film of heresy; a moon to bring out the night-blowing lotus of merit; a succession of trees bearing immortal fruit, placed here and there, by which the traveller may be enabled to cross the desert of existence; a ladder by which to ascend to the dêwalôkas; a straight highway by which to pass to the incomparable wisdom; a door of entrance to the eternal city of nirwâna; a talismanic tree to give whatever is requested; a flavour more exquisite than any other in the three worlds; a treasury of the best things it is possible to obtain; and a power by which may be appeased the sorrow of every sentient being."

The greatest advantages are alleged to accrue from listening to the *Bana*, and a similar sentiment prevails over all the East in regard to the benefit arising from reading their sacred books. In the earliest ages of Budhism, the Bana was in the vernacular language, and it may be easily conceived, that great effects might be produced by the recitation of it, but its rehearsal has now degenerated into an unmeaning form, from which no real, but only an imaginary good can be received. The sacred books are literally worshipped, and benefits are expected to result from this adoration as from the worship of an intelligent being. The books are usually wrapped in cloth, and they are often placed upon a rude altar near the roadside, that those who pass by may place money upon them and obtain merit.

BANDAYA (Sanskrit, a person entitled to reverence), the name given to the priests in Nepaul. They are divided in that country into four orders; *bhikshu*, or mendicants; *srawaka*, or readers; *chailaka*, or scantily robed; and *arhaute* or *arhata*, adepts.

BANGORIAN CONTROVERSY, a contention which arose in England more than a century ago out of a sermon preached by Dr. Hoadley, bishop of Bangor, before King George I. at the Royal chapel, St. James's, London, on Sabbath, March 31, 1717. The discourse in which the controversy originated was founded on the saying of our blessed Lord when arraigned before Pilate, "My kingdom is not of this world;" from which the bishop laboured to prove, that the kingdom of Christ, and the sanctions by which it is supported, were of a nature wholly spiritual; that the Church did not, and could not, receive any degree of authority under any commission derived from man; that the Church of England and all other national churches were merely civil or human institutions established for the purpose of disseminating the knowledge and belief of Christianity, which the bishop alleged contained a system of truths not differing from other truths, except in their superior weight and importance. This sermon, which was published by royal command, was entitled, 'The Nature of the Kingdom of Christ.' On the first meeting of convocation, which was held after the discourse appeared a committee was appointed to examine it, and a strong censure was passed upon it, as tending to subvert all government and discipline in the Church of Christ; to reduce His kingdom to a state of anarchy and confusion, to impugn and impeach the royal supremacy in matters ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by severe sanction. Besides this censure pronounced by convocation, formal replies to the arguments of Bishop Hoadley were written by Dr. Snape and Dr. Sherlock. The sovereign, indignant at the bold step which the convocation had taken in expressing their public disapprobation of a sermon issued by desire of the king himself, suddenly prorogued the convocation, and from that period it has never been permitted to assemble for the transaction of business. The controversy thus begun was carried on with great ability, and no little acrimony, for several years. One of the best productions which the controversy called forth, was 'Law's Letters to Hoadley,' which, as it attracted much notice at the time of its publication, has since been several times reprinted.

BANIANS, a religious sect in the empire of the Mogul. The word is sometimes used in a general and extended sense, to denote the idolaters of India as distinguished from the Mohammedans. But in a more restricted sense, it is applied to the Vaishya, or that one of the four Hindu castes which includes all productive capitalists, whether pastoral, agricultural, or mercantile. In the Shaster they are called Shuddery, and they follow the occupation of merchants, or of brokers, who deal or transact for others. Two of the eight general precepts of Brahma are considered as peculiarly binding upon them, in consequence of their employment — those, namely, which enjoin veracity in their words and dealings, and those which prohibit fraud of any kind in mercantile transactions. They believe in metempsychosis, or the transmigration of souls; and, in consequence of their firm belief in this notion, they look upon the man as a murderer who wilfully destroys the most contemptible insect. They have a peculiar veneration for the cow, which they regard as a sacred animal. The Banians never take an oath but with the utmost reluctance. Some of them, indeed, will rather lose their cause than make oath, even in a court of justice. When necessity compels them to swear, they lay both their hands in the most solemn manner on the back of a cow, declaring, May I taste the flesh of this consecrated animal if, &c. When proselytes are won over to the Banian system, they spend six months in preparation as novices, during which time the Brahmins enjoin them to mix cow's dung with everything they eat. The usual quantity is about a pound, which is gradually diminished after the expiry of the first three months. As the cow is considered to have something divine in its nature

nothing, they imagine, can be so well fitted as the excrements of this animal to purify both body and soul. A curious ceremony is practised by the Banians, that of giving an infant a name when it is ten days old. For this purpose they borrow a dozen infants from their neighbours, and place them in a circular form round a large cloth which is spread upon the ground. The officiating Brahmin puts a certain quantity of rice upon the centre of the cloth, and the infant then to be named upon the rice. The attendants, who take hold upon the corners of the cloth raise it from the ground, and shake it forwards and backwards for a quarter of an hour. Having thus sufficiently shaken the infant and the rice, the infant's sister who is present gives it such a name as she thinks proper. Two months afterwards the infant is initiated into their religion, that is, they carry it to a pagoda, where the Brahmin whose office it is strews over the head of the young child some sandal-wood shavings, a little camphire, cloves, and other spices. When this ceremony is closed, the child is constituted a Banian, and a member of the religion which they profess.

Should a Banian quit his mercantile occupation and give himself wholly up to the performance of religious duties, even although he still retain his caste, he is regarded as a Brahmin of a more devout kind. The Banians are the great factors by whom most of the trade of India is managed. They claim it as almost a matter of sacred right, that all mercantile arrangements should be conducted through them. They are found accordingly everywhere throughout Asia, where they are not only merchants but act as bankers, and give bills of exchange for most of the cities in Hindostan. Their mode of buying and selling is very peculiar, being conducted in profound silence, simply by touching one another's fingers. The buyer, loosing his pamerin or girdle, spreads it upon his knee, when both he and the seller with their hands underneath manage the bargain by making such signs with their fingers as to indicate pounds, shillings, and pence, and in this way, without uttering a word, they come to an agreement. When the seller takes the buyer's whole hand, it denotes a thousand, and as many times as he squeezes the hand, indicates the number of thousands of pagodas or rupees demanded, according to the species of money in question. When he takes the five fingers, it denotes five hundred, and, when only one, one hundred; half a finger to the second joint denotes fifty, and the small end of the finger to the first joint, stands for ten. By this strange process, these industrious and active merchants carry on the most extensive schemes of trade in many parts of the East.

BANNS OF MARRIAGE. In the primitive Christian church it was a rule that parties who were about to be united in marriage should make known their intention to their pastor, that the projected union might receive his approval. The church, in such a case, was expected not only to give its sanction, but to take care that it was a marriage authorized by Scripture principles. No such ecclesiastical sanction, indeed, was required to constitute a marriage valid in point of law, but it was liable to church censure, and might lead to the infliction of penance, or even, it might be, to excommunication. This notice given to the church originally answered the purpose of a public proclamation in the church. No actual proclamation of banns seems to have been called for until the twelfth century, when it was required by the authority of ecclesiastical councils. In some countries the banns were published three times; in others twice; and in others only once. The word *Banns* means, according to Du Cange, a public notice or proclamation. The intentions of marriage were sometimes posted upon the doors or other conspicuous part of the church; sometimes published at the close of the sermon or before singing. In England, before any can be canonically married, except by a license from the bishop's court, banns are directed to be published in the parish church, that is, public proclamation must be made to the congregation concerning the intention of the parties to be married. The proclamation of banns must be made upon three Sundays preceding the solemnization of marriage; and should the parents or guardians, or one of them, of either of the parties who shall be under twenty-one years of age, openly and publicly declare, or cause to be declared, his dissent to such marriage, such publication of banns shall be void. The law is the same in Scotland and Ireland as in England, though considerable laxity prevails in some quarters in the execution of the law, proclamation of banns being often made thrice on one Sunday instead of three separate Sundays. See MARRIAGE.

BAPTÆ (Gr. *bapto*, to wash), a name formerly supposed to belong to the priests of the Thracian goddess Cotys or Cotytto, and to have been derived from a practice in their festivals of washing in tepid water. Buttmann, however, in his *Mythologus*, denies that the name of Baptæ was applied to the priests referred to. See COTYS—COTYTTIA.

BAPTISM (Gr. *bapto*, to wash), one of the two sacraments of the Christian church, instituted by Christ, its only King and Head. Considerable difference of opinion has existed among the learned as to the precise origin of this institution. Grotius is fanciful enough to imagine that it dates as far back as the deluge, having been appointed as a standing memorial of that great event. Without dwelling, however, on this notion, which receives not the slightest countenance from Scripture, it must be admitted that from a remote period, among the Jews, as well as among other Oriental nations, divers washings were practised, symbolical of inward purifications; some of them being expressly enjoined by the law of Moses, and others sanctioned only by the vain traditions of the elders.

In connection with the origin of baptism, a question has been raised as to the baptism of proselytes by the Jews. That an ordinance in some degree analogous to that of baptism was known to the Jews previous to the time of our Lord, is highly probable from the fact that multitudes of the Pharisees and Sadducees resorted to the baptism of John. And the language in which they addressed the Baptist strongly countenances this supposition. "Why baptizest thou then," said they, "if thou be not the Christ, nor Elias, neither that prophet?" Another proof that baptism was previously observed by the Jews, may be drawn from the conversation between our Lord and Nicodemus, the ruler being reprehended for his ignorance on the subject of the new birth by water and the Spirit: "Art thou a master in Israel, and knowest not these things?" plainly implying, that the very position of Nicodemus as a recognized Jewish teacher, fully warranted the expectation that he should have been acquainted with a baptism with the Spirit, of which the baptism with water was the outward symbol. And the address which Peter gave to the foreign Jews, collected from all quarters on the day of Pentecost, "Repent, and be baptized, every one of you," evidently proceeds on the presumption that baptism was a ceremony familiar to his audience; and, accordingly, without delaying to make inquiry as to the nature or meaning of the ordinance, we are told, that "they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." We are not left, however, to mere inferential reasoning on the point of the Jewish baptism of proselytes. The ancient Jewish writers explicitly affirm, that every convert to their faith was received by baptism into their communion. The Babylonian Talmud, indeed, declares that "a person is not a proselyte, until he be both circumcised and baptized." The same doctrine is taught by the Jerusalem Talmud; and in the Mishna, which is the most ancient portion of the traditions, having been arranged in the second century, mention is made of a dispute having arisen on the subject of the baptism of proselytes, between the two celebrated schools of Shammai and Hillel, the point in debate being, whether a proselyte might eat the passover on the evening in which he was baptized.

Among the Jews there were two kinds of proselytes, the one being called proselytes of the gate, the other proselytes of righteousness. The latter alone were received into the Jewish church by baptism. After circumcision had been administered, and a short interval was allowed to elapse, the proselyte was baptized. The mode in which this last ceremony was observed, is thus described by Mr. Lewis in his 'Hebrew Antiquities:' "Being placed in the water, the *Triumviri* (or the judicial consistory of *three*, who had the sole power of admitting to baptism), instruct him in some of the weightier and some of the higher commands of the law; and then he plunges himself all over his body; for it was a rule, that when the law speaks of washing of the flesh, or washing of garments, it intends the washing of the whole body; so that if but the tip of the finger, or any of his hair remains unwashed, the man was still in his uncleanness. When he came out of the water, after his baptism, he made a solemn prayer that he might be purified and clean from his Gentile pollution, and become a sound member of the Jewish church. A woman, when she was baptized, was placed by women in the water up to the neck, and two disciples of the wise men instruct her in the precepts of the law as she stands. Then she plunges herself, at which they turn away their eyes, and avoid looking upon her as she comes out. It was necessary that three should be present at the baptism of a proselyte as witnesses, who took care that the ceremony was regularly performed, and briefly instructed the catechumen in the principles of the religion he was entering upon.

"By this account of the admission of proselytes it may be observed, that such as were of age, and baptized by the Jews, were first instructed in the principles of their religion, and the import of what they went about; but we are not to conclude from hence, that children and infants, that were incapable of instruction, were not admitted into the church by baptism. It is most certain that they baptized children, and generally with their parents; and if their parents were dead, the consistory of three took care of their baptism. If an Israelite, says Maimonides, takes up or finds a heathen infant, and baptizes him for a proselyte, he becomes a member of the church; but children, who were baptized in their infancy, had the liberty to retract, which adult persons had not. It appears further, that baptism was not administered but by persons of a regular ordination and appointment. A consistory, or Triumvirate, had the power orderly to execute this office, and not every one that presumed to take it upon him. And witnesses were so necessary for admission into the church by baptism, that though a person were baptized regularly, yet if he could not bring evidence of it by the testimony of witnesses, he was not admitted into the privileges of a proselyte, nor received into the communion of the church."

It has sometimes been doubted whether the infants of Jewish proselytes were baptized. But in addition to the testimony of Maimonides, quoted by Mr. Lewis, we may appeal to the Babylonian Talmud, which says, "If with a proselyte, his sons and daughters be made proselytes, that which is done by their father redounds to their good." The Mishna speaks of a proselyte of three years old, which is thus explained in the Gemara, "They are accustomed to baptize a proselyte in infancy, upon the approval of the consistory, for this is for his good." "They are accustomed to baptize," says the Gloss, "if he have not a father, and his mother bring him to be proselyted, because none is made a proselyte without circumci-

sion and baptism." The Jerusalem Talmud treats of the difference of baptizing an infant, which has been found, for a slave or for a free man. From such authorities as these, the conclusion can scarcely be avoided that the Jews were familiar with infant baptism.

Previous to the institution of Christian baptism by the Lord Jesus Christ, it must also be admitted that the ordinance was observed by John the Baptist, his forerunner. The question has given rise to no small discussion among theologians, whether, and if so, in what respects the baptism of John differed from that of Christ? The outward ceremony seems to have been in both cases the same, but in various respects there was a material difference between them. The points of difference are thus summarily described by Dr. Dick, "John baptized his disciples into the faith of the Messiah as to come; we are baptized into the faith of him as actually come. The baptism of John was evidently designed to serve a temporary purpose, in common with all the other parts of his ministry; the baptism of Christ is to continue to the end of the world. The one did not properly belong to the Christian dispensation, but was preparatory to it; the other is an ordinance given by our Saviour to his church, to supply the place of circumcision. Christian baptism is administered in the name of the persons of the Trinity; whereas we have no evidence that the Divine Persons were explicitly recognized in the baptism of John. From these considerations, it appears that the two ordinances differ so much in their form, in their design, and in their relation to the present dispensation, that they may be regarded as perfectly distinct, and consequently, that a person who had been baptized by John might have been baptized again by an Apostle." Dr. Halley, in his able Congregational Lecture on the sacraments, dwells particularly on the indiscriminate administration of this ordinance by John, to all who applied for it, and on the fact, which the Doctor alleges was borne out by all experience, that the baptism of John produced no moral nor spiritual change upon the persons who received it. The Roman Catholics, followed by the Anglo-Catholics, insist upon this last peculiarity of John's baptism, as attaching also to circumcision, alleging, to use the words of Dr. Pusey, that "it was only a sign, a shadow, a symbol, having no sanctifying power, a mere type of baptism." The evident design of all such statements, whether made by Romanists or Tractarians, in reference both to circumcision and John's baptism, is to bring out baptismal regeneration as belonging exclusively to the ordinance as instituted by Christ. Dr. Halley, on the other hand, while admitting that regeneration belonged neither to circumcision nor to John's baptism, dexterously converts this very admission into an argument against baptismal regeneration, showing, as he does with great ability, that the baptism of John was truly and essentially the same with Christian baptism, and therefore Christian baptism itself at its commencement was only a symbol, and not a necessarily effectual means of regeneration. At the Reformation, this very question as to the validity of John's baptism, was keenly argued by the Romanists on the one side, and the Reformers on the other, and the very first anathema which the council of Trent pronounced respecting baptism, was directed against the heresy of maintaining the validity of John's baptism.

Another question arises in regard to the baptism of John. Did he, or did he not, baptize the infants of such as waited upon his ministry? No distinct information is given us in Scripture on the subject. The following judicious remarks of Dr. Halley are well worthy of the reader's attention. "As the promise of the Messiah was made to the whole house of Israel, to the natural seed of Abraham in its national character, it would seem probable, that the whole nation, and not a part only, was entitled to receive the sign of his coming. The infants of Israel had the same interest in the promise of the Messiah as the adults. When we consider that all other religious rites of a national character were, according to the Jewish law, performed for infants as well as for their parents, as for instance the great national distinction of circumcision: this probability is greatly increased, for why should John for the first time distinguish parents from children in the religious rites of the Jews? Judaism was not then abolished; the principles of Mosaic law flourished with unabated vigour; with its spirit, every new ceremonial must have been accordant; but nothing can be imagined more anti-Mosaic, more contrary to the spirit or letter of the law, than the separation of parents and children in the new rite of purification. Of Israel as concerning the flesh, Christ came, and all that was represented by the baptism of John, the sign of his coming, concerned the whole house of Israel. Why should we restrict the representation to a part only? Preparatory to the descent of God on Sinai, Moses purified all the people, not the adults only. Why should we not suppose that preparatory to the coming of the Son of God, John baptized *all* Judea, and *all* Jerusalem, and *all* the region round about, and not the adults only? I admit we may restrict this general description to adults, *if there be good reason for doing so;* but what good reason can be adduced for any such restriction? To say it is improbable that infants were included, is a perfectly gratuitous assumption, which, although many assumptions as gratuitous have been conceded in this controversy, I trust we are not so foolish as to allow without protest. Under a dispensation of Judaism the religious ordinances were of a national character, without reference to age or class, and it is probable that a restriction was, for the first time, introduced into a service which proclaimed to the whole house of Israel the speedy accomplishment of the promise to which every infant was indubitably the heir, and yet, notwithstanding the restriction, *all* are said to have been baptized?"

Baptism was not formally instituted as a perpetual ordinance in the New Testament church until after the resurrection of Christ, when he gave the following parting commission to his disciples, Mat. xxviii. 19, 20, " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." These words plainly imply, that when the apostles went forth at the command of Christ to preach the gospel, they were to disciple all nations, and as a symbol or sign of their discipleship, they were to baptize them into the name of the Father, and the Son, and the Holy Ghost. Nor was this to be a mere temporary ordinance, limited only in its duration to the apostolic age; it was appointed to be a standing ordinance in the Christian church, in the observance of which Christ promised to be with his disciples to the end of the world. Baptism, accordingly, has continued to be practised by all Christian sects with the exception of the Society of Friends (See FRIENDS, SOCIETY OF), or Quakers, as they are usually called, who regard all outward ordinances as inconsistent with the nature of Christianity, as being a purely spiritual system of worship. In the primitive Christian church this ordinance was regarded with peculiar veneration, not less from a deep impression of its solemnity, and of the great responsibility attached to the reception of it, than in consequence of the long careful preparation necessary for any individual who wished to be baptized. Before receiving this initiatory rite, a man was scarcely regarded as entitled to be called a Christian, but was viewed as little more than a Jew or a heathen. To be raised above this degraded condition, was naturally an object of ambition, and eagerly sought after by all who had learned in even the smallest degree to appreciate the privileges of the faithful. So high was the estimate entertained of baptism, that it was styled the illuminating ordinance, the light of the eye, the mark or character of the Lord.

This solemn rite appears in the early ages of the Church to have been administered both in public and in private, by night and by day. As soon as a catechumen had passed through his appointed term of probation, he could claim admission into the Church by baptism, but as the numbers of applicants increased, particular times were set apart for the administration of the ordinance, these being generally the days which preceded the celebration of any of the great festivals. No precise instructions occur in the early fathers as to the mode of dispensing this sacred rite. Accordingly, we find it administered in a great variety of circumstances, in the house, by the river-side, or on the sea-shore. It was not until a later period that it was customary to administer the ordinance in a baptistery or font placed in the entrance or porch, and afterwards in the body of the church. Justin Martyr says, that it was dispensed in the presence of the assembly. From the third century it became one of the secret mysteries of the church, and continued to be so until the fifth century. During that period it was chiefly administered privately in the presence of believers only. It was sometimes necessary, in cases of sickness or apparently approaching death, to baptize at the bed-side of the convert, in which case it was called clinic baptism, a mode of celebrating the ordinance which was usually regarded as imperfect. It is admitted on all hands, that in early times the usual mode of baptizing was by immersion, the whole body being plunged under water. The wooden structure in which the ceremony was performed was divided by a partition into two compartments. The men were waited upon by deacons, the women by deaconesses, and the ceremony was gone through in the presence of the assembled congregation, from which, however, the baptized were separated by the small building in which the immersion took place.

From the great, and in some instances, even superstitious veneration with which baptism was regarded, more especially in the third century, cases frequently occurred in which the reception of the ordinance was delayed to a dying bed, the notion being evidently entertained, that the soul would be all the better fitted to enter into the purity of heaven after passing immediately through the cleansing water of baptism. No small importance was frequently attached to the person by whom, and the place where, the person was baptized. Thus we find Augustin boasting, that he had received the ordinance from the hands of the worthy Ambrose, bishop of Milan. Constantine, too, was on his way to the waters of Jordan for baptism when he was arrested by death. Some delayed their baptism until they had reached the age of thirty, under the impression that they were thereby following the example of our blessed Lord. The yearly festivals were sometimes preferred as the time of baptism, such as Epiphany, Easter or Whitsuntide.

The mode in which the ceremony of baptism was gone through in the early Christian Church, is thus minutely detailed by Dr. Jamieson, in his interesting and instructive work on the 'Manners of the Primitive Christians:' "The rite of baptism was originally administered in a very simple manner—the apostles and their contemporaries contenting themselves with an appropriate prayer, and the subsequent application of the element of water. At an early period, however, a variety of ceremonies was introduced, with the pious, though mistaken view of conveying a deeper and more solemn impression of the ordinance, and affording, by each of them, a sensible representation of the grand truths and spiritual blessings of which it is significant. The baptismal season having arrived, those catechumens who were ripe for baptism, and who were then called competentes, or elect, were brought to the baptistery, at

the entrance of which they stopped, and then mounting an elevated platform, where they could be seen and heard by the whole congregation of the faithful, each, with an audible voice, renounced the devil and all his works. The manner in which he did this was by standing with his face towards the west, and with some bodily gesture, expressive of the greatest abhorrence, declaring his resolution to abandon the service of Satan, and all the sinful works and pleasures of which he is the patron and the author. This renunciation being thrice repeated, the candidate elect turned towards the east—the region of natural light, and therefore fit emblem of the Sun of Righteousness, made three times a solemn promise and engagement to become the servant of Christ, and submit to all his laws. After this he repeated the Creed deliberately, clause by clause, in answer to appropriate questions of the minister, as the profession of his faith. It was deemed an indispensable part of the ceremony, that this confession should be made audibly, and before many witnesses; and in those rare and unfortunate instances, where the applicants for baptism possessed not the power of oral communication, this duty was performed through the kind offices of a friend, who, testifying their desire to receive the ordinance, acted as their substitute. In ancient history, an anecdote is told of an African negro slave, who, after having passed satisfactorily through the state of catechumen, and been entered on the lists for baptism, suddenly fell into a violent fever, which deprived him of the faculty of speech. Having recovered his health, but not the use of his tongue, on the approach of the baptismal season, his master bore public testimony to his principles, and the Christian consistency of his conduct, in consequence of which he was baptized, along with the class of catechumens to which he belonged. The profession of faith being ended, and a prayer being offered, that as much of the element of water as should be employed might be sanctified, and that all who were about to be baptized might receive, along with the outward sign, the inward invisible grace, the minister breathed on them, symbolically conveying to them the influences of the Holy Spirit,—an act which, in later times, was followed by anointing them with oil, to indicate that they were ready, like the wrestlers in the ancient games, to fight the fight of faith. The preliminary ceremonies were brought to a close by his tracing on the foreheads of all the sign of the cross —an observance which, as we formerly remarked, was frequently used on the most common as well as sacred occasions by the primitive Christians,—and to which they attached a purely Christian meaning, that of living by faith on the Son of God. All things being prepared, and the person about to be baptized having stripped off his garments, the minister took each by the hand, and plunged him thrice under the water, pronouncing each time the name of the three persons in the Godhead. The newly baptized having come out of the water, was immediately dressed by some attendants in a pure white garment, which signified, that having put off his old corrupt nature, and his former bad principles and practices, he had become a new man. A very remarkable example of this ceremony occurs in the history of the celebrated Chrysostom. The conspirators who had combined to ruin that great and good man in Constantinople, resolved on striking the first blow on the eve of an annual festival, at the hour when they knew he would be alone in his vestry, preparing for his duty to the candidates for baptism. By mistake, they did not arrive till he had begun the service in the church. Heated with wine, and goaded on by their malignant passions, they burst into the midst of the assembly, most of whom were young persons, in the act of making the usual profession of their faith, and some of whom had already entered the waters of the baptistery. The whole congregation were struck with consternation. The catechumens fled away naked and wounded to the neighbouring woods, fields, or any places that promised them shelter from the massacre that was perpetrating in the city. And next morning, as soon as it had dawned, an immense meadow was seen covered all over with white,—on examining which, it was found to be filled with catechumens, who had been baptized the night before, and who were then, according to custom, dressed in their white garments, amounting in number to three thousand. Those white garments, after being worn a week, were thrown aside, and deposited in the antechamber of the church, where, with the name of the owner inscribed on each, they were carefully preserved as memorials of baptism, ready to be produced against them in the event of their violating its vows. A memorable instance of this use of them occurs in the history of the primitive age. A Carthaginian, who had long been connected with the Christian Church of his native city, at length apostatised, and joining the ranks of its enemies, became one of the most violent persecutors of all who named the name of Christ. Through the influence of friends he was elevated to a high civil station, the powers of which he prostituted to the cruel and bloody purpose of persecuting his former friends. Among those who were dragged to his tribunal was a deacon, once an intimate friend of his own, and who had been present at his baptism On being put to the rack, he produced the white garments of the apostate, and in words that went to the heart of all the bystanders, solemnly declared that these would testify against his unrighteousness at the last day.

"Immediately after the baptism, the new-made members, in their snow-white dress, took their place among the body of the faithful, each of whom that was near welcomed them as brethren with the kiss of peace; and, as being admitted into the family of God, whose adopted children alone are entitled to address him as 'Our Father,' they were permitted,

for the first time, publicly to use the Lord's Prayer, and to partake of the communion.

"Besides, at this period they generally assumed a new name. Many of the names in familiar use among the heathens being borrowed from those of the objects of their worship, the converts to Christianity deemed it becoming and consistent with their new principles, to change their family name for others that had been borne by some distinguished personage in the history of their faith, or that was significant of some virtue recommended by it. Hence we find many in the primitive ages bearing the name of prophets and apostles, and even of the Christian graces; such as in Greek, Eusebius, Eustachius, Gregory, Athanasius; and in Latin, Pius, Fidus, Speratius. An example may be given from the interesting history of the Martyrs of Palestine. 'When the governor,' says the historian, 'had made trial of their invincible fortitude by tortures in every form, he asked the chief person among them who he was,' and heard in answer, not a real or common name, but that of some one of the prophets. For it happened that those men, having laid aside the name by which, as received by their parents, they were called, as being the appellation of idols, had assumed unto themselves other names; and one might have observed them using the names of Elias, or Jeremiah, Samuel, or Daniel; and thus showing themselves to be, not in deeds alone, but even in their very appellations, as 'that Jew, who is such inwardly,' and as that Israel of God, who is such really and in sincerity.'"

It was customary for adults immediately after baptism to partake of the Lord's Supper. This custom gave rise to the practice of administering the eucharist to children at their baptism—a practice which prevailed in the Western churches until the twelfth and thirteenth centuries, and remains in the Eastern churches to this day. It was held by the Novatians that apostates, on being re-admitted to the church, ought to be re-baptized. Tertullian and Cyprian contended earnestly against this practice, alleging that the validity of baptism could not possibly be annulled. Baptism by heretics was early declared null and void. Tertullian classed them with idolaters, and declared their baptism of no effect. Cyprian held the same opinion, and, indeed, the African churches generally along with those of Cæsarea and Alexandria. The churches of Rome and France, however, maintained that baptism in the name of the Trinity, even by heretics, was valid. The council of Nice proceeded on the same principle.

Among the Gnostics of the early church, there were some, as for example the Marcosians and Valentinians, who rejected water-baptism on the ground that men were saved by faith, and needed no outward ceremonial whatever. The Archontici also objected to this ordinance, on grounds peculiar to themselves. The Seleucians and Hermians again, alleged that baptism by water was without validity, not being the baptism instituted by Christ; because John the Baptist, comparing his own baptism with that of our Lord, says, "I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire." The Manicheans also refused to baptize their disciples, on the principle that baptism with water was of no efficacy to salvation, and ought therefore to be rejected. The early church declined to sanction baptism where any other element was used instead of water. Thus Ambrose says that if we take away water, the sacrament of baptism cannot stand.

The precise form of words used by our Lord himself in the institution of baptism, was regarded by the primitive Christian church as indispensable to the administration of the ordinance. The Apostolical Canons declare every bishop or presbyter who shall presume to deviate from this appointed form to be worthy of deposition. Athanasius also regards every such baptism as without validity; and the same opinion prevailed almost universally in the ancient church, the only exception, perhaps, being Ambrose, who held that baptism in the name of Christ was both regular and valid, seeing the whole Trinity was involved in it. Some early heretics were bold enough to introduce a new form of words in baptism. Thus Menander, a disciple of Simon Magus, actually declared that no one could be saved unless he was baptized in his name. The Elcesaites baptized in the name of the elements. The Montanists or Cataphrygians administered the ordinance in the name of the Father, Son, and Montanus, or Priscilla, thus substituting the name of their founder for the Holy Ghost. Another ancient sect of heretics, instead of "Father, Son, and Holy Ghost," used this form, "I baptize thee into the death of Christ."

At an early period there crept into the African church a strange practice of baptizing the dead, and to prevent its spread among the people, the third council of Carthage issued a solemn warning against it. Gregory Nazianzen also refers to the custom as prevailing among some who delayed their baptism in the hope that they would be baptized after death. Another absurd practice prevailing among some of the ancient heretics was a kind of vicarious baptism, which was, that when any one died without baptism, another was baptized instead of him. Chrysostom says that this was practised among the Marcionites, with some ridiculous ceremonies, which he thus describes: After any catechumen died, they concealed a living man under the bed of the deceased; then, approaching the dead man, they asked him whether he would receive baptism? The dead man of course made no reply, but the living man under the bed answered for him, and said that he would be baptized in his stead; and, accordingly, they baptized the living for the dead. This practice was alleged to be sanctioned by Paul when he asks, "Why are they then baptized for the dead?" Tertullian brings the

same charge against the Marcionites, comparing their practice to the heathen lustrations for the dead.

The simple beauty and significance of the ordinance of baptism as instituted by the Redeemer may be regarded as a striking evidence of the truth of the Christian system. In this view of the matter, it is deeply interesting to notice the effect of this solemn rite upon the mind of the infidel Bolingbroke. "No institution," says he, "can be imagined more simple, or more void of all those pompous rites and theatrical representations which abound in the religious worship of the heathen, than that of baptism in its origin." Such a confession, not extorted from, but ultroneously given by one of the most noted unbelievers of his day, is a strong testimony to the solemn and simple beauty of the baptismal ordinance. It is painful, however, to observe how widely some churches have deviated from the original institution as appointed by the Saviour. In the church of Rome, particularly, many corruptions have been engrafted upon the plain but impressive ordinance which forms the initiatory rite of Christianity. The present form of administering baptism in that church is as follows. When a child is to be baptized, the parties bringing it wait for the priest at the door of the church. He approaches the parties in his surplice and purple stole, attended by his clerks. He begins with questioning the godfathers whether they promise in the child's name to live and die in the true Catholic and Apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, puts to it the following questions: What dost thou demand of the church? To which the godfather replies, Eternal life. The priest then declares, If you are desirous of obtaining eternal life, keep God's commandments, Thou shalt love the Lord thy God, &c. The priest then breathes three times in the child's face, saying, Come out of this child, thou evil spirit, and make room for the Holy Ghost. Having said this, he makes the sign of the cross on the forehead and breast of the child, saying, Receive the sign of the cross on thy forehead and in thy heart. Then, uncovering his head, he repeats a short prayer; and, laying his hand gently on the child's head, repeats a second prayer, at the close of which he blesses some salt, and, putting a little of it in the child's mouth, pronounces these words, Receive the salt of wisdom. This closes the ceremony at the church door. The priest, followed by the godfathers and godmothers, then proceeds into the church, and, approaching the font, the Apostles' Creed and the Lord's Prayer are repeated. The priest then exorcises the evil spirit again; and, taking a little of his own spittle, with the thumb of his right hand rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same words—Ephphatha, be thou opened—which our Saviour made use of to the man born deaf and dumb. Lastly, they strip the child below the shoulders, during which time the priest is preparing the holy oil. The sponsors then hold the child over the font, taking care to turn it east and west. On this, the priest asks the child Whether he renounces the devil and all his works? and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then, taking a portion of the consecrated water, he pours part of it three times on the child's head, at each effusion naming one of the persons of the Holy Trinity. Some of these rites were early introduced into the church, but they are all of them obviously unwarranted additions to the simple ceremony of water-baptism, which Christ originally appointed.

In baptism, most of the Oriental rubrics prescribe immersion thrice repeated; while the Western ritual favours a thrice-repeated affusion. The Alexandrian church has always followed the Romanist practice in this respect. The Armenian church unites the two, for they first sprinkle thrice, and then dip thrice. The threefold act, to which the Greeks have adhered more invariably than the Latins, accompanies the naming of the three Persons of the Sacred Trinity, the Father, the Son, and the Holy Ghost. The administration in the Greek church is preceded by four prayers of exorcism, during the last of which the priest blows on the infant's mouth, forehead and breast, and lays on the evil spirit strong commands to depart and not return again; while the sponsor is directed to confirm his renunciation of the devil by blowing and spitting upon him. In the Coptic church the exorcism is accompanied by making the sign of the cross seven and thirty times. It is customary in the Eastern churches always to add oil to the water in the font. According to the Constantinopolitan form, it is poured on thrice in the form of a cross; while among the Armenians only three drops are mixed with the water. The oil is applied also in the figure of a cross to the child's forehead, breast and back, ears, feet and hands, each application being accompanied with one of the following sentences:—"Such a one is baptized with the oil of gladness;" "for the healing of soul and body;" "for the hearing of faith," "that he may walk in the way of thy commandments;" "thy hands have made me and fashioned me." CHRISM (which see), corresponding to the confirmation of the Western churches, is practised in the East as a sequel to baptism, and indeed forms a part of the same service. Unlike other Easterns, the Abyssinians repeat baptism every year. Among the STAROVERTSI (which see), a sect of dissenters from the Russo-Greek church, baptism is only administered towards the approach of death, from an idea probably that sins committed after baptism are unpardonable. Among the DUCHOBORTSI (which see), the most noted of the Russian sects, baptism and the Lord's Supper are both dispensed with as not consistent, in their view, with the spiritual nature of Christianity.

In the Church of England, the sign of the cross

being made over the child, is a prescribed part of the ceremony of baptism, which is required to be invariably observed whenever the ordinance is celebrated. It was proposed at one time by the commissioners who prepared the bill of comprehension, to render this part of the ceremony indifferent or non-essential, but the proposal was rejected. The practice is vindicated by alleging "that it is a token that hereafter the person baptized shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banners against the world and the devil: and to continue Christ's faithful soldier and servant unto his life's end." All the other Protestant churches in Britain reject this practice as having no warrant in Scripture. The Episcopal Church in America either uses or withholds the sign of the cross at the option of the parents.

The Coptic church in Egypt practises the trine immersion, and uses warm water and holy oil. They are said to administer the eucharist to children after baptism, and to circumcise children before it. Exorcism was in use in some of the Protestant churches in Europe until a recent period. In the Church of Sweden, for example, it was not laid aside until 1809; and in that church lay baptism is allowed in cases of necessity. In the Church of Denmark, exorcism and trine aspersion, with the sign of the cross on the head and breast, and imposition of hands, are used. Lay baptism also, even though by the hands of females, is held as valid. Among the Dunkers, a modern sect in America, the trine immersion is practised with the laying on of hands and prayer while in the water. When they enter the water to receive the ordinance, they bow or kneel, and hence in ridicule they have sometimes been called Tumblers.

In consequence of the importance which some have attached to the precise form in which the ordinance of baptism is dispensed, the question has been keenly debated, Whether the authorized and scriptural manner of dispensing this sacrament be by immersion or by sprinkling? In noticing the arguments on both sides of this disputed point, it is well to observe at the outset, that the affusionists concede to the immersionists, that in vindicating the practice of sprinkling, they do not deny the validity of baptism by immersion, but on the contrary, admit that this mode was frequently, if not generally, adopted in the primitive ages of the Christian church. The Baptists, however, who maintain immersion to be the apostolic practice, contend that no person ever was or could be really and validly baptized without immersion.

1. The first argument adduced by the Baptists in favour of the exclusive validity of immersion or plunging the body in water is of a purely philological character, being founded on the true meaning of the Greek word *baptizo*, to baptize. This word, they allege, in its true classical signification, denotes to immerse, and, accordingly, the substantive derived from it, *baptisma*, is properly translated *immersion;* while the root of the word is *bapto*, which confessedly means to dip or dye. In connection with this view of the word, we find in Mark vii. 3, 4, mention made of the washing or baptisms of cups and pots, brazen vessels, and of tables, which could only in all probability have been baptized by plunging them into water, or in other words, by immersion.

2. Another argument in favour of immersion is drawn from the phrases usually joined with *baptizo* in Scripture, which the Baptists consider as clearly showing that it was by dipping or plunging that baptism was originally administered. Thus in Mat. iii. 6, John is said to have baptized "in Jordan," that is, standing no doubt in the water, and successively dipping his disciples. And in the history of the Ethiopian eunuch, it is stated, Acts viii. 38, 39. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Here, it is confidently alleged, is a plain case of baptism by immersion.

3. The expression used by the apostle Paul in two separate passages of his epistles, "buried with Christ in baptism," is often adduced by the Baptists, as in their view a strong argument in favour of immersion, that being considered as the only mode of baptism which can be considered as emblematical of a burial.

4. The practice of the Christian church is triumphantly appealed to by the Baptists as having been for many centuries in favour of immersion. By the confession of the best ecclesiastical historians this has been admitted to have been the case. The oldest Christian communities, as for example, the Greek church, continue the practice to this day.

In reply to these arguments adduced by the immersionists, those who contend for the validity of affusion or sprinkling in baptism are accustomed to maintain:—

(1.) That while *bapto* undoubtedly means to dip, and *baptizo* to immerse, these are not the only meanings of the words; but on the contrary, passages may be pointed out in which they simply denote washing, without specifying the form, and others in which they evidently denote sprinkling. In Mark vii. 3, we read, that "the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash," or baptize themselves, "they eat not." Now it is well known that the washing of the hands among the Jews was performed by pouring water upon them, as appears from the express testimony of Scripture, 2 Kings iii. 11, "But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants

answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah."

(2.) When it is said that John baptized "in Jordan," it does not follow that he actually stood in the water and dipped his disciples; for the Greek preposition translated "in," often signifies "at" or "nigh to." Thus John xix. 41, "Now in the place where he was crucified there was a garden," evidently meaning that the garden was situated not *in* the identical spot, but *in its neighbourhood*. Again, in Luke xiii. 4. "the tower in Siloam," the tower was plainly built not *in* the pool of Siloam, but *close by it*. But even admitting that John stood *in* the Jordan, it does not follow that he immersed his disciples, because the multitude who flocked to his baptism being very great, he might have chosen such a position to sprinkle or pour the water the more readily upon their heads or faces. The case of the Ethiopian eunuch also, which the Baptists regard as a clear case of immersion, is not necessarily so. It is true we are told that he and Philip "went down both *into* the water, and he baptized him. And when they came up *out of* the water, the Spirit of the Lord caught away Philip." It is certain that the prepositions here referred to are often rendered as our translators have rendered them in this passage; but it is equally certain that just as frequently are they used simply to denote *to* and *from*. Thus in John xi. 38, when Jesus came *to* the sepulchre of Lazarus, the same Greek preposition is used as when it is said, that Philip and the eunuch went *into* the water; and the propriety of its being translated *to* in the former case will be apparent, if we reflect that Jesus did not enter *into* the tomb of Lazarus, but simply approached to it. Again, in John vi. 23, where it is said, that "ships came *from* Tiberias," the same Greek preposition is used as in the passage which describes Philip and the eunuch as coming up *out of* the water; and yet it cannot for a moment be supposed that the ships came *out of* the city of Tiberias, but simply that they came *from* it as being the point from which they started.

(3.) The expression "buried with Christ in baptism," to which the Baptists attach so great importance in their argument for immersion, loses its force when we reflect that it is obviously figurative, being equivalent to that other expression which the apostle uses to denote the same thing, "baptized into the death of Christ," or, in other words, through his death we have become dead to sin, or are delivered from its power. Besides, any one at all acquainted with Eastern customs knows that the burial of Christ was not by immersion in the earth, as dead bodies are interred among us, but that his sepulchre was an apartment hewn out of a rock, the floor of it being on a level with the ground, or depressed only a little below the surface. In this apartment his body was deposited, and a stone rolled to the door. Bearing in mind these simple circumstances, which are familiar to all who know any thing of Oriental modes of burial, it may easily be discerned that the apostle does not draw an analogy between the baptism of believers and their burial with Christ, in the mode but in the fact. In baptism their union and participation with Christ in his death and resurrection are emblematically represented. They are planted together with him in the likeness of his death, and they are planted also with him in the likeness of his resurrection. As he died for sin, they die unto sin; as he rose from the dead, they rise with him unto newness of life.

(4.) But after all, the grand argument, and that to which the Baptists exultingly point, is the practice of the Christian Church. In regard to the baptisms recorded in the New Testament, Dr. Dick remarks: "It is not very credible, that the three thousand converts on the day of Pentecost were dipped There was a pool in Jerusalem, called the pool of Siloam; but we do not know whether from its size and situation it could have been fit for the purpose. Besides the gross indecency of it, it would have been a tedious process, if all this multitude had put off and put on their clothes in public; and it is very unlikely that they were plunged with their garments upon them. When whole families were baptized in their own houses, there is no reason to think that, on every occasion, a sufficient quantity of water could be found for immersion. We are certain, that in very few of our houses the baptism of immersion could be practised; and the houses of the Jews and Greeks, we presume, were not better accommodated. Some men seem to believe that, in the Apostolic age, every house had a font or bath; but why they believe this no man can tell, except that it suits their hypothesis. The apostles could not administer baptism by immersion in every place; so that if this had been the mode, when they had made converts they must have often been under the necessity of leading them away to a pond or river, and, in many regions of the east, must sometimes have made long journeys in order to find one. But there is not a single fact in the New Testament which gives countenance to this idea. The narrative implies that they baptized converts on the spot, and, consequently, that only a small quantity of water was necessary, which could be always procured."

There cannot be the shadow of a doubt, but that the ordinary mode of baptizing in early times was by immersion, and it appears that, for several centuries, trine immersion was practised, that is, the individual was dipped three times in the water. Thus Ambrose, in his work on the sacraments, says, "Thou wast asked, Dost thou believe in God the Father Almighty? And thou repliedst, I believe and wast dipped, that is buried. A second demand was made, Dost thou believe in Jesus Christ our Lord and in his cross? Thou answeredst again, I believe and wast dipped. Therefore, thou wast buried with Christ. For he that is buried with Christ rises again with Christ. A third time the question was

repeated, Dost thou believe in the Holy Ghost? And thy answer was, I believe. Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life." This trine immersion was probably introduced at an early period, either to represent the burial of Christ for three days, and his rising again on the third day, or more probably to represent the profession of faith in the Holy Trinity, in whose name the believer is baptized. The practice, however, was in course of time abused by the Arian party, particularly in the Spanish churches, to denote three degrees or differences of Divinity in the three Divine persons. To avoid sanctioning so flagrant a heresy, by the advice of Gregory the Great, trine immersion was gradually discontinued in many churches in Spain, but retained in others. At length, the fourth council of Toledo, in A. D. 633, decreed that one immersion only should be used in baptism, lest if any used three immersions they might seem to approve the opinion of heretics while they followed their practice. This seems to have set the question at rest. In the Greek Church, however, and various Protestant churches, trine immersion is still in use.

In cases of emergency, baptism by aspersion was allowed at a period of high antiquity. Cyprian especially says, that this was legitimate baptism when thus administered to the sick. And generally considerations of convenience and health and climate are mentioned among ancient writers as having influence in regard to the form of administering the ordinance. Aspersion did not become general in the West until the thirteenth century, though it appears to have been introduced somewhat earlier. But the very fact that persons who had received clinic baptism were not re-baptized, shows plainly that immersion was not considered indispensable. Dr. Halley proves that in the language of the ancient Church, the word baptism is not used as equivalent to immersion by the following considerations: 1. Ecclesiastical writers admit Christian baptisms to have been valid in which there was no immersion. 2. They speak of other ablutions as baptisms in which there was no immersion. 3. They apply to Christian baptism passages of Scripture which obviously exclude immersion. 4. They speak of the lustrations of the heathen in which there was no immersion, as their baptisms or imitations of baptism. With such proofs as these before us, it is scarcely possible to resist the conclusion, that although the practice of immersion was the most generally adopted in the early Christian Church, baptism by aspersion or sprinkling was never regarded as an unwarranted and invalid act.

A controversy has arisen in the Christian Church of far more importance than that which regards merely the mode of baptism. The question to which we refer is, Who are the proper subjects of the ordinance? Those who receive the name of Pædobaptists maintain, that, in certain circumstances, children have a right to baptism, while an opposite party, the Anti-pædobaptists, who call themselves by the name of Baptists, confine the ordinance to adults only.

In treating of this point, which has been so long and so keenly agitated, it is right to clear the way by remarking, that on all hands it is agreed, that adults, who have never been baptized in infancy, have a right to baptism on professing their faith and obedience to Christ. This is understood and acknowledged to be implied in the very words of the commission given to the apostles by our Lord himself, Mark xvi. 15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In the case of adults applying for baptism, the proper qualification in the sight of God is faith existing and operating in the heart; and the proper qualification in the sight of man is a credible profession of that faith. On this principle the apostles seem uniformly to have acted. Thus, in the case of the Ethiopian eunuch, Philip, when asked the question, "What doth hinder me to be baptized?" replied in words which cannot be mistaken, "If thou believest with all thine heart, thou mayest." On which "the eunuch answered and said, I believe that Jesus Christ is the Son of God." There are some Pædobaptists, however, for example Dr. Halley, who contend strongly for the indiscriminate dispensation of baptism to all who apply for it, without regard to their faith, or even profession of faith, other than what is implied in the fact of their applying for baptism. But the great majority of Pædobaptists reject all such indiscriminate use of the ordinance.

We proceed to detail, in as condensed form as possible, the chief arguments adduced on both sides of this much-contested question.

The Pædobaptists, deriving their name from *paideion*, a child, and *baptizo*, to baptize, hold that the children of believing, covenanting parents ought to be baptized; and this doctrine they assert on such grounds as the following:

1. Infant baptism is in complete accordance with the principle on which God has proceeded in his dealings with his people in all past ages, the children being uniformly viewed as connected with the parents. This was the case, as is well known, in the covenants made with Adam, Noah, Abraham, and David.

2. If infants under the New Testament dispensation were to be deprived of a privilege which belonged to infants under the Old, a change so important would have been formally noticed, which it is not, and would have given rise to complaints on the part of Jewish converts in the early Christian Church, and yet no evidence can be found that such complaints were ever made

3. Infants were commanded to be circumcised under the Jewish economy, and baptism being instituted in place of circumcision, infants ought plainly to be baptized. The churches under both economies were substantially the same; the covenant in both churches was the same; circumcision and baptism were both of them signs and seals of the covenant, and both Scripture and the writings of the early Fathers of the Church unite in considering baptism as having come in place of circumcision.

4. It is capable of proof that the infants of Jewish proselytes were baptized, and, therefore, when baptism was instituted by our Lord, the apostles must have been familiar with the practice among the Jews of baptizing children with their parents. Now, in the absence of all prohibition of infant baptism in the New Testament, and with much to encourage the practice, we are provided in the baptism of the infants of Jewish proselytes with a strong indirect, if not a direct, argument in favour of baptizing the children of Christian parents.

5. The practice of infant baptism is supported by the testimony of the early as well as the later Christian writers. Among the apostolic fathers, as they are called, that is, those who lived nearest to the days of the apostles, we find some declaring, in plain terms, that they considered baptism to have been instituted in room of circumcision. Tertullian, in the beginning of the third century, speaks of the practice of infant baptism as a prevailing and established custom. Origen also speaks of the practice, declaring that it had come down from the days of the apostles. From the third century and onwards, we find infant baptism very often adverted to both in the writings of individuals and in the decrees of councils.

The Baptists, or more properly Anti-Pædobaptists, who reject infant baptism, reason thus:

1. In the commission of our Lord on which rests the authority for dispensing Christian baptism, we find faith and baptism closely and indissolubly joined together, it being declared, "He that believeth and is baptized shall be saved." If then faith be necessary as a qualification for baptism, infants are plainly excluded from all right to the ordinance, since they are utterly incapable of faith.

2. In those instances of baptism which are recorded in the New Testament the same principle is uniformly recognized and acted upon—that faith is essential to baptism; and, therefore, the argument as against infant baptism acquires additional force, the terms of the commission on which baptism rests its authority being borne out by the uniform practice of the apostles.

3. Not a single instance of infant baptism occurs in the New Testament. Such an omission is altogether unlikely, supposing such a practice to have been authorized by Christ, and in use among his apostles.

4. When little children are said to have been brought to Jesus that he might lay his hands on them and pray, it is simply said, that "he laid his hands on them." Not the slightest reference is made to baptism. Is such an omission at all probable if infant baptism had been at all sanctioned by our blessed Lord?

5. Not a single precept exists in the Scriptures which commands, or even allows, the baptism of infants. This of itself is sufficient to prove, that whatever else may be said in favour of the practice, it lacks, at all events, a direct scriptural warrant.

6. There is no warrant to suppose that baptism is the substitute for circumcision. On the contrary, the latter ordinance was administered to every male Jew, whatever might be his moral character, simply in virtue of his being a Jew, while the former ordinance presupposed a belief in Christ as a necessary qualification. Again, the council at Jerusalem abolished circumcision without the most remote hint that any other ordinance was substituted in its room.

7. No evidence has been discovered that infant baptism was ever practised in the Church during the first two centuries. Tertullian is the first who makes the slightest allusion to it; and even his remarks far from certainly refer to mere infants.

8. Infant baptism strikes at the root of the plain scriptural doctrine, that every man is responsible for his own personal actings, and is justified by his own faith.

Such then are the main arguments for and against the practice of the baptism of infants; and on a point which has given rise to keen protracted discussion among writers of ability and learning on both sides, we content ourselves with a simple statement of the line of argument pursued by the Pædobaptists on the one hand, and the Antipædobaptists on the other, leaving to the reader to form his own judgment on the merits of the case.

Great importance has been attached to baptism in every age of the Church, as being the initiatory rite of admission to the Christian Church. But in early times, far from being regarded as essential to salvation, the want of baptism was often considered as compensated for by martyrdom, by true conversion, or by a constant partaking of the eucharist in the bosom of the Church. Unbaptized infants, however, were regarded as occupying after death a middle state betwixt the glory of the saints and the punishment of the lost. Hence has obviously arisen the *limbus infantum* of the Romanists, which, like the *limbus patrum*, is an intermediate state between heaven and hell. If catechumens died without baptism, they were buried in silence, and no mention was ever after made of them in the prayers of the Church. This treatment, of course, was only given to those who were guilty of a wilful neglect and contempt of the ordinance.

After the solemn ordinance of baptism had been dispensed, in the case either of an adult or an in

fant in token of their admission and incorporation into the Church, they were received with a kiss of peace. The white garments which had been given them were worn for eight days, and then laid up in the Church. The newly baptized received a little taste of honey and milk to denote their new birth, and that they were now as children adopted into God's family. Jerome says, that in some of the Western churches the mixture was made up of milk and wine instead of honey, in allusion to the passage of the Apostle Paul, "I have fed you with milk and not with strong meat," and that passage of the Apostle Peter, "As new-born babes, desire the sincere milk of the word that ye may grow thereby." On being baptized, the newly admitted Christian was required for the first time to repeat the Lord's prayer, in a standing posture, publicly in the church. The whole church now joined in receiving their Christian brother or sister with hymns of praise and thanksgiving to God. Some churches added to this the custom of washing the feet of the baptized, which was never adopted by the Roman church, but practised by that of Milan.

BAPTISMAL REGENERATION. At an early period in the history of the Christian Church, the idea seems to have arisen, that the regularly ordained ministers of Christ had the power of conveying remission of sins to men by the administration of baptism. Ancient writers accordingly give baptism the name of indulgence, or remission of sins, or the sacrament of remission. Cyprian asserts, in the most express language, that "remission of sins is granted to every man in baptism." The same doctrine is taught by Ambrose, Chrysostom, and many others. It were easy to adduce numerous quotations from writers of the first three centuries, in which the direct efficacy of the outward rite of baptism in conveying regeneration and salvation is plainly asserted. This superstitious view of the mere external ordinance accounts for the anxiety which many Christians, in these early times, manifested to delay their reception of baptism till near death. The same doctrine as to the regenerating efficacy of baptism has been revived of late years by the Oxford divines, a party which has arisen in the Church of England usually known by the name of ANGLO-CATHOLICS (which see). In asserting the sacramental efficacy of baptism, they maintain that man is saved by receiving the remission of sins through baptism, upon faith in Christ Jesus. Thus Dr. Pusey, in his 'Tract on Baptism,' says, "To the unconverted the apostles set forth judgment to come, repentance from dead works, remission of sins through baptism, upon faith in Christ Jesus; then on conversion followed baptism conveying remission of sins, uniting them with Christ, imparting to them the Spirit; and then those baptized they urge to use the power thus imparted to them; to them they apply the gospel motives because they had received the strength of the gospel: they bid them walk worthy of the vocation wherewith they had been called, having first bid them 'in the name of Jesus Christ arise and walk.'"

In the 'Oxford Tracts for the Times,' and other writings of the Anglo-Catholics, the term regeneration is used to denote not that change of heart and character which is the usual meaning assigned to it by orthodox divines, but both justification and sanctification, a change of state, and a change of mind That the word is employed in this extended sense we learn from Dr. Pusey himself, who defines regeneration to be "that act whereby God takes us out of our relation to Adam, and makes us actual members of his Son, and so his sons as being members of his ever-blessed Son." From this and similar passages which teach the saving efficacy of water-baptism, we cannot fail to perceive a strange confusion of thought pervading the whole reasonings of the Oxford divines on the subject of baptism. They quote various passages of Scripture which plainly connect salvation with baptism. Thus Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" Rom. vi. 4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ;" Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead;" 1 Pet. iii. 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." That in some way or another salvation is connected with baptism no careful student of the Word of God can possibly deny; but it ought ever to be borne in mind that baptism in Scripture has a twofold signification, implying both an outward rite and an inward grace, both a visible symbol and an invisible grace which is symbolized. Now, it is plainly contrary to the spiritual character of Christianity to make the blessings of salvation entirely and necessarily dependent on the performance, or rather the reception of an outward ceremony. It was not so with circumcision, which holds a corresponding place in the Old Testament to that which is occupied by baptism in the New. Thus we are expressly told by the Apostle Paul, in reference to Abraham, Rom. iv. 11, that "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." From this statement we learn, that, instead of Abraham's justification being dependent upon the external ordinance of circumcision, it was connected exclusively and entirely with the faith which he had before he had received the rite of circumcision. And even in regard to baptism itself do we not learn from Acts viii. 13, 23 that Simon Magus, even although he

had been washed by the hands of an apostle with the waters of baptism, was still in "the gall of bitterness and the bond of iniquity?" Nor is this true of Simon Magus alone. Multitudes have passed through the external ceremony of water-baptism who have lived to attest, by their unholy conversation and conduct, that they are utter strangers to the purifying influence of the Spirit of Christ. Such cases prove demonstrably that some other baptism than that which consists in an outward washing with water is necessary to the purifying of the flesh and the saving of the soul. The baptism which alone can save and sanctify a man is the baptism with the Holy Ghost. Hence our Lord assures Nicodemus that the new birth which is essentially necessary to salvation is not simply a being born of water, but of water and of the Spirit. The two together are required to constitute a regenerating baptism, a baptism which can avail to the salvation of man. A rite performed upon the outward person can only be a symbol; the change produced in the inward man, by the effectual operation of the Holy Spirit, is not a mere symbol or sign, but a substantial reality.

The error, then, of the Anglo-Catholics, in teaching the doctrine of baptismal regeneration, originates in confounding ritual with spiritual baptism—a baptism like that of John with the baptism of Christ. The grand distinction between the two baptisms was again and again enforced upon the people by the Baptist himself. "I have baptized you with water, but He will baptize you with the Holy Ghost." And Jesus himself spoke to his disciples in similar terms: "John truly baptized you with water; but ye shall be baptized with the Holy Spirit." When our Lord adverts to the outward ceremony, he assigns it a subordinate place in connection with salvation. "He that *believeth* and is baptized shall be saved, but he that *believeth* not shall be condemned." The great importance is evidently in these words assigned to faith or believing, which is wrought in the soul by the Holy Ghost; and, accordingly, it is well worthy of notice, that, in the latter clause of the passage, condemnation is made to turn not on the want of baptism, but entirely and exclusively on the want of faith.

No better proof of the decided superiority held forth in Scripture of the inward over the outward baptism could possibly be adduced than a passage, Tit. iii. 5, which Dr. Pusey quotes in favour of his own views. The text he thus properly translates, "according to his mercy he saved us by the washing of regeneration and of renewing of the Holy Ghost." It cannot fail to strike every attentive reader that the washing which is here said to be the means of our salvation, is no mere outward washing with water, but an internal washing or purifying which expresses the regenerating and renewing work of the Holy Spirit. And why is this internal cleansing called a washing, but to indicate that the external washing of baptism is a type or symbol of the inward washing of the Spirit. The Apostle Peter, again, expressly says, 1 Pet. iii. 21, that "baptism doth also now save us;" but lest any one should imagine that he refers to mere outward baptism, he immediately guards against his language being misunderstood, by adding, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." In other words, it is not an outward but an inward baptism that regenerates and saves us. Baptismal regeneration then, in the sense in which it was understood by some of the early fathers, and in which it is taught by the Anglo-Catholics of the present day, is a doctrine which can claim neither the sanction of reason, nor of the Word of God. It is founded on one of those half-truths in which error so often presents itself, an assertion of the regenerating power of baptism, while it ignores the grand distinction between the outward baptism with water, and the inward baptism with the Holy Ghost sent down from heaven. Let but this distinction be acknowledged, and the fallacy on which the whole theory rests is instantly apparent.

BAPTISTERY, the place in which baptism was anciently administered. At an early period in the history of the Church, it seems to have been a building outside the walls of the church. Cyril of Jerusalem describes it as a building by itself, which had first its porch or ante-room where the catechumens made their renunciation of Satan and their confession of faith; and then its inner-room where the ceremony of baptism was performed. It would also appear that, in the building, there were separate apartments for men and women, the ceremony being chiefly performed by immersion. About the sixth century the baptisteries began to be removed to the church porch, and thence afterwards into the church itself. These baptisteries were usually very capacious to accommodate the great numbers who were baptized by immersion at the same time. Hence it is said that a council at Constantinople was actually held in the baptistery of the church. In these places, also, the catechumens seem to have been instructed in the first rudiments of the Christian faith. At least Ambrose informs us, that in the baptistery the catechumens were taught the creed. From this custom may have arisen the name which was sometimes assigned to these apartments—schools of learning, or the illuminatories of the church.

The baptistery has sometimes been confounded with the font, both being connected with the baptismal ceremony, but in ancient times the difference between the two consisted in this, that the baptistery was the name given to the whole building in which the font stood, and where the whole rite of baptism was performed, whereas the font was only the fountain or pool of water in which the immersion took place. The latter was sometimes styled the pool of the baptistery. We have no au

thentic information as to the precise form of the ancient baptistery. There appears to have been only one in a city, and that at the bishop's church. Some idea of their size may be formed when we recollect, that, in some places, as for example in Antioch, no less than three thousand persons of both sexes received baptism in a single night. The laws both of church and state required that baptism should be administered only in those places where there was a baptistery. At the two great festivals of Easter and Pentecost, which were the usual seasons for the dispensation of the ordinance, multitudes resorted to the bishop's church or cathedral for this purpose. In process of time baptisteries were set up in country parishes where, in the opinion of the bishop, they were necessary. These gradually increased in number, and at length every church had its own place for baptism, when fonts only were required in consequence of the prevalence of infant baptism, and the right of administering the ordinance being conceded to pastors indiscriminately.

BAPTISTS, a denomination of Christians who are chiefly characterized by the maintenance of the notion that immersion is the only authorized and scriptural mode of dispensing baptism, and that baptism can only be lawfully administered to those who make a personal profession of their faith, and thus that infant baptism is contrary to the Word of God, and subversive of the true nature and design of the ordinance. The chief arguments on both sides of these questions have already been noticed under the article BAPTISM (which see). Our chief object at present, therefore, is to give a view of the history, doctrines, and discipline of the large and influential sect who claim to themselves, and who usually receive, the name of Baptists.

This body of Christians is wont to trace its immediate descent from the apostles, their sentiments and practice, as well as the government of their churches, being, as they allege, strictly apostolic. Some historians, however, are contented with assigning to the sect a much later origin, tracing it no farther back than to the time of the Reformation in the sixteenth century. It is well known that at that period there arose in Germany a class of people, who, while agreeing with Luther and the other Reformers in avowing the strongest hostility to the corruptions of the Church of Rome, differed from the Protestant as well as the Popish party on the subject of infant-baptism, condemning that practice as unscriptural and invalid, and, therefore, re-baptizing their followers even although they had been baptized in their infancy. From this latter custom they received the name of ANABAPTISTS (which see). It is only just to the highly respectable sect of modern Baptists, to state that they regard the appellation of Anabaptists as altogether inapplicable to them, seeing they cannot be charged with baptizing a second time those whom they cannot consistently admit to have been ever previously baptized, and, besides, they object to the name as identifying them with a sect which were undoubtedly guilty of the most foolish and absurd excesses, and with whose general opinions and practices, except on the solitary subject of baptism, no modern denomination of Christians can be said to have the slightest sympathy. But it is beyond a doubt, that, in the fifteenth and sixteenth centuries, there were multitudes in various countries on the continent of Europe, who not only held Baptist principles, but were persecuted on account of them. From the continent some of these denouncers of infant-baptism passed over into England, and Bishop Burnet, in his 'History of the Reformation,' informs us, that in 1547 numbers of them were found in various parts of the country but, in regard to those of them who held no principles in common with the German Anabaptists, except the denial of infant-baptism, no severities were used towards them, but several books were written against them, to which they replied. In the reign of Elizabeth the Baptists greatly increased, but were subjected many of them to imprisonment and banishment. Fuller says some of them recanted, but two were burnt in Smithfield. The persecution continued under James I., and in this reign Edward Wightman, the last martyr that was burnt in England, was a Baptist. It is a remarkable circumstance, that the first English martyr who died at the stake was also a Baptist, so that this sect had the honour of both commencing and closing the long line of martyrs, who, for two hundred years, had been called at every little interval to perish in the flames. Notwithstanding the severe trials to which they were subjected in consequence of the principles which they maintained, the Baptists continued to multiply in England, and in 1643 a convention was held in London, at which they adopted a Confession of Faith The Revolution of 1688 brought toleration to the Baptists as well as other Dissenters. From that period to the present they have maintained their ground as one of the leading dissenting denominations in England. To this zealous body of Christians has the cause of religion been largely indebted during the last half century. Theirs is the high honour of originating, in 1792, the missionary concert for prayer, and the first successful mission to the heathen in India under Carey, Marshman, and Ward. They have missions also in the West Indies, in Africa, and in France.

In regard to the constitution of the Christian church, while the Baptists believe in the existence of a universal or catholic church, composed of the whole body of believers in Christ, in all ages and nations, they regard the Christian church, properly so called, as having been organized by Christ himself, and his apostles, and as having been constituted of such, and such only, as made a credible profession of faith in Christ, and repentance toward God. All others they consider to be constitutionally excluded. In practice, the constitution of the Baptist churches,

and their mode of worship, are congregational or independent. In 1812, however, an important step was taken towards the consolidation of the body in the formation of what is called the "Baptist Union," which holds its meetings annually, and which consists of more than a thousand churches, nominally connected with one another, and having chiefly in view the promotion of every public object which bears either upon their own denomination in particular, or the cause of nonconformity in general. This Union, which belongs to the Particular Baptist churches, consisted in 1851 of 1,080 churches. Delegates, both clerical and lay, are sent to the annual conference by such churches as choose to avail themselves of the privilege. A similar yearly assembly, called the "Association," and constituted in the same way as the Union, exists, belonging to the New Connexion of General Baptists. It consisted in 1851 of 99 representatives, deputed by 53 churches.

Baptist doctrines seem to have been held by the early British churches, and Augustine, when sent over from the Holy See, failed in his endeavours to persuade them to conform to the practice of the church of Rome. It is probable that these opinions never entirely disappeared from the country, but were maintained by many of those reformers who from time to time arose. The Lollards are said to have held similar opinions, and the Baptists claim Wycliffe himself as holding their sentiments. The body was not however organized in England as a separate sect until the commencement of the seventeenth century, the first Baptist church having been formed in London in 1608. John Smith, the first pastor of that church, seceded from the Church of England, of which he had been a minister. He embraced Arminian doctrines, and his church, accordingly, consisted of what are now called General Baptists. The first Calvinistic or Particular Baptist church was formed in London in 1633, by an offshoot from an Independent congregation.

The Baptists in England are divided into two denominations, which are quite separate and distinct from one another. They are termed the *General* and the *Particular Baptists*.

The General Baptists receive their name from the doctrine of general redemption, which they hold along with the other tenets of the Arminians (which see). The only points in which they agree with the *Particular Baptists* regard the subject of baptism, worship, and church discipline. The first minister of this body in England was, as we have already noticed, John Smith, who, on resigning his ministerial charge in connection with the Church of England, went over to Holland, where the opinions which he had adopted on the subject of baptism met with great opposition. Soon after he had formed the first Baptist church in London, he drew up a statement of the principles of the body, but a regular confession of their faith was not published until a much later period. The congregations of this division of Baptists made but slow progress. The path of error is downward, and accordingly from Arminianism the General Baptists gradually merged into Socinianism. About 1770, a party within the body became alarmed at the rapidity with which they were declining from their original principles. A secession accordingly took place, leaving behind them only a weak remnant, which has been daily diminishing in numbers. At the last census in 1851, the whole number of the General or Unitarian Baptist congregations in England and Wales amounted only to 93, while the "New Connexion" numbered 182.

The Particular Baptists are so called from the doctrine of *particular redemption*, which, as well as the other principles of Calvinism, they strenuously maintain. This is a very large and flourishing section of the Baptist community, which so outnumbers all the other divisions of the body, as almost wholly to monopolize the name of Baptists. In 1851, their congregations amounted to the number of 1,947 in England and Wales. The commencement of this body was almost contemporaneous with that of the *General Baptists*, and it is instructive to notice, that while the latter have dwindled to a mere shadow, the former has become a powerful and highly efficient section of the church of Christ. The latter has only one Theological College, at Leicester, while the former has no fewer than five, at Bristol, Stepney, Bradford, Pontypool, and Haverfordwest. The Particular Baptists are divided among themselves into two parties, the strict and the free communionists. The former will not admit any to receive the Lord's supper who have not been baptized according to their method, the latter hold free communion with Pædobaptists, regarding a difference of opinion and practice on the subject of baptism as no bar to fellowship at the table of the Lord.

Another very small section of the Baptist community exists in England, called the *Seventh Day Baptists*, from the circumstance that the only point on which they differ from their brethren is in maintaining that the seventh, not the first day of the week should be kept as the Sabbath. The existence of this sect in England is of somewhat old date, but in 1851 they are reported as having only two congregations in England and Wales.

BAPTISTS (American). It is generally supposed that if we include in the number all who agree in rejecting infant baptism, the Baptists are decidedly the largest Christian denomination in the United States. Before such a statement, however, can be admitted to be strictly correct, there must come into the calculation the Calvinistic and Arminian Baptists; the Free Communion and Close Communion Baptists; the Mennonites and Tunkers, and a section of the latter called the River Brethren; the Seventh Day Baptists, English and German; the Disciples of Christ, commonly called Campbellites, the Christians, and a small Baptist party in the

Southern States, called the Hard Shell Baptists. These all agree in the source of ecclesiastical power as being in the church, and not in the church officers, and as residing in each particular church directly and originally by virtue of the express or implied compact of its members. They agree also on the subject of immersion, and a personal profession of faith as essential to the validity of baptism. If the Regular Baptists alone are taken into account, they are exceeded in number by the Methodists, but if all who immerse are included, they are a very numerous and powerful body.

The origin of this sect in America dates almost as far back as the first colonizing of New England by the pilgrim fathers. Thus Cotton Mather says, "Many of the first settlers in Massachusetts were Baptists, and as holy, and watchful and fruitful, and heavenly a people as perhaps any in the world." The first Baptist church, however, was founded in Providence, Rhode Island, by Roger Williams, in 1639. This remarkable man was educated at Oxford at the expense of Sir Edward Coke, the most eminent lawyer of his day. He became a Puritan minister of the Church of England, and in those times of persecution and intolerance Roger Williams was driven from England and took refuge in America. There also for some years he was subjected to much opposition, in consequence of the peculiar principles which he maintained, setting himself with determined boldness against the church membership right of suffrage, against all law compelling attendance at church, and all taxes for the support of worship. These principles brought down upon him the vengeance of the court, by which he was sentenced to banishment; and a vessel was sent to convey him back to England, but he was not to be found. Williams, now an exile, a wanderer in a savage land, in the cold of winter and on stormy nights—had not "food, or fire, or company—knew not what bed or bread did mean, or better shelter than a hollow tree." At length, joined by a few adherents who generously shared with him his trials and privations, he threw himself upon the mercy of Canonicus, an Indian chief, who gave him and his followers a free grant of land between Pawtucket and Mashassuck rivers, "that they might sit down in peace and enjoy it for ever." The new settlers piously named the tract of land on which they had, by the mysterious and all-wise arrangements of Heaven, found a home — Providence. Thus Roger Williams, having obtained a footing, acquired such influence over the Indian tribes by whom he was surrounded, that he became the founder and first president of the colony of Rhode Island. He held office for many years, and was several times sent as ambassador to the court of England.

While thus laboriously and faithfully discharging the responsible duties of a civil governor in Rhode Island, Williams ceased not to exercise the work to which he had been called of preaching the gospel of Christ, not only instructing the people more immediately under his charge, but performing tedious journeys to other settlements with the same glorious objects. He imbibed Baptist principles, and there being no minister in New England who had been baptized by immersion after a profession of faith, Ezekiel Holliman, in March 1639, baptized Roger Williams, who in turn administered the rite to Holliman and ten others. Thus commenced the first Baptist church in America, and from that time the cause has steadily advanced amid frequent seasons of persecution and trial, until, by the most recent reports from the United States, the Regular Baptists have now about 12,436 preachers, and 1,208,765 members, being far more numerous than in England. They are perhaps most largely and worthily represented in New England and the state of New York, and have of late years made great exertions for the spread of the Bible, and in the work of missions to the heathen. They have also lately established several colleges and seminaries, and taken an active part in the advancement of liberal education. One of their literary institutions, the university of Rochester, in the state of New York, has lately purchased the whole library of the celebrated German ecclesiastical historian, the late Dr. Neander, whom the Baptists love and venerate on account of the favourable terms in which he has spoken of their principles. After stating that baptism was in the days of the apostles performed by immersion, "as best adapted to express that which Christ intended to express by this symbol—the merging of the whole man into a new spirit and life," Neander adds: "Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, and faith and baptism were always united, it is highly probable that baptism took place only in those cases where both could meet together, and that infant baptism was not practised in this age. The lateness of the time when the first distinct mention of infant baptism is made, and the long-continued opposition made to it, lead us to infer its non-apostolic origin." Such sentiments as these have rendered the distinguished German church historian a great favourite with the keen supporters of Baptist principles on both sides of the Atlantic.

In point of doctrine, government, and worship, the Calvinistic Baptists in America—as in England—agree in all essential points with the orthodox Congregationalists. There are also two parties among them, the close communion, and the open communion Baptists; the one party debarring from communion all other denominations of Christians, while the other freely admit them. The Associated Baptists in America meet annually in associations, and stated conventions, to promote missions, education, and other benevolent objects. Every three years there is a meeting of the Baptist General Convention of the United States, which was formed at Philadelphia in 1814, and is restricted by its constitution to the promotion

of foreign missions. The American Baptist Home Mission Society, formed in 1832, is chiefly designed to supply the spiritual wants of the valley of the Mississippi. They have also a General Tract Society at Philadelphia. They sustain missions in Burmah, Siam, Western Africa, and among the American Indians. They have six theological institutions in different parts of the states, and the numbers of the students are great, there being a large demand for pastors of the Baptist denomination. A portion of the body have for some years been prosecuting with considerable energy and expense a revision of the English version of the Bible, in which, among many other changes, the words *baptize* and *baptism* are to be exchanged for the words *immerse* and *immersion*. "The Rev. Dr. Baird estimates that 'not above one-third of the clergymen of this denomination have a collegiate education.' For a more general diffusion of education, they are now making, probably, efforts unsurpassed in the United States, finding this course most subservient to denominational growth. 'Hence,' says the 'Boston Traveller,' March 31, 1854, 'within the last six years, one million five hundred thousand dollars have been subscribed towards the endowment of Baptist colleges and seminaries in this country. The whole number of instructors connected with them is one hundred and fifty-four, students over two thousand five hundred. They have graduated over four thousand students in all, and their libraries contain more than one hundred and twenty thousand volumes."

As the large section of American Baptists which we have now been considering, correspond to the *Particular Baptists* in England, there is another section of Baptists in America, corresponding to the *General Baptists* in England, being Arminian in their doctrine. They are known, however, among the Transatlantic churches by the name of FREEWILL BAPTISTS. From the first introduction of Baptist churches into the United States, there have always existed differences of theological sentiment among them, some being Calvinistic, and others Arminian in their views. But though thus divided in opinion on various doctrinal points of essential importance, both existed together in one ecclesiastical communion until the year 1780, when the first church was formed on the *Freewill Baptist* principles. The founder of the sect as a separate body was Elder Benjamin Randall, a pious, zealous, and devoted man, who had been converted under the preaching of George Whitefield. Though educated in Pædobaptist principles, he changed his views on the subject of baptism, and was baptized by immersion in 1776, uniting himself with the Calvinistic Baptist Church Soon after he commenced preaching, and his labours in this way were abundantly blessed. Crowds waited upon his ministry, souls were awakened, and not a few are said to have been savingly converted. In his anxiety to represent the Gospel invitations in their fulness and freeness, Mr. Randall insensibly passed into Arminian principles and views. The Calvinistic brethren in the body took alarm, and one after another disclaimed all connection with him, as in their opinion guilty of teaching erroneous doctrine. Thus disowned by the great mass of the Baptist pastors, only a few stood by him, who, having quitted the body, ordained Mr. Randall in March 1780; and on the 30th June of that year, he organized in New Durham the first *Freewill Baptist* church.

The commencement of this new sect gave rise to considerable excitement in the Christian churches of America. Its ministers were animated with burning zeal, and travelled in every direction, preaching the gospel, establishing churches, and settling ministers over them. Mr. Randall, in his diary, says in one part of it, "I have travelled this year more than twelve hundred miles in the service of truth, and attended above three hundred meetings." In the course of the first twelve years, the cause made the most rapid and encouraging progress. In 1792, a meeting of pastors was held for the first time in New Durham, and continued to be held yearly in different places, for transacting the general business of the denomination. Gradually the body spread through various states, and churches in connection with it were formed also in Canada. Its progress, however, was somewhat retarded by internal disputes in the churches on the important point of the divinity of Christ, several of the churches having imbibed Arian or Unitarian views, to the great grief of the general body. The result was a small secession, which was the means of restoring harmony and peace.

The *Freewill Baptist* connection having spread throughout the country, and the yearly meetings not being found fully to represent the body, a *General Conference* was organized in 1827. It was at first an annual, then a biennial, and last of all a triennial association. Since the institution of the General Conference, the Freewill Baptists have been increasing in numbers, and both through the press and by the pulpit they have been exerting a rapidly widening influence. About twenty years ago nearly 3,000 General Baptists in North Carolina took the name of Freewill Baptists, but were disowned by the body as being slaveowners. The body has uniformly maintained an anti-slavery position, in this forming a complete contrast to the Calvinistic Baptists, some of whose churches in the Southern States include members and pastors who are slaveholders. As a denomination the Freewill Baptists have no connection whatever with slavery, and such is their abhorrence of the system, that they refused to receive 12,000 from Kentucky and neighbourhood, who sent a deputation to the General Conference wishing to join the connection. They keep up a friendly correspondence with the General Baptists in England.

Government among the Freewill Baptists is not episcopal nor presbyterian, but congregational, or

residing in the churches. Each elects its own minister, and exercises discipline over its own members. Churches are organized and ministers ordained by a council from a Quarterly Meeting; and a minister as such is subject to the discipline of the Quarterly Meeting to which he belongs, and not to the church of which he is pastor. Believers are admitted as members of the church upon baptism, or by letter, always by unanimous vote, but may be excluded by vote of two-thirds. Churches hold monthly conferences, and report once in three months to the Quarterly Meeting by letter and delegates. Quarterly Meetings are composed of several churches, and hold their sessions four times a-year, continuing two and a-half days, being employed in supplying destitute churches with preachers, examining candidates for license and similar duties. Yearly Meetings are constituted of several Quarterly Meetings, while the General Conference is composed of delegates, most of whom are ministers from all the Yearly Meetings in the body. This Conference is held once in three years, its sessions continuing some nine or ten days. Its design is to promote unity, scriptural holiness, Bible doctrine, and discipline throughout the whole denomination. It proposes and recommends, but makes no laws.

The Freewill Baptists now extend over the greater part of the United States, Upper and Lower Canada, and the provinces of Nova Scotia and New Brunswick. They have a Foreign Mission and Home Mission Societies, a Sabbath School Union, and an Education Society. They have various academies, and on the whole are making progress as a Christian denomination, though they are still but a small body compared with the orthodox or Calvinistic Baptists.

The next section of American Baptists, which we propose to notice in our present article, is one which is called SEVENTH DAY BAPTISTS, from their observance of the seventh instead of the first day of the week for religious purposes. This body traces its origin to no human founder, but points as the warrant for its existence as a church to the New Testament. Their sentiments they allege were taught by the apostles, and practised by the early Christians. That the Jewish or seventh day Sabbath was observed for a time along with the first day or Christian Sabbath it is scarcely possible to doubt. But it is difficult, if not impossible, to find a warrant either in Scripture or in the history of the Church for the substitution of the Jewish in place of the Christian Sabbath. Mosheim, indeed, mentions a sect as having existed in Lombardy in the twelfth century under the name of Passagenians, who circumcised their followers and celebrated the Jewish Sabbath. Seventh Day Baptists seem to have existed at a remote period in Britain, though their number is now reduced to only two congregations.

The earliest Seventh Day Baptist Church in America was formed at Newport, Rhode Island, in 1681, the first pastor being William Hiscox. No sooner was this little church constituted than a spirit of fierce persecution arose against it, and John Rogers, one of its members, was sentenced to sit a certain time upon a gallows with a rope about his neck. There were many other severities practised upon this body in New England, and the result was, that its progress was very much impeded. There are in the United States, however, at present about sixty churches, fifty ordained ministers, and about seven thousand communicants. They are divided into four associations. The Eastern Association includes the churches in Rhode Island, Connecticut, and New Jersey. The Central Association includes the churches in the State of New York, east of the small lakes. The Western Association includes the churches in the western part of New York and Pennsylvania. The South-Western Association includes the churches in Virginia, Ohio, and all west thereof. They have an annual conference, composed of delegates from the Association, and those churches which do not join the Association. They are strictly congregational in their ecclesiastical constitution, each church being an independent body receiving only advice from the Associations and the Conference. The officers of the church are, as among the Congregationalists, pastors and deacons. Every church has a clerk, whose duty it is to keep a faithful record of all the proceedings of the church, with a record of the names of the members and the date of their baptism. The body has a Missionary Society which devotes its energies to home objects; a Hebrew Missionary Society to ameliorate the condition of the Jews in the United States, and a Tract Society which circulates tracts chiefly on the peculiar views of the denomination.

A regular creed, embodying the sentiments of the Seventh Day Baptists, was adopted by a vote of the General Conference at its meeting in 1833 As a denomination they practise what is termed close communion, not associating in church fellowship with other bodies of Christians who hold Pædobaptist principles.

Between the years 1718 and 1730 a considerable number of Baptists emigrated from Germany to the United States. They are commonly called *Tunkers* by way of derision, the term being equivalent to *Dippers;* but they have assumed to themselves the name of BRETHREN, under which article we propose to describe the principles and practices of the sect.

Another sect of Baptists called the DUNKERS (which see) was formed in Germany in 1708, and a number of them having emigrated to America in 1719, in consequence of being exposed to persecution in their native country, they formed a church at Germantown, Pennsylvania, in 1723, under the pastoral charge of Peter Becker. The churches of this denomination rapidly increased in number, and in 1728 adopted the seventh day instead of the first as the day appointed for sacred worship, so that they are sometimes termed, and indeed they them

selves take the name of the German Seventh-Day Baptists. This denomination will be treated of more at length under their original name of *Dunkers*.

From the three principal Protestant sects in America, the Methodists, Baptists, and Presbyterians, arose, in the beginning of the present century, a sect which receives the names of Christians or the Christian Connection (which see), and which, as it practises immersion, may be considered a Baptist denomination, though in various doctrines, particularly on the subject of the Trinity, they differ wholly from all the other divisions of Baptists, both in America and everywhere else.

In the year 1823, a respectable Baptist, named Alexander Campbell, belonging to Bethany, Virginia, commenced a periodical called the 'Christian Baptist,' in which he earnestly pleaded for what he considered a restoration of the original gospel and the primitive order of things. The design of the writer was to bring back, if possible, the original unity of the Church, and for this purpose he proposed to dispense with all human creeds, and to take the Bible alone as the authorized bond of union, or, to use the language of Thomas Campbell, the father of Alexander, "Nothing was to be received as a matter of faith or duty for which there could not be produced a *Thus saith the Lord*, either in express terms, or by approved Scripture precedent." The two Campbells, father and son, had belonged originally to the Presbyterian Seceders in the north of Ireland, and on reaching America they continued to attach themselves to a small branch of the same church. The proposed reformation, however, was rejected by the Seceders as a body, though embraced by some of its members. A declaration and address was drawn up and circulated by the Campbells and their adherents, and a considerable number of persons having responded to the appeal, a congregation was formed, over which the two Campbells were ordained pastors. In the course of a few months the subject of infant baptism was started, and after some discussion, which led to a division of the church, the Campbells, and those who agreed with them, were immersed on the 12th June 1812. The small body, now much weakened by the secession which had taken place, resolved to connect themselves with the Baptist communion. They, accordingly, joined that denomination in the following year, guarding themselves, however, by the express stipulation in writing, "No terms of union or communion other than the Holy Scriptures should be required." Alexander Campbell, by his talents and excellent Christian character, rose high in the estimation of the Christian sect which he had joined, and his peculiar views in regard to the rejection of all human creeds began to gain ground, and were at length extensively received among the Baptist churches of the western country. A jealousy arose on the part of many who were opposed to the new views, and at length a schism took place, the Baptist churches throwing off the favourers of Campbell's opinions. Thus excluded from the communion of the Baptists, the Campbellites formed themselves everywhere into distinct churches under the name of Disciples of Christ, under which name their doctrines and practices will be fully stated.

In British America, also, the Baptists are a large body. In Nova Scotia alone they amount to 50,000.

BAPTISTS (Dutch). See Mennonites.

BAPTISTS (Scottish). This body is of a comparatively recent date, having been not yet a century in existence. No trace can be found of a Baptist church in Scotland previous to the latter half of the last century, excepting one which appears to have been formed out of the soldiers in Cromwell's army, and which, after existing for a short time, was broken up. The earliest Scottish Baptist church was formed in Edinburgh in 1765, under the pastoral care of Mr. Carmichael, who had been minister of an Antiburgher congregation at Coupar-Angus, but having changed his views on the subject of baptism, and been baptized in London, was the founder of the Baptist churches north of the Tweed. In 1769, Mr. Archibald M'Lean was chosen as joint pastor with Mr. Carmichael, an arrangement which gave no small impulse to the cause in after years, as Mr. M'Lean rose to high fame as a controversial writer and a theologian. For some time, however, after the first Baptist church had been formed in the metropolis, the cause made but little progress. In the course of a few years churches were established in various places throughout Scotland, as for instance at Dundee, Glasgow, Paisley, Perth, Largo, Dunfermline, and in most of the principal towns. In some of the congregations errors of various kinds began to appear, which to some extent marred their prosperity. Mr. M'Lean made an annual tour through various parts of England, and as the result of his visits, and those of other zealous friends of the cause, from time to time, churches were formed in connection with the Scottish Baptists in several of the large towns in England. In 1851 the number of these congregations in England and Wales amounted to 15, while the number in Scotland amounted to 119.

The sentiments of the Scottish Baptists are Calvinistic, and they differ from the *Particular Baptists* in England chiefly by a more rigid imitation of what they consider apostolic usages. They think that the primitive order of public worship is clearly laid down in the New Testament, and therefore, they endeavour to follow it out to the utmost of their power. The passage to which they refer is as follows: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily

with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." They require a plurality of elders or pastors in every church. They administer the Lord's Supper every Lord's day, and make contributions for the poor, according to the apostles' charge to the church of Galatia, every first day of the week. The prayers and exhortations of the brethren form a part of their church order under the direction and control of the elders, to whom it exclusively belongs to preside in conducting the worship, to rule in cases of discipline, and to labour in the word and doctrine, in distinction from the brethren exhorting one another. The elders are all laymen chosen from the brethren.

The Scottish Baptists observe the love-feast after the example of the early Christians, and upon certain occasions they salute one another with a holy kiss, and even wash one another's feet when opportunity offers, as an act of hospitality. They abstain from eating blood and things strangled, believing the decree of the council at Jerusalem to be still binding upon Christians. They require plainness and simplicity of outward apparel, and teach that it is a shame for a man to have long hair, however sanctioned by the fashion. They consider gaming, routs, balls, and attendance on the theatre as unbecoming the sobriety, seriousness, and gravity of the Christian profession.

For a number of years after the first introduction of Baptist principles into Scotland, the churches holding them were characterized by unbroken harmony of sentiment and feeling. Various circumstances, however, have unhappily contributed to disturb this most desirable state of matters. Churches have arisen in various quarters, which, though agreeing with the main body in their views of baptism, differ from them in other points, which they themselves consider to be so important as to warrant them in maintaining a separate and isolated position. This remark applies to several of those churches in particular which were established by Messrs. James and Robert Haldane. These excellent and devoted men, who were instrumental, in the end of the last century and beginning of the present, in extensively promoting the cause of Christ in Scotland, planted a number of churches on Congregationalist principles in different parts of the country. These churches were at first strictly Pædobaptist in their views, but the Messrs. Haldane having themselves become Baptists, a great number of the churches which they had formed adopted the same opinions and practices in regard to baptism, without however joining the original Baptist churches. Thus maintaining a completely independent position, while they were in reality Baptist churches, the entire Baptist denomination in Scotland assumed a broken and divided aspect. A few congregations, besides, are in connection with the Particular Baptists in England. Some of the Scottish Baptist churches differ from the general body on the subject of the Lord's Supper, considering it as not peculiarly a church ordinance, nor the administration of it a matter which belongs exclusively to the pastoral office; but that, on the contrary, it is the duty of any two or three persons, who may come together to worship God on the Lord's day, to engage in celebrating the Lord's Supper, though there be not a pastor among them. The introduction of this principle has led to much division in the churches, and the consequence is, that the congregations of this denomination are few in number, and the members only a very small number of the church-going population of the country.

BARA, a festival formerly celebrated with much magnificence at Messina in Sicily, and representing the ASSUMPTION (which see) of the Virgin Mary. Besides being used to denote the festival itself, the word *Bara* was also employed as the designation ot a huge machine exhibited during the festival. It was fifty feet high, and at the top of it was a young girl of fourteen years of age representing the Virgin, and who stood upon the hand of an image of Jesus Christ.

BARACA (*Arab.* Benediction), a name applied by the Coptic church to the leavened bread used in the eucharist before it has been consecrated. See COPTIC CHURCH.

BARALLOTS, a heretical sect at Bologna who are said to have had all things in common, even their wives and children.

BARATZ, a document which by way of letters patent is granted by the Turkish sultan to the Greek patriarchs and bishops, sanctioning them in the exercise of their ecclesiastical functions. The Baratz gives them power and authority to appoint or to depose the inferior clergy, to grant licenses for marriages, and to issue divorces, to collect the revenues belonging to the churches, to receive the pious legacies bequeathed to them; in short, to enjoy all the privileges, and to perform all the duties belonging to their high station.

BARBA (ST.), FESTIVAL OF, a festival celebrated by the Greek Church on the 4th of December.

BARBARA'S (ST.) DAY. On the 7th of March the Romish Church celebrates the festival of St. Barbara along with that of St. Thomas Aquinas. It is related of the female saint that her father was a heathen, and perceiving from her conversation that she had embraced the Christian faith, he drew his sword in great indignation, threatening to kill her; but having in this hour of extreme danger prayed to God, a large stone opened itself, and received her whole body into the cavity, and carried her to a mountain full of caves, where she thought to have concealed herself, but was discovered by a shepherd. For this act of insolence, the shepherd was punished in the most signal manner; for he was changed into

a marble stone, and all his sheep into locusts, or, as others say, into beetles, who annually visit the tomb of this saint. Various other strange stories are recorded of St. Barbara, which it is unnecessary to relate.

BARBARY (Religion of). The states of Barbary include the whole northern coast of Africa, with the exception of Egypt. The inhabitants are chiefly zealous and bigoted Mohammedans, more so indeed than the professors of Islam in any other country. From their *tolbas* or spiritual instructors very little real knowledge is derived. There is no connection between the ministers of religion and the government as in other Mohammedan countries, nor is there any corporate body, like the *ulema* in Turkey, to preserve and maintain the doctrine and discipline of the church. The veneration of the people is almost exclusively bestowed upon a class of persons who, by their individual exertions, raise themselves to the character of *saints*. Nor has this character been attained in consequence of any peculiar purity of life, or fidelity in the observance of the rites of their religion, but by the most extravagant and absurd pretensions to supernatural power, and to an intercourse with invisible beings. In this way the *Marabouts*, as they are called, have acquired a remarkable ascendency over the minds of the credulous multitude. Throughout the whole north of Africa, idiots and madmen are uniformly reputed holy; and many cases have occurred of individuals feigning to be deranged in intellect for the purpose of attracting to themselves the respect and veneration of the people. The higher class of saints or Marabouts are decidedly the second persons in the kingdom, if they do not even rival the monarch. Indeed, the emperors of Morocco have been long accustomed, by high pretensions to sanctity, to heighten the respect of their subjects. Muley Ismael, we are told, spent a great part of his time in superstitious observances, such as might impress the people with the idea that he was privileged to enjoy direct communication with God and Mohammed, and that he was invested with superhuman powers. Mrs. Broughton, in her 'Six Years' Residence in Algiers,' mentions having met with one of the most famous of the Marabouts, who professed so much power, that he had more than once gone to the palace and struck the Dey. She describes this reputed saint as "a little greybearded wild-looking old man, clothed in a long robe of splendid gold brocade, with a turban of corresponding magnificence, but put on in a very unusual manner. He was followed by a black slave leading a barrico, with apparently well-filled panniers." A Marabout discharges the duties of a priest, an averter of evil, and a manufacturer of talismans and amulets, besides performing many strange tricks with the view of exciting wonder and admiration. He has the privilege of granting sanctuary to any accused person, whether innocent or guilty, and even of affording protection to any one who has incurred the displeasure of the sovereign himself. The criminal is safe as soon as he succeeds in crossing the threshold of the Marabout's chiosk—his dwelling-place in life—his tomb in death—and which even then continues to preserve its protecting sanctity. In the Barbary States, as in all unenlightened countries, superstitions of various kinds extensively prevail. The great mass of the people have a firm belief in the power of an evil eye. Serpent charmers are to be found exciting the wonder of all observers. They exhibit themselves to the admiring multitude, half-naked, in strange attitudes and contortions of the body, and with serpents twined round them, whom they have skilfully deprived of their power to injure. Among the inhabitants of the Northern coasts of Africa deceased relations are held in great veneration. Every Friday evening "the feast of the dead" is held, when the people repair to the tombs of their ancestors, who are supposed to be present on that evening, and to share in the festival which is celebrated there.

BARBATA (Lat. bearded), a surname of Venus among the Romans. See Aphrodite.

BARBE, the name given to a pastor among the ancient Waldenses. The number of barbes seems at one period to have been considerable. Thus we learn that in the sixteenth century, at a synod held in the Valdi Clusone, there were on one occasion assembled no fewer than one hundred and forty barbes. These pastors generally added to their other duties the education of the youth at the college of Angrogna and elsewhere. The number of barbes at present is only fifteen, corresponding to the number of parishes. The parochial duties of the ministers are very laborious. All the churches are opened for some kind of service four times in the week. Divine worship is performed on Sundays; on Mondays and Wednesdays there are catechetical instructions which begin and end with prayers; and on Thursdays prayers and a sermon. Dr. Thomson, in a recent visit to the valleys, had ample opportunities of becoming acquainted with the present state of the Waldenses. In regard to their pastors, he bears the following favourable testimony. "Few things afford more enjoyment to one who visits these Alpine churches than intercourse with their pastors. They are men who, by their piety and education, may stand comparison with the pastors of any Protestant church in the world. Trained for a course of years at some of the continental seats of theological learning, such as Berlin, Lausanne, Montauban, or Geneva, they bring back into their parishes, not only that living piety which they bore from it, but that enlargement of mind and breadth of sympathy which are usually obtained from foreign study and travel. And though they preach less than the ministers of our own country, their pastoral toil is unsurpassed. The late pastor of the stormy Rodoret, Daniel Buffe, perished with his whole family, not many years since, from the fall of an avalanche. There is a story

current in the valleys of a pastor who not long since swam across the Cluson at midnight, when it had overflowed its banks, that he might meet, according to engagement, with a Roman Catholic inquirer, and teach him the way of life. Let our reader imagine one of them setting forth on a winter afternoon from his humble manse or *presbytere*, to visit a dying man some miles distant on the mountains. With alpen-stock in his hand, and clogs on his feet filled with iron spikes nearly an inch long, he toils upwards through deep gorges, along the margin of icy precipices, sometimes even climbing on his knees from rock to rock in places where a few false steps would be destruction, the whole, perhaps, closed by a night-storm, which makes return impossible, and restrains him in the dying man's *châlet* for days,—and he will see in this one among many pictures of a Vaudois pastor's experiences."

BARCHOCHAB (Syr. son of a star), a Jewish impostor in the reign of the Roman Emperor Hadrian, who assumed the character of the Messiah, pretending that he was the star of Jacob, foretold by Balaam, who was to deliver the Jews and subdue the Gentiles, or as it is said, "There shall come a star (*cocab*) out of Jacob, and a sceptre out of Israel." Little is known of the previous history of this man. According to report he must have been at one time a robber; and his conduct shows that he must have been accustomed to scenes of rapine and bloodshed. He had energy and valour enough to head the Jews in a revolt against the Romans, and he endeavoured to persuade the Christians in Palestine to renounce their faith and join in the insurrection. Failing of his purpose, he caused those that fell into his hands to be executed in the most cruel manner. The Jewish writers assert that there were two impostors of the name of Barchochab, the grandfather and the grandson. Barchochab I., they allege, was elected king of the Jews two years after the ruin of the temple, and died at Bither, a city in the vicinity of Jerusalem, which was the capital of his empire. His grandson of the same name succeeded him as Barchochab II. The Jews flocking to his standard, acknowledged him as their Messiah; but Hadrian receiving intelligence of this insurrection, raised a great army, and taking possession of Bither, destroyed a great number of the Jews. They add that the grandson was slain by his own subjects in the city of Bither, because they discovered that he wanted the true criterion of the Messiah, which, according to them, was to know a man to be guilty by the smell.

Whatever truth there may be in the statement of the Jewish writers, that there were two impostors bearing the name of Barchochab, the most remarkable at all events is Coziba, who commenced about A. D. 130 to give himself out as the Messiah. Having assumed this character, he endeavoured to support it by three expedients. First, he took the title of Barchochab, the son of the star, in order to persuade the people that he was the star which Balaam the prophet saw. He maintained that he was one of the stars of heaven, sent to succour his nation, and to deliver them from the cruel yoke of the Romans. Secondly, he pretended, as Jerome says, to deceive the people by emitting fire and flame from his mouth by means of burning tar. Thirdly, he selected a forerunner with sentiments and dispositions similar to his own, who proved a powerful auxiliary in his scheme of deception. This forerunner was AKIBA (which see), of whom the Jewish writers tell many strange stories. Barchochab and his coadjutor Akiba succeeded in rallying around them an army of 200,000 men. The city of Bither was selected as the capital of the kingdom of the Messiah, and there the impostor was anointed king, there he coined money for current circulation, and there he waited to manifest himself as the deliverer of the oppressed nation. The troops of the rebels were far superior to those of the Romans, and, accordingly, they defeated them in several battles. Hadrian now saw that vigorous measures must be adopted. Julius Severus, therefore, one of the greatest generals of the age, was sent for from Britain, and with a considerable reinforcement he was despatched against the Jews. Perceiving that the forces of Barchochab were more numerous than his own, the Roman general avoided encountering them in a decisive battle, but attacking them in detached parties, he assaulted their camp, and compelled them to retreat to Bither, which he instantly besieged, and although it held out for a long time, he succeeded at length in taking it. This put an end to the war. Barchochab and his associates having fallen, and the Jews being thereby so completely discouraged as to submit in a body to the Roman power. Hadrian was now in quiet possession of Palestine, and the very first step which he took after hostilities had ceased, was to issue a decree prohibiting the Jews from entering Jerusalem. He employed the stones of the temple to build a theatre, besides erecting statues of false gods on the very site of the temple, and on the spots where Christ had been crucified, and where he had been buried. Jerome also informs us, that the Emperor placed the image of a hog over the Bethlehem gate of the city, probably to deter the Jews from entering, as they regarded both the gate and the city to be polluted by the image of that unclean and abhorred animal. See MESSIAHS (FALSE).

BARDESANISTS, a sect of Gnostic heretics in the second century, who derived their name from Bardesanes their leader. He was born at Edessa in Mesopotamia, and signalized himself by his extensive learning. Eusebius represents him as having been educated in the principles of the Gnostic teacher, Valentinus, but Epiphanius supposes him to have been originally brought up in the orthodox Christian faith, and to have afterwards embraced the doctrines of the VALENTINIANS (which see), which he soon abandoned and founded a school of his own. The opinions of the Bardesanists are

thus described by Neander: "In perfect conformity with the Valentinian system, Bardesanes recognized, in man's nature, something altogether superior to the whole world in which man's temporal consciousness is unfolded—something above its own comprehension—the human soul—a germinal principle sown forth from the Pleroma—whose essence and powers, having sprung from this loftier region, hence remain hidden to itself, until it shall attain to the full consciousness and to the full exercise of them in the Pleroma. According to the *Gnostic system*, *this* could properly be true, however, only in respect to the *spiritual* natures; but he must attribute also, according to that system, to the *psychical* natures, a *moral freedom*, superior to the *constraint* of *natural influences*, or to the constraint of the *Hyle*. Hence, though, like many of this Gnostic tendency, he busied himself with astrology, he yet combated the theory which held to any such influence of the stars, as determined with *necessity* the life and actions of men. '*Wherever they are*,' says he of the Christians, 'they are neither conquered by bad laws and customs, nor constrained by the dominant constellations that presided over their birth, to practise the sin which their Master has forbidden. To sickness, however, to poverty, to suffering, to that which is accounted shameful among men, they are subjected. For as our *free* man does not allow himself to be forced into servitude, but if forced, resists; so, on the other hand, our phenomenal man, as a man for service, cannot easily escape subjection. For if we had all power, we should be the All,—and so if we had no power, we should be the *tools of others*, and not our own. But if God helps, all things are possible, and nothing can be a hindrance, for nothing can resist his will. And though it may seem to be resisted, yet this is so, *because God is good, and lets every nature retain its own individuality and its own free will*.' In conformity with his system, he sought to trace the vestiges of truth among people of every nation. In India he noticed a class of sages who lived in habits of rigid asceticism, (the Brahmins, Saniahs,) and although in the midst of idolaters, kept themselves pure from idolatry and worshipped only one God." Bardesanes farther taught that Jesus descended from the upper regions, clothed not with a real, but with a celestial and aerial body, and taught mankind to subdue that body of corruption which they carry about with them in this mortal life; and by abstinence, fasting, and contemplation, to disengage themselves from the servitude and dominion of that malignant matter which chained down the soul to low and ignoble pursuits. See GNOSTICS.

BAR JUCHNE, a fabulous bird described by the Rabbinical writers. One of the most eminent Rabbis says, that when she extends her wings she causes a total eclipse of the sun. The Talmud declares that one of her eggs once fell out of her nest and broke down three hundred cedars, and inundated sixty villages.

BARLAAMITES, a sect of Christian heretics in the fourteenth century. They were followers of Barlaam, a native of Calabria in Italy, who became a monk of the order of St. Basil, lived at Constantinople, and was a very learned, ambitious and factious man. Being born and educated among the Latins, he at first agreed with them in opposing the Greek church; but afterwards changing sides, he became a most powerful champion among the Greeks against the Latin church. While an abbot at Constantinople, he made inquiry into the state of the monks on Mount Athos, and brought a formal complaint against the Hesychists there before the patriarch of Constantinople. The cause was tried before a council A. D. 1314, and the monks were acquitted, the only charge laid against them being that of mysticism in seeking for tranquillity of mind, and the extinction of all the passions by means of contemplation. The result was, that not only were the monks declared free from all blame, but Barlaam their accuser was condemned, upon which he quitted Greece and returned to Italy. Not long after the controversy was renewed by another monk, Gregory Acindynus, who denied what Palamas had maintained, namely, that God dwells in an eternal light distinct from his essence, and that this was the light seen by the disciples on Mount Tabor. The dispute now changed its character. It had no longer a reference to the monks on Mount Athos, but to the light on Mount Tabor. Another council was held on this point, which terminated in the condemnation of Gregory as a follower of Barlaam. There were several subsequent councils which met on this subject at Constantinople, but the most noted was that of A. D. 1350, in which the Barlaamites and their friends were so severely censured, that they gradually ceased to defend themselves, and left Palamas victorious. The opinions which were sanctioned by this council were, that the energy or operation of God was distinct from his substance, and that no one can become a partaker of the divine essence or substance itself; but it is possible for finite natures to become partakers of this divine light or operation. The Barlaamites, on the contrary, denied these positions, and maintained that the divine operations or attributes do not differ from the divine essence; and that there is no difference in fact, but only in our modes of conceiving them, among all the things which are said to be in God.

In A. D. 1339, Barlaam was sent by the Pope to Avignon to negociate a union between the Greek and Latin churches. Two years after he withdrew from Constantinople in consequence of a change of government, came to Italy, again espoused the cause of the Latins against the Greeks, and was made bishop of Geraci in Naples, where he died about the year A. D. 1348. The death of their leader, and the defeat which they sustained shortly after, in A. D. 1350, put an end to the discussion which the Barlaamites had raised, and dispersed the sect.

BARNABAS'S (St.) DAY, a Romish festival celebrated on the 11th of June in honour of Barnabas, who is so often and so honourably mentioned in the Acts of the Apostles.

BARNABITES, a Romish order of monks which was approved by Clement VII. in 1532, and confirmed by Paul III. in 1535. They assumed the name of Regular Clerks of St. Paul, whom they chose for their patron, and whose epistles they read diligently, but they were commonly called *Barnabites*, probably from their devotion to St. Barnabas. This fraternity at first renounced all possessions and property like the Theatins, living solely upon the gratuitous gifts of the pious; but afterward they deemed it expedient to hold property, and have certain revenues. Their principal business was to labour as preachers for the conversion of sinners. There have been several learned men belonging to this order, and they have several monasteries in France, Italy, and Savoy. Their habit is black, and they profess to give themselves to instruction, catechizing, and missionary work.

BARROWISTS, a name which was sometimes applied to the Brownists (which see), after one of their leaders.

BARROWS, mounds of earth which have in many countries been raised over the remains of the dead. It would appear that this custom of burying the dead under little hills or mounds prevailed among many of the ancient inhabitants of Europe. Isidore speaks of it as a general custom. Virgil attributes it to the ancient Romans. Herodotus mentions it as being a practice of the Scythians, and from that country Odin may have possibly brought it with him into the north, where it has prevailed for many centuries. Many monuments of this kind are to be found in both England and Scotland. Mr. Blackwell, in his edition of Mallet's Northern Antiquities, thus describes the barrows of the ancient Scandinavians: "Most Scandinavian barrows are either round or oblong, and some of them have rows of upright stones set round them. Some oblong barrows have been found to contain two cinerary stone chests, one at each end, and occasionally one in the middle. Round barrows were commonly raised over stone vaults or mortuary chambers in which the dead body was deposited, either buried in sand or laid out on a flat stone, and sometimes placed in a sitting posture. Barrows of this description have frequently two or more vaults, and there is generally a passage in the eastern or southern side, leading to, and on a level with, the mortuary chambers. Barrows with wooden chambers would appear to be the most recent of all, and to have been raised not long before the introduction of Christianity, and are, therefore, likely to offer the most tempting spoil for antiquaries. Barrows in considerable numbers were often raised on a field of battle, high, stone encircled barrows over the fallen chieftains, and lower mounds over those of their followers. Mention is also frequently made of boats and even large ships being drawn on shore, turned keel uppermost, the bodies of the slain deposited under them, and stones and earth superimposed, thus forming what may appropriately be termed *ship-barrows*. A long, square-shaped stone standing two or three yards out of the ground, and called a *Bautastein* was also frequently erected in memory of a fallen warrior. These rude cenotaphs are very common in Norway and Sweden, but we believe none have yet been found bearing inscriptions."

The idea has been started by a learned Danish writer, that the stone weapons found in barrows were meant to typify the power of the god Thor over the elves and spirits of darkness, and protect the dead from their machinations. This theory, however, seems to be more ingenious than well-founded. It is not unlikely that burying under mounds of earth, which was practised not only by the Scandinavians and Germans, but also by several Slavonic and Celtic tribes, as well as by the ancient Greeks and Etruscans, may have been founded on some religious dogma held at a very remote period by the common ancestors of all these nations.

BARSANIANS, a heretical sect which first appeared in the sixth century, and followed the errors of the Cainites (which see). They were also called *Semidulites*. They maintained the errors of the ancient heretics, who made their sacrifices consist in taking wheat flour on the tip of their fingers and carrying it to their mouths. They refused to sit at meat with other people, and they are said also to have regarded the Holy Ghost as a creature.

BARSANUPHITES, a section of the Eutychians (which see).

BARTHOLOMEW'S (St.) DAY, a festival celebrated by the Church of Rome on the 24th of August, in honour of St. Bartholomew, one of the twelve apostles of our Lord. This day is rendered particularly memorable in history, by the atrocious massacre of the French Protestants on St. Bartholomew's eve in 1572. The bloody scene commenced at midnight, and continued three days at Paris. Admiral Coligny, a distinguished Huguenot, was the first victim. With him five hundred noblemen, and about six thousand other Protestants were butchered in Paris alone. Orders had been despatched to all parts of the empire for a similar massacre of the Protestants everywhere. More than 30,000, some say 70,000, perished by the hands of assassins, under the sanction of Charles IX. and the queen mother. In token of joy for this massacre of the Protestants, the Pope ordered a jubilee throughout Christendom. St. Bartholomew's day is also noted for another event of a very melancholy nature, the Act of Nonconformity having come into operation on that day in 1660, by which 2,000 ministers of the Church of England were deprived of their livings.

BARTHOLOMITES, a religious order in the Romish Church, founded at Genoa in A. D. 1307. A few years before, the Sultan of Egypt having gone

into Armenia had persecuted many of the Christians, but particularly the monks of St. Basil settled at Monte-Negro, putting a number of them to death, and compelling the rest to seek safety in flight. Some of these monks found a home in Genoa, where a monastery was established. For a time the order flourished, and various convents connected with them were built in different parts of Italy. At length they began to degenerate. They changed their habit into that of the order of St. Dominic, and laid aside the rule of St. Basil for that of St. Austin. In the course of another century the order had considerably declined, and in 1650 it was entirely suppressed by Pope Innocent X., and the effects of the monks confiscated.

BARULES, a sect of Christian heretics, who held that Jesus Christ had only the phantom of a body; that souls were created before the world, and that they lived all at one time, with many other absurdities equally gross and impious.

BARZAKLI, a term used by the Mohammedans to denote the interval of time between a man's death and his resurrection, during which they think men neither go to heaven nor hell.

BASHARITES, a division of the Mohammedan sect called MOTAWEILAH.

BASIL'S (ST.) LITURGY, one of the numerous Liturgies or Service-Books used by the Greek Church. It is very long, and is used upon all the Sundays of Lent, except Palm-Sunday, upon the Thursday and Saturday of Passion-Week, upon Christmas-Eve, and the eve of the Epiphany, and upon St. Basil's-day. This Liturgy was composed by Basil, commonly called the Great, Bishop of Cæsarea, in Cappadocia. He was born in A. D. 329, in that city, of a noble Christian family. He was brought up from childhood in a knowledge of the Christian faith by his parents; but more especially by his grandmother, Macrina, who had been a hearer of Gregory Thaumaturgus. Having, according to the custom of the times, spent several years in a monastery, he acquired a strong attachment to monastic habits, founded several new monasteries, for which he drew up a code of laws, and has since been esteemed the patron of Eastern ascetics. Having been raised to the bishopric of his native city, he, along with his brother Gregory of Nyssa, and his friend Gregory of Nazianzen, was mainly instrumental in procuring the triumph of the Nicene doctrines in the Oriental church. And when the Emperor Valens wished to compel Basil to receive Arians into the fellowship of his church, the worthy bishop offered a noble resistance to the tyrant's arbitrary demand. He replied that he had nothing to fear; possessions of which men might deprive him, he had none except his few books and his cloak. An exile was no exile for him, since he knew that the whole earth is the Lord's. If torture was threatened, his feeble body would yield to the first blows, and death would bring him nearer to his God, after whom he longed. Valens was awed by the magnanimity of the Christian pastor. Often he was on the point of condemning him to exile, but he did not venture on that step. By his moderation and exemplary meekness, Basil did not a little towards promoting the union of the Eastern and Western churches, which had been separated the more widely by the Antiochian schism. To the last he maintained his monastic habit and ascetic mode of life, which indeed wore out his constitution, which had never been robust. He died on the 1st of January A. D. 379.

BASILIAN MONKS, religious monks of the order of St. Basil. The monks of the Greek church belong to this order, and have among them three ranks, those of probationer, proficient, and perfect. It is said that, in the various retreats of Mount Athos alone, there are no less than forty thousand monks and hermits. The Basilian monks wear black clothes, plain, and without any ornament, consisting of a long cassock, and a great gown wit large sleeves. They wear on their heads a hood hanging down upon the shoulders. They wear no linen, sleep without sheets upon straw, eat no flesh, fast very often, and till the ground with their own hands. The order was originated in the fourth century by Basil the Great, who, having retired into a desert in the province of Pontus, founded a monastery for the convenience of himself and his numerous followers, and drew up a series of rules which he wished all the monks of his order carefully to observe. The new order soon spread over all the East, and passed into the West. It has been alleged by some authors, that Basil lived to see 90,000 monks connected with his order in the East alone. This order was introduced in the West in A. D. 1057, and was reformed in 1569 by Pope Gregory XIII., who united the Basilian monks of Italy, Spain, and Sicily into one congregation, at the head of which was the monastery of St. Saviour at Messina. This order is said to have produced 14 popes, 1,805 bishops, 3,010 abbots, and 11,085 martyrs, besides an enormous number of confessors and nuns. It also boasts of several emperors, kings, and princes who have embraced its rule.

BASILIANS. See BOGOMILES.

BASILICÆ (Gr. *Basileus*, a king), buildings among the ancient Romans used as courts of law, or places of merchandise. On the conversion of the Emperor Constantine, many of these public halls were given for the purpose of holding Christian assemblies for worship. Thus the *Basilicæ* were in many cases converted into churches, and the word came in after-ages to be used to denote churches. Some writers have supposed that the name was given them because they were places where worship was paid to Him who is King of the whole earth. A Christian *Basilica*, as we learn from Dr. Smith, consisted of four parts: 1. The vestibule of entrance. 2. The nave or centre aisle, which was divided from the two side aisles by a row

of columns on each of its sides. It was in this part of the Basilica that the people assembled for public worship. 3. The ambo, a part of the lower extremity of the nave raised above the general level of the door by a flight of steps. 4. The sanctuary, in the centre of which was placed the high altar under a tabernacle or canopy, at which the priest officiated with his face turned towards the people. Around this altar, and in the wings of the sanctuary, were seats for the assistant clergy or elders, with an elevated chair for the bishop or pastor at the bottom of the circle in the centre. The word Basilica, in modern use, is only applied to those churches, as the Lateran at Rome, which are distinguished for their size and magnificence. In Rome there are seven churches which bear this name, all of them having canons, and enjoying peculiar privileges. See CHURCHES.

BASILIDIANS, a heretical Christian sect which appeared in the second century. It derived its name from Basilides of Alexandria, one of the earliest and most distinguished leaders of the Gnostics He is said to have spent some time at Antioch, and from thence to have passed to Persia, where he diffused Gnostic doctrines. But the principal field in which he laboured as a teacher of heresy, was Alexandria, where he seems to have lived for a number of years, although, according to Epiphanius, Syria was his native country. He appears to have been a disciple of Menander, but improved upon his doctrines, and laid the foundation of a school of his own. The system of Basilides has given rise to considerable discussion among the learned. He is said by Clement of Alexandria to have made profession of having received from Glaucias, a disciple of the Apostle Peter, the esoteric doctrines of that eminent follower of Christ. No other Christian writer, however, makes the slightest allusion to Glaucias. At the foundation of the whole scheme of Basilides lay the doctrine of emanations. At the head of the world of emanations stood the Supreme God, the origin of life and of all creation. From this infinitely exalted being were produced seven most excellent beings called ÆONS (which see). The nature of these spiritual powers is thus described by Neander: "In order to the production of life—he conceived—it was necessary that the being who includes all perfection in himself should unfold himself into the several attributes which express the idea of absolute perfection; and in place of abstract notional attributes, unsuited to the Oriental taste, he substituted *living, self-subsistent, ever active, hypostatised powers:* first, the intellectual powers, the spirit, the reason, the thinking power, wisdom; next, might, whereby God executes the purposes of his wisdom; and, lastly, the *moral attributes*, independently of which God's almighty power is never exerted; namely, *holiness* or *moral perfection*, where the term is to be understood according to its Hellenistic and Hebrew meaning,—not in the more restricted sense of our word *righteousness*. Next to moral perfection follows inward tranquillity, *peace*, which, as Basilides rightly judged, can exist only in connection with holiness:—and this peace, which is the characteristic of the divine life, concludes the evolution of life within God himself. The number seven was regarded by Basilides, as it was by many theosophists of this period, as a sacred number; and accordingly those seven powers, together with the primal ground out of which they were evolved, constituted in his scheme, the first octave, or root of all existence. From this point, the spiritual life proceeded to evolve itself farther and farther, into numberless gradations of existence, each lower one being ever the impression, the antitype of the higher."

Thus according to the system of the Basilidians there was a certain successive scale in the creation of things, each link in the chain of beings being connected with that which goes before, and with that which follows. He held that there were 365 regions or gradations of the spiritual world, corresponding to the number of the days of the year. This truth was expressed by the mystical word ABRAXAS (which see), expressing, according to the Greek mode of reckoning by letters of the alphabet, the whole emanation-world as an evolution of the Divine essence.

Basilides taught a dualistic system, in which contradictory principles have been in operation from the beginning. Light, life, soul, goodness, on the one hand, and darkness, death, matter, evil, on the other, have extended through the whole progressive course of the world, which, by the very constitution of things, is intended to accomplish a process of purification, separating good from evil, light from darkness, life from death, and soul from matter. The life of each individual man on earth stands connected, in the great refining process, with the preceding series of existences. Each one brings evil with him out of some earlier state of existence, and from this evil he has to purify himself in the present life, thus fitting himself for a better condition in a subsequent state of being. The question has been raised, whether Basilides believed in the transmigration of the souls of men into brute animals. His own language shows plainly, that he entertained such an idea, and, indeed, he could scarcely avoid it in developing the fundamental principles of his system.

An angel, whom he denominates ARCHON (which see), the ruler, was believed, by this speculative Gnostic teacher, to preside over and control the whole purifying process of nature and history. An important addition was afterwards made to this doctrine by his son, Isidorus, who taught that to every soul incorporated in a body there was assigned an attendant angel, to whom is committed the guidance of its particular process of purification, and of its particular training, and who probably, after its separation from the body, was supposed to accompany it to its place of destination.

In regard to the scheme of man's redemption, Basilides believed the Redeemer to be merely an Æon, though no doubt the highest Æon sent down by the Supreme God to execute the work of Redeemer. This being united himself with the man Jesus at his baptism in the Jordan, who differed, indeed, from other men only in degree, and could scarcely be regarded as impeccable, but as actually himself needing redemption. The sufferings of Christ, according to the system of Basilides, had no connection with the redemption of man; but the sin of each individual was expiated by his own personal sufferings. Thus the doctrine of justification, as laid down by the Apostle Paul, was denied, and the substitution of Christ, in the room of the guilty, was entirely set at nought.

The moral system of the Basilidians has been much misrepresented by several ancient writers, who speak of them as sanctioning evil practices of every kind. Such a view of the doctrines of this sect could only arise from an entire ignorance of the whole theory. Man, in the view of Basilides, carries within him opposite and contradictory elements from two opposite kingdoms. He has a higher and godlike nature, and he has a lower nature, consisting of elements foreign to his higher nature. But it is his duty to strive and pray that the lower may be kept in complete subjection to the higher nature, and that thus the purifying process may be carried forward, which will prepare man for a better state of being beyond the grave.

The Basilidians are accused by several writers of using incantations, and carrying about with them amulets or charms to ward off diseases and calamities of every kind. No doubt, as has been already noticed under the article ABRAXAS, there are many precious stones and gems, with inscriptions upon them, which are extant to this hour, and which are often attributed to the sect of heretics we are now considering. But it is probable that these curious gems are heathenish in their origin, and were never in the possession of any Christian sect whatever. "It appears to me," says Beausobre, speaking of these stones, "altogether incredible, that a sect which made profession of Christianity should have adopted the monsters adored by the Egyptians; or that a man who boasted of deriving his doctrine from Matthias, and from an interpreter of St. Peter, and who received the gospels and the epistles of St. Paul, should make images of the Deity, at a time when Christians had the most excessive aversion to all sorts of images, even the most innocent." Irenæus charges the Basilidians with disregarding the Old Testament, or, at least, denying it the same authority as the New. For this assertion no evidence is adduced sufficiently strong to substantiate a charge so serious. Both Epiphanius and Jerome declare, that the Basilidian heresy continued till their day, but shortly after it seems to have entirely disappeared.

BASSARÆ, or BASSARIDES, (from Gr. *Bassaris*, a long robe), a name sometimes given to the *Bacchæ* or *Mænads*, from the long robe which they wore on festival occasions.

BASSAREUS, a surname of Dionysus, or Bacchus, derived from the same source as that which is referred to in the preceding article.

BATALA, a name signifying God the Creator, applied to the Supreme Being by the Pagan inhabitants of the Philippine islands.

BATARA-GOUROU, the god of heaven and of justice among the Battas of Sumatra.

BATELNIM, a word used formerly among the Jews to denote persons of full age and free condition, who had leisure to attend the service of the synagogue. It was a rule that a synagogue was to be erected in every place where there were ten *Batelnims*, for less than ten did not make a congregation, and where a congregation did not exist a synagogue could not be built. With a smaller number the business of a synagogue could not be conducted. This originated from the notion that God would not hear their prayers if fewer than ten were present. It is highly probable that this idea may have arisen from the declaration of God to Abraham, that if there had been ten righteous men found in Sodom and Gomorrah, these wicked cities would have been spared. See SYNAGOGUE.

BATHENIANS, a name given to the ASSASSINS (which see). Herbelot informs us that *Bathen* signifies the secret knowledge of mysteries, and their meaning.

BATHALA-MEI-CAPAL, which means God the Creator, the principal divinity of a Malay tribe in the Philippine Islands.

BATH-KOL (Heb. *Daughter of a Voice*). When the Spirit of God ceased to speak by the mouth of the Old Testament prophets, the Jews pretended that the *Bath Kol* was substituted for it, or a voice from heaven sometimes accompanied, as they alleged, by thunder. It was called the daughter of a voice, because it succeeded in place of the oracular voice delivered from the mercy-seat, when God was consulted by Urim and Thummim. It was, in fact, nothing more than a species of divination which they invented. The Rabbis alleged that they heard a secret voice or suggestion speaking to their hearts, and that by these inward intimations they regulated their conduct. Thus they inculcated upon the people that God still spoke to them as he did to their fathers. But as the traditional law was subsidiary to the written law, and served many purposes of the Jewish priests, so the *Bath-Kol* was subsidiary to tradition. Its assistance was of great advantage to Rabbi Hillel and Rabbi Samuel, since it pronounced them both, in the presence of all their disciples, worthy to receive the Holy Spirit. The Spirit of prophecy is likewise attributed to the *Bath-Kol*. Thus, by its suggestions, Hyrcanus knew of the defeat of Antiochus on the very day that the battle was fought.

The most superstitious feelings and prejudices were fostered by the Rabbis in connection with this oracle. Thus Simeon and Jochanan being desirous to see Samuel, who taught at Babylon, had resolved to consult the *Bath-Kol* about their journey. Accordingly, they listened, as they passed by a school, and heard a child read these words of Scripture, "Samuel is dead." Hence they concluded, that their friend at Babylon must have died, and the fact happening to correspond with their impression, they were confirmed in their belief of the implicit credit due to the information communicated by the oracular voice, which they could no longer doubt supplied them with secret intimations from heaven. Maimonides explains the *Bath-Kol* to be "when a man has such a strong imagination, that he believes he hears a voice from without himself." Some of the Jewish authors, however, allege that it was a distinctly articulate voice heard from heaven in the midst of thunder. The Talmud contains a number of incredible stories on the subject of this voice, which are evidently nothing more than idle Rabbinical tales.

BATTLE (Trial by), a mode of ordeal or appeal to the judgment of God, which was sometimes resorted to in the old Norman courts of this kingdom. This impious and absurd custom was used for the decision of all civil and criminal questions in the last resort, and when the evidence against an accused person did not amount to positive proof. In such a case the accused had it in his power to demand a trial by battle. Should the prosecutor consent, and the case appear to the judges so doubtful as to warrant this mode of ascertaining the guilt or innocence of the party, the trial forthwith proceeded in the following manner. The accused presented himself with the book of the Gospels in his right hand, and grasping with his left the right hand of the accuser, took an oath in these terms: "Hear me, thou whom I hold by the right hand, I am not guilty of the felony with which thou hast charged me. So help me, God and his saints. And this will I defend with my body against thee as this court shall award." Then exchanging hands and taking the book in turn, the accuser swore, "Hear me, thou whom I hold by the hand; thou art perjured, because thou art guilty. So help me, God and his saints. And this will I prove against thee with my body, as this court shall award." The court then named a day on which the matter was to be decided between the two parties by single combat. Both appeared on the field at the time appointed, with the head, legs, and arms bare, bearing each of them in his left hand a square target of leather, with which to protect his body, and in his right hand a wooden stave, one ell in length, and turned at the end. Should the accused party, when on the spot, decline to fight, or, in the course of the day, be unable to continue the battle, he was immediately pronounced guilty of the crime charged against him, and either summarily hanged, or condemned to forfeit his property and lose his members If on the other hand he slew his accuser, or compelled him to own himself defeated, or even although he failed to do either, yet if he could protract the combat till the stars appeared in the evening, he was acquitted of the crime, and set at liberty. The trial by battle, though long in abeyance, was unexpectedly called for, and admitted, in a case of alleged murder, so recently as 1817, and in consequence it was abolished by Act of Parliament. See Ordeal.

BAXTERIANS, those who, in the seventeenth century, adopted the opinions of Richard Baxter, an eminent Nonconformist divine, who sought by a kind of intermediate system to reconcile the differences between the Arminians and Calvinists. This excellent and truly devout minister of Christ was born at Rowton, in Shropshire, on the 12th November 1615. His mind was early devoted to the study of theology, and having been educated for the church, he was one of the ablest and most successful ministers of his day. His lot was cast in troublous times, and having abandoned the Church of England, he joined the Nonconformists, in connection with whom he laboured much and suffered deeply, at a period characterized above every other in English history by intolerance and persecution for conscience' sake. Baxter was a peculiarly mild and peace-loving man. It grieved him, therefore, that sectarian animosity prevailed around him to such an extent. At Kidderminster, where he laboured as a pastor for many years, he quietly prosecuted his Master's work among a devotedly attached people, until, to their great grief, he was compelled by persecution to leave them. His authorship was most extensive, no fewer than one hundred and forty-five treatises having come from his pen. The system of opinions which from him has been named Baxterianism, may be viewed as a system of moderate or low Calvinism, verging strongly towards Arminianism. Thus Baxter taught that God had elected some to be saved without foresight of antecedent faith; while others to whom the gospel is preached have common grace, if they improve which they shall obtain saving grace. He maintained with Calvin that the merits of the death of Christ are to be applied to believers only; but he maintained also with Arminius, that all men are in a state capable of salvation. He held with Calvin the perseverance of the saints; and yet he held with Arminius that a man may have saving grace in so weak a degree as to lose it again. He asserted with Calvin that there are certain fruits of Christ's death which are peculiar to the elect alone, and yet he asserted with Arminius that Christ has made a conditional deed of gift of these benefits to all mankind, while the elect alone accept and possess them. He keenly contended for predestination, and as keenly contended against reprobation. Thus, by a number of apparently opposite and contradictory statements, did Baxter endeavour to reconcile the conflicting systems of the Calvinists and the Arminians. Dr

Williams, an able defender of the Baxterian scheme, taught that the gospel reveals rather a law to be obeyed than promises to be believed and blessings to be accepted. Hence the Baxterians received the name of *Neonomians*, or advocates of a new law. They regarded certain qualifications as indispensable to render us capable of being justified by Christ's righteousness. The same doctrine was taught on the continent of Europe by Cameron and Amyraut (See AMYRALDISTS), and in America by Dr. Hopkins (See HOPKINSIANS). The hypothesis, however, which was started by Baxter and supported by Williams and others, is now very generally recognized as utterly inadequate to solve the difficulties of this mysterious subject. See ARMINIANS—CALVINISTS.

BAZEND. See ABESTA.

BEADLE, a church officer. See ACOLYTE.

BEADS, much used by the Romanists in devotional exercises, for the purpose of counting their Ave-Marias and Paternosters. The expression "bidding of the beads," is used by Romish priests when charging their hearers to say so many Paternosters for a soul departed. The custom of counting beads in private prayers prevailed from an ancient date among the Hindus, and from them it seems to have passed to the Mohammedan dervishes. The Roman Catholics of Spain may have perhaps received the practice from the Moors. In this way the custom in all probability was introduced into the Romish Church. Bead-strings were much used in the thirteenth century, and at that time, as at present, they consisted of fifteen decades of smaller beads for the *Ave Maria*, with a larger bead between each ten for the *Pater Noster*. It was not, however, till the fifteenth century that the virtues of the *Rosary*, or bead-string, came to be so generally believed among Romanists, that this instrument of devotion was brought into common use. Mosheim states that there are tolerably distinct traces of the use of beads, or praying according to a numerical arrangement, to be found in the tenth century. See ROSARY.

BEAR-WORSHIP. Among the Ostiak Tartars in Siberia, the bear is held in great veneration. It is sacrificed to their gods as being the most acceptable victim they can select. As soon as they have killed the animal, they strip off its skin, and hang it in presence of their idol on a very high tree. They now pay homage to it, and utter doleful lamentations over the dead bear, excusing themselves for having put it to death, by attributing the fatal deed to the arrow and not to the person that shot it. This part of their worship arises from the idea that the soul of the bear will take the first opportunity of revenging itself upon its murderers. Such is the dread which they entertain for this formidable animal, that in taking their oath of allegiance to the Russian government to which they are subject, they declare their wish that if they fail to fulfil their oath, they may be devoured by a bear. The mode of swearing among the Ostiaks is curious. A bear's skin is spread upon the ground, and on it are laid a hatchet, a knife, and a piece of bread. The bread is presented to the person making oath, and before eating it, he makes a full statement of all that he knows about the matter in question, and confirms his statement by the following imprecation: "May this bear tear me to pieces, this bread choke me, this knife be my death, and this hatchet sever my head from my body, if I do not speak the truth." In doubtful cases they present themselves before an idol, and pronounce the same oath, with this additional circumstance, that he who takes the oath cuts off a piece of the idol's nose with his knife, declaring, "If I forswear myself, may this knife cut off my own nose in the same manner."

BEATIFICATION, an act by which, in the Romish Church, the Pope declares a person beatified or blessed. It is the first step towards CANONIZATION (which see). No person can be beatified until fifty years have elapsed from the time of his death. Application is made, in the first instance, to the Congregation of Rites, whose duty it is to examine any testimonials which may be produced, attesting the virtues and high Christian character borne by the deceased, and enumerating any miracles which he may have performed during his life. This examination is often protracted for several years, evidence of every kind, for and against the individual, being brought forward and carefully weighed. Should the Congregation be satisfied with the good qualifications of the candidate, the Pope decrees his beatification. The first mover of the cause must be the bishop of the diocese to which the candidate belonged. He must draw up and sign two processes—one declaring that the deceased enjoys a reputation for sanctity and miracles; the other, that the decrees of Urban VIII. have been complied with, which forbid public *cultus* to be given without leave from the Holy See.

These two processes are forwarded to Rome, but ten years are allowed to pass before the virtues and miracles of the candidate are formally examined by the Congregation. Three different consistories are held upon each of the two qualifications—the virtues and the miracles. These consistories are termed respectively *ante-preparatory*, *preparatory*, and *general*. At the last mentioned the Pope himself is present. Should three-fourths of the Congregation decide that the candidate possessed virtues in the *heroical degree*, as it is described, the cause is decided in favour of the candidate, but the Pope defers pronouncing his decision, requesting those present to join with him in prayer, to implore the light of God upon his deliberations, and some time afterwards the Papal decree is published in reference to the virtues of the candidate. The next point to be considered is his miracles, and to these also three meetings are devoted, and a similar delay takes place in pronouncing the decision. When this is at length published, a general meeting is held, at which the question is

proposed, "Whether, all other things being satisfactorily settled, it be safe to proceed to the beatification." Should this question be decided in the affirmative, a day is appointed by the Pope for the beatification of the proposed saint, who then receives the title of *Beatus*, or blessed. The corpse and relics of the future saint are now exposed to the veneration of the faithful; his image is crowned with rays, and a particular office is set apart for him; but his body and relics are not carried in procession. Indulgences likewise are granted on the day of his beatification. According to Cardinal Wiseman, "the chief differences between beatification and canonization are, that the former is generally confined to a particular diocese, religious order, or province, while the latter extends to the whole world; the former is *permitted* —not merely tolerated—the latter is *enjoined* to the faithful." Some particular orders of monks have assumed to themselves the power of beatification; thus Octavia Melchiorica was beatified by the Dominicans. See Saint-Worship.

BEATIFIC VISION, the exalted privilege which believers enjoy of beholding the face of God immediately after death. Pope John XXII. was accused of having denied the immediate admission of the saints to this privilege, in some discourses which he had delivered in 1331 and 1332. He appears to have taught that the souls of the faithful in their intermediate state were indeed permitted to behold Christ as a man; but that the face of God, or the divine nature, was veiled from their sight until their reunion with the body on the last day. The publication of this new doctrine by the highest spiritual authority, caused a deep sensation throughout the whole Christian world. It was now plain, either that the hitherto universally received doctrine must be abandoned, or that the Pope must be charged with teaching heresy. The alternative seemed to be a painful one; but no middle course was at all apparent. It was necessary, therefore, that every effort should be put forth to induce John to retract his statements. Robert, king of Sicily, and Philip VI. of France, both united in pressing upon His Holiness the adoption of this course. The most learned Dominicans, along with the most influential doctors and divines of Paris, were equally urgent to obtain a retractation. The doctrine set forth by the Pope was in complete opposition to the views and feelings both of laity and clergy. The whole Catholic Church was roused upon the subject, and the unseemly spectacle presented itself of the entire church at variance with its earthly head. The Pope held firm to his opinions for some time, being obviously unwilling to make the humiliating confession that he, whom multitudes regarded as absolutely infallible, had really erred in doctrine and fallen into heresy. At length, however, he began to see that the position in which he had placed the church was one of extreme difficulty, and, that matters might be once more placed upon a safe and proper footing, he summoned a consistory of cardinals in 1333, and, after occupying five entire days in reading before them passages from all the writers who had handled the subject of the beatific vision, he protested that he had never intended to publish a single sentiment in opposition to Scripture, or the orthodox faith, and that if he had done so, he expressly revoked his error. This explanation, however plausible, was deemed scarcely satisfactory, and another consistory was appointed for the same purpose in the following December. But on the evening before it met, John, who had already reached the advanced age of ninety years, was seized with a mortal illness. Feeling that his end was approaching, he summoned his cardinals, twenty in number, to meet in his chamber, and in their presence he read a bull, containing the following declaration: "We confess and believe that souls purified and separated from their bodies are assembled in the kingdom of heaven in paradise, and behold God and the Divine Essence face to face clearly, in as far as is consistent with the condition of a separated soul. Anything which we may have preached, said, or written, contrary to this opinion, we recal and cancel." Even this apparent retractation, though made amid the solemnities of a dying bed, was not considered to be sufficiently explicit, and Pope John XXII. expired under the general imputation of heresy. This was heavy scandal to rest upon the church, and John's successor, Benedict XII., hastened in the year following to restore the previous harmony of the church respecting the beatific vision, describing it as a question which John was preparing to decide when he was prevented by death. See Intermediate State—Hades—Purgatory.

BEBON, a name given to the ancient Egyptian god Typhon (which see), which, according to Jablonski, imports the latent wind in subterranean caverns.

BECKET (Festival of St. Thomas a'). This festival is celebrated by the Church of Rome on the 29th of December, in honour of Thomas à Becket, Archbishop of Canterbury in the reign of Henry II. of England. Before his elevation to the primacy of the English Church, he had feigned to be wholly devoted to the interests of his royal master; but from the moment of his elevation to the see of Canterbury, he changed entirely his whole mode of acting, giving himself up exclusively to the interests of the hierarchy. The sovereign had taken steps to secure the civil power against the encroachments of the spiritual. Becket, sanctioned by the Pope, refused to yield in this matter what he called the rights of the church. This was the commencement of a fierce and protracted controversy between the archbishop and the king. Becket fled to France, where he remained nearly seven years in exile. At length matters seemed to be to a certain extent adjusted, and, in A. D. 1170, Becket returned to England. The reconciliation, however, was only transitory; and, as the archbishop continued to follow the same course

as before, he was looked upon, both by the king and the great mass of the community, as a traitor to his king and his country. Four knights considered a hasty remark made by the king on one occasion as an invitation to avenge his quarrel with the archbishop, and the prelate was murdered by them in the church of St. Benedict, whither he had gone to hear mass. Becket, now that he had fallen a victim to his zeal for the hierarchy, was regarded by multitudes as a martyr and a saint. Crowds flocked to his tomb, and miracles were said to be performed there. The king was deeply affected when he heard of the archbishop's death. His own rash words had been the occasion of the fatal deed, and, therefore, he hastened to atone for his crime by making a pilgrimage to the tomb of Becket, and there submitting to exercises of penance. The day on which the murder of the archbishop was perpetrated was held from that time as a festival in honour of one who was regarded as a saintly martyr to the cause of God and his church. The memory of Thomas à Becket, or Thomas of Canterbury, was held in great veneration by the monks. They raised his body with great pomp once a-year, and the day on which this ceremony was performed was a general holiday. So great, indeed, was the estimation in which he was held, that the worship of God was almost entirely supplanted at Canterbury by the devotion paid at his shrine. Henry VIII., however, at the Reformation in England, not only pillaged this rich shrine, but ordered the saint himself to be tried and condemned as a traitor, his name to be struck out of the calendar, his bones to be burned, and his ashes thrown into the air.

BEGGING FRIARS. See MENDICANT ORDERS.

BEGHARDS, a class of persons who arose, as Mosheim supposes, in Italy, and who professed to give themselves up wholly to devotion, and hence their name, which denotes praying brethren, or rather prayer-makers. From Italy, they diffused themselves throughout Germany, and, in the course of time, spread over nearly all Europe. The term was frequently applied as a term of reproach, like the word Methodist in our own day, to those who displayed a more than ordinary zeal in the cause of religion. It was not, however, until the thirteenth century, that a regular sect appeared in Germany and the Low Countries, bearing the appellation of Beghards. The oldest establishment of the kind, so far as is known, was founded in A. D. 1220 at Louvain. The brethren for the most part lived together in separate houses of their own with the utmost simplicity, supported both by charitable donations and the labour of their own hands, while they occupied themselves as far as possible in works of Christian benevolence. So blameless and useful were their lives that they were beloved by the people, protected by princes and magistrates, and, after a temporary oppression under Clement V. in the year 1311, were even sanctioned by the Popes—by John XXII., in 1318; by Gregory XI., in 1374 and 1377; and, at a subsequent period, by Sixtus IV., in 1472, and Julius II., in 1506—in so far, at least, as they strictly adhered to the creed of the church, and gave no encouragement to heretical doctrine. The Beghards were unmarried tradesmen — chiefly weavers — who, while they occupied separate houses, lived together under a master, took their meals in common, and met daily at a fixed hour for devotional exercises. They wore a particular dress, of a coarse stuff and dark colour, and were most assiduous in deeds of charity, visiting and waiting upon the sick, ministering to their wants, and attending to the burial of the dead.

This society, however, seems unhappily to have showed early signs of degeneracy and decline. Even towards the close of the thirteenth century, they were charged with certain irregularities and extravagances. The council held at Bezieres in 1299, complains that they excited the people by announcing the near approach of the end of the world; that they introduced new and offensive observances and fasts, held unlawful meetings, assembled at night for preaching under pretence that it was not properly for preaching, but for mutual conversation about religion. The purity and simplicity of the body were not a little tarnished by their ranks being joined by the FRATRICELLI (which see), so that from the middle of the fourteenth century, the two sects are often mentioned as identical. They had also become intermingled in the previous century with another sect called the BRETHREN OF THE FREE SPIRIT (which see). The consequence of the commixture of these strange elements with a body which had been honoured to do much good was, that the Beghards came to be charged with an aversion to all useful industry, conjoined with a propensity to mendicancy and idleness, an intemperate spirit of opposition to the church, and a sceptical and more or less pantheistical mysticism.

The aspect which the society assumed in its degenerate state is thus described by Ullmann, in his 'Reformers before the Reformation:'—"Mostly able-bodied persons in good health, but rude and ignorant, belonging to the lower orders, and peasants and mechanics by trade, they abandoned their temporal employments, and assuming a peculiar dress, with a cowl upon their heads, wandered about the country, seeking lodging in the houses of the brethren and sisters, holding secret meetings, propagating their doctrines, and living an indolent and comfortable life. In this manner, in place of being any longer useful by their industry to the public, they became, by their sloth and mendicancy, a common plague; and for that reason are vehemently attacked, especially by the excellent Felix Hemmerlein, in several treatises. At the same time, the generality of them covertly or openly laboured at the subversion of the church. Their unsound and exclusively inward bent of mind, and their repudiation of all law, necessarily brought them into the keenest opposition to the

domineering legalism. They denounced it as corrupt, declared that the time of Antichrist was come, and on all hands endeavoured to embroil the people with their spiritual guides. Their own professed object was to restore the pure primeval state, the divine life of freedom, innocence, and nature. The idea they formed of that state was, that man, being in and of himself one with God, requires only to act in the consciousness of this unity, and to follow unrestrained the divinely implanted impulses and inclinations of his nature, in order to be good and godly; that prior to the fall, he possessed such a consciousness to the full, but that it had been disturbed by that event; that the law had introduced differences among mankind, who originally stood upon a level; but that these ought now to be done away, and the Paradise-state of unity and equality again restored. To bring this about, in defiance of the imposing power of the church, the only way open to them was by secret societies and clandestine meetings. Accordingly, they constructed for themselves remote, and often subterraneous habitations, which they called Paradises, and where by night, and especially on the nights of festivals, persons of both sexes used to assemble. On such occasions, one of their apostles came forward, and taking off his clothes, and exemplifying in his own person the state of innocence, delivered a discourse upon the free intercourse of the sexes, which the law of marriage, contrary to nature, had supplanted. The sequel, if we may credit the reports, was of a kind which forbids description."

There can be little doubt that much of what is here ascribed to the Beghards, may be coloured by the prejudices of the hostile writers of the time. One thing, however, is certain, that the writings of Eckart, the philosophical founder of the system of opinions which they held, contain the most open and avowed pantheism, which could not fail to lead, as its natural and inevitable consequence, to conduct of the most deplorable kind. Each individual believed himself to be united to God, and thus to be one with God; so that what God wills in man is that which man has the strongest inclination to do, and to which he inwardly feels himself most forcibly impelled; and hence man requires only to follow the voice within, in order to execute the divine will. Such a doctrine was dangerous in the extreme; and, as held by the later Beghards, it is not surprising that, in too many cases, it should have led to entire indifference as to the moral character of their actions. An exposure of their conduct, at length, took place at Cologne about 1325. A husband, stealing in disguise after his wife, who was in league with the Beghards, discovered their Paradise and informed against them. Many of them were punished, committed to the flames, and drowned in the Rhine. Three years before, Walter, one of the heads of their party, had been burned to death. In 1329, John XXII. emitted a bull in which the opinions of the Beghards were condemned. Traces of the party, however, are to be found, during the fourteenth century, at Cologne, Strasburg, and various other towns of Germany. They everywhere proclaimed war against the church, and the church, in its turn, sought their extermination. In the fifteenth century, we discover them in Italy, where Nicolaus V. violently persecuted them; and, in 1449, he committed many of them to the flames for their persevering obstinacy. Succeeding pontiffs continued to oppose them, particularly Paul II., who subjected many of them to imprisonment and exile. Still remnants of them survived in Italy and Germany, and various other parts of Europe, until, in the Reformation under Luther, they became mingled up and lost in the Protestant church. See CATHARI—FRATRICELLI—BOHEMIAN BRETHREN—BRETHREN OF THE COMMON LOT.

BEGUINES, female societies which arose in the Netherlands in the eleventh century, partly owing to the disproportion between the sexes produced by the Crusades. The Beguines rapidly increased in many localities. Thus, in 1250, their numbers in Cologne amounted to above a thousand. Only females of good character could be admitted into the society, and—at least according to an ordinance issued in 1244 for the archbishopric of Mayence—none under forty years of age. They were not subjected to absolute monastic seclusion, but still to a state of separation. The novice, though she took no oath binding for life, was required to vow obedience and chastity. The establishments of the Beguines, which were called Beguinasia, especially those in the most important cities, were large and wealthy. In Mechlin, where several thousands of them resided, the Beguinasium was surrounded by a ring-wall, and resembled a little town. Within this enclosure they passed a life of the utmost strictness and punctuality. At the head of the community was a mistress, elected by the sisters, and empowered to punish the disobedient with imprisonment or stripes, and, in cases of immorality or obstinate refractoriness, with dismissal. Their dress consisted of a garment of coarse brown material, and a white veil. They took their meals at a common table, and assembled daily, at fixed hours, for prayer and exhortation. The rest of the day was spent in manual labour, and in visiting the poor and the sick. Each of the sisters had a cell, and there was one common sleeping and dining apartment for all. The household affairs were managed by a sister called from her office, Martha, or, when necessary, by several; the general affairs by a clerical curator; and the whole was subject to the oversight of the civil magistrate. The societies of the Beguines spread more rapidly, and to a much greater extent, than those of the Beghards. Most of them disappeared after the Reformation. There are still, however, societies calling themselves Beguines existing in the Netherlands, and who maintain that they derived their name and their institution from St. Begga, Duchess of Brabant, in the seventh century, whom they revere as their patroness, and regard as a kind

of tutelary divinity. Those who are unfriendly to them contend that they derived their origin from Lambert le Begue, a priest of Liege, in the twelfth century.

BEHMENISTS, a sect of mystics which arose in Germany in the beginning of the seventeenth century, deriving their name from a German shoemaker named Jacob Behmen, whose religious opinions they professed to follow. This writer was born in 1575 at Old Seidenberg, near Gorlitz, in Upper Lusatia. Even in early youth he showed a tendency to a peculiarly thoughtful and dreamy turn of mind. Being accustomed to peruse the Scriptures with great care, he seems to have been much struck with the promise of Jesus, that the Holy Spirit would be given to those who ask him. Earnestly did he long and pray for the fulfilment of this promise, until at length on one occasion, when he was twenty-five years of age, he was, as he himself expressed it, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys." He was favoured with a similar vision in the year 1600, when by means of an inward illumination he obtained an insight into the essences, uses, and properties of natural objects. Ten years after he enjoyed a third special illumination, in which still farther mysteries were revealed to him. It was not, however, till 1612 that he committed these revelations to writing.

The works of Behmen are pervaded by a spirit of philosophical mysticism, which has gained for him not a few admirers, more especially among his own countrymen, while, to the great mass of readers, his abstruse speculations convey little or no meaning. The first treatise which he wrote bore the name of *Aurora*, but it was seized by the senate of Gorlitz before it had been fully completed. His next production, in which he unfolds his mystical views, is entitled 'The Book of the Three Principles,' denoting thereby the dark world or hell; the light world or heaven; and the external or visible world which we inhabit. In man, according to Behmen, are the three gates opening on the three worlds. The contents of this treatise may be divided as follows: 1. How all things came from a working will of the holy triune incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven. 2. How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine fire, which is the Father of light, generating a birth of light in their souls; from both which proceeds the Holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator. 3 How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of angels and that of man. 4. How the earth, stars, and elements were created in consequence of the fallen angels. 5. Whence there is good and evil in all this temporal world, in all its creatures, animate and inanimate, and what is meant by the curse that dwells every where in it. 6. Of the kingdom of Christ; how it is set in opposition to, and fights and strives against, the kingdom of hell. 7. How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through working in the hellish quantity or principle, he casts himself into perdition. 8. How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God, shall, in a supernatural way, (the mystery of God made man,) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after the publication of the Book of the Three Principles, Behmen produced another work entitled the 'Threefold Life of Man.' In this treatise he discusses the state of man in this world, showing 1. That he has that immortal spark of life which is common to men and devils. 2. That he has a divine life, being possessed of the light and spirit of God, which makes the essential difference between an angel and a devil. 3. That he has the life of this external and visible world. The first and last of these are common to all men; but the second belongs to the true Christian alone. Behmen published various other works, all of them having as their basis the principles laid down in those already mentioned. He died in the year 1624. He has been termed by some of his admirers the German Theosophist; his speculations being much directed towards the nature of the Divine Being, and the mode in which He holds communication with men and angels, as well as the mode in which they communicate with one another. Much of the confusion which pervades the works of this mystic writer, arises from his absurdly attempting to draw analogies between the natural and the spiritual worlds, endeavouring to make the laws of the former applicable to the latter. He held indeed that Divine grace operates by the same rules, and follows the same methods which Divine Providence observes in the natural world; and that the minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross.

Followers of Behmen appeared in England in great numbers in the time of the Commonwealth, professing to hold intimate communication with angels, and to be themselves waiting for the descent of the Holy Ghost upon them, that they might go forth as heaven-inspired missionaries to enlighten and renovate the churches. They held, what indeed their leader himself taught, that it is impossible to arrive at truth by any other means than by direct illumination from above. The mystical views of Behmen were adopted in the last century by William Law, who published a translation of his works, and went so far

himself in the communication of similar opinions, that he may be termed the father of the modern MYSTICS (which see). It is mentioned on the authority of Law, that many autograph extracts from Behmen's works were found among the papers of Sir Isaac Newton after his decease; and he even alleges that Newton derived the fundamental principles of his system from Behmen's writings, but that he was unwilling to avow it, lest it might expose him to ridicule. The Behmenites have no existence as a sect in the present day; but the nearest approach to their opinions is to be found probably among the Swedenborgians. See MYSTICS.

BEITULLAH (Arab. the house of God), the appellation given by the Mohammedans to the temple of Mecca, which is particularly remarkable as containing the KAABA (which see). The temple of Mecca forms a very spacious square, about a quarter of a mile in each direction, with a triple or quadruple row of columns. A number of steps lead down into the interior, in which stands the Kaaba or house of the prophet, and with it the black stone brought down by the angel Gabriel to form its foundation. To kiss this sacred stone, to go round it seven times, reciting appropriate hymns, form the completion of the ceremonies connected with the pilgrimage to MECCA (which see). The last ceremonial is ablution in the well of Zemzem, which is supposed to cleanse the votary from all sin. A pilgrimage to the station at Mount ARAFAT (which see) completes the round of religious observances. In the Koran, Mohammed says, "We have established a house or temple as a means whereby men may acquire great merit;" on which a Mohammedan writer has the following paraphrase, "We have destined the square house, which is the temple of Mecca, to the service of God; that you may have the certain means of acquiring great merit, as well by the tiresome journey you shall take to arrive at it, as by the religious visit you shall pay to it. We have made it to be a sacred and privileged place, in which it is not permitted to kill or molest any person: wherefore, O ye faithful, after you shall have known the dignity and excellence of this temple, put up your prayers in it as did Abraham. We commanded both him and his son Ishmael to purge this house from all the filth and superstition of the idolaters, that it might be fit for the stations, processions, adorations, and all other exercises of the true servants of God." Such is the veneration in which the Beitullah is held by the Mohammedans, that all sorts of criminals are safe within it, and the very sight of its walls from a distance imparts merit to a man. A tradition existed among the idolatrous Arabians before the time of Mohammed, that Abraham being prepared to sacrifice his son Ishmael on one of the mountains of Arabia, was prevented from executing his design by the archangel Gabriel; and that at the same time Abraham and Ishmael were ordered to build a temple, in the same place where Adam had formerly built one, called Sorah, which signifies a castle. In obedience to this command, it was alleged they built the temple at Mecca. The ancient Arabians were accustomed to adorn this building by inscribing on the outside of it the works of their most distinguished poets, written in letters of gold or silk. The Mohammedans have always covered its walls and roof with rich brocades of silk and gold, formerly furnished by the Caliphs, and afterwards by the governors of Egypt. The mosque or temple has nineteen gates, and is adorned in its interior with seven minarets irregularly distributed. It is held in the highest veneration, and is honoured with the title *Masjad al Elharem*, "the sacred or inviolable temple." It is affirmed that a foot-print of Abraham is still to be seen on one of the stones. The Mohammedans, in whatever part of the world they are, must turn their faces when they say their prayers towards the Beitullah at Mecca, which they call Kiblah. See MECCA (PILGRIMAGE TO).

BEKTASHIES. See BACTASCHITES.

BEL, or BELUS. See BAAL.

BELATUCADRUS, a deity worshipped by the ancient Britons, particularly the Brigantes, who inhabited Cumberland.

BELBOG, the god of justice among the ancient Wends of Sclavonia. He was represented as an old man clothed in white, with a bloody countenance, and covered with flies, indicating the stern and inflexible nature of justice.

BELENUS, the same as APOLLO (which see), and the tutelar god of the ancient inhabitants of Aquileia in Italy, of the Gauls, and of the Illyrians. Tertullian and Herodian mention Belenus or Belis, and Buttmann, in his *Mythologus*, considers him to be identical with Abellio, the name of a divinity found on inscriptions which were discovered at Comminges in France, and also with the Gallic Apollo of Cæsar's Commentaries. Vossius thinks Belenus to be the same with Beel or BAAL (which see).

BELIAL, a word used in various passages of Scripture, to denote a personification of wickedness. Thus "sons of Belial," is an expression employed to signify wicked persons. The apostle Paul gives the name of Belial to Satan. It is said to have been the name of an idol worshipped among the ancient Sidonians.

BELIEVERS, a name given to the baptized in the early Christian church, as distinguished from the catechumens. They were considered complete Christians, and hence they were called enlightened or illuminated. All the mysteries of religion which were concealed from the catechumens were unveiled to believers. On this account they were also called initiated, and, accordingly, we find Ambrose writing a book for their use under this name. They were termed perfect Christians, too, as being permitted to partake of the holy eucharist, and according to Tertullian, they received also the name of favourites of heaven, because their prayers and intercessions were

believed to be powerful with God. They enjoyed several privileges which were denied to the catechumens. They alone, for example, could sit down at the Lord's table, as none but the baptized were allowed to communicate. It was customary, accordingly, for a deacon, before the sacramental feast began, to proclaim with a loud voice, "Holy things for holy persons: Ye catechumens, go forth," when the unbaptized immediately rose and left the church. Another privilege which believers alone enjoyed, was to receive and join with the minister in all the prayers of the church, whereas catechumens could only be present during part of the service. More especially the use of the Lord's Prayer was restricted to the faithful or believers. And still further, believers were admitted to be auditors of all discourses preached, and expositions given in the church, even those which treated of the most abstruse points and profound mysteries of the Christian religion, from which catechumens were strictly excluded as being incapable of rightly understanding and profiting by them. See CATECHUMENS.

BELIEVERS. By the last census in 1851, it would appear that there are in England two congregations who assume to themselves this general name, from an anxiety to avoid being identified with any one of the numerous sects into which Christians are divided, and wishing to be known only as maintaining the great principles of Christian truth.

BELL, BOOK and CANDLE, a form of excommunication introduced between the seventh and the tenth centuries, and only used in extreme cases. When the solemn anathema was pronounced, candles were extinguished by dashing them upon the ground with an imprecation, that the excommunicated person might be in the same manner extinguished or destroyed by Almighty vengeance. The people were summoned to attend this ceremony by the sound of a bell, and the curses pronounced were read from a book by the officiating priest standing on a balcony. Hence originated the phrase of cursing by bell, book and candle.

BELL-CLERKS. Attached to the Pope's chapel at Rome, there were formerly two functionaries bearing this name. The reason of their being so called is not very obvious, no bells being used in that chapel. The most probable explanation of the matter is, that they derived their name from the duty being assigned to them of ringing a bell when His Holiness was on a journey with the holy sacrament. While attending the Pope on these occasions, they must be dressed in red; but at chapel their dress is purple, and they wear surplices. One of these clerks required to be a priest, that he might be qualified for taking the holy sacrament off the horse, and carrying it to the altar, when mass was to be performed during the journey. These clerks had the privilege of accompanying the host on horseback with lanthorns in their hands. It was their office to decorate the altar, light up the wax tapers, cover the tables of the altar, prepare the seat for the officiating priest, arrange the benches and cushions in order, dress the assistant, take care of the censer, and present the wine and water which are to be made use of in the mass.

BELLI, a god worshipped by the natives of the coast of Guinea in Western Africa, to whom they offer the choicest of their fruits.

BELLONA, the goddess of war among the ancient Romans, and said to be derived by that people from the Sabines. A temple was erected to her at Rome, in the Campus Martius, which was used as a place of assembly for the senate on great political occasions. Before the entrance to the temple stood a pillar over which a spear was thrown as a sign of the public declaration of war.

BELLONARII, the priests of BELLONA (which see), who were employed in offering sacrifices to her mingled with a portion of their own blood. Hence the 24th of March, which was the day consecrated to this goddess, was called the day of blood.

BELLS. The first mention made of bells is in Exod. xxviii. 33, 34, where small golden bells, alleged by some to amount to sixty-six in number, were attached to the robe of the ephod, which was worn by the Jewish high priest when ministering in the sanctuary, and the purpose which they served is thus explained, ver. 35, "And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." The sound of the numerous bells was thus a signal to the people without, that it was time for them to engage in prayer, while the high priest was offering incense before the Lord. From the Jewish practice may have been derived the Hindu custom referred to by Maurice in his Indian Antiquities. "One indispensable ceremony," he tells us, "in the Indian pooja, is the ringing of a small bell by the officiating Brahmin. The women of the idol or dancing girls of the pagoda have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices." The ancient kings of Persia also, who united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. It is a curious fact, that no bells are found represented on the Egyptian monuments. They were used, however, among the ancient Greeks and Romans for a variety of purposes. They were used by watchmen on the walls of the fortified cities.

In the early Christian church, no bells were rung to summon the people to public worship. They do not appear to have been in use indeed before the seventh century. Considerable variety of sentiment exists among authors as to the period of their first introduction. Some ascribe the first use of them to Paulinus, bishop of Nola, who lived in the time of Jerome. The most probable opinion is that which

ascribes the earliest employment of them to Boniface, bishop of Rome, who succeeded Gregory the Great in A. D. 604. In the seventh and eighth centuries they were in common use in the churches of France. Near the close of the ninth century the church of St. Sophia at Constantinople was furnished with bells, but they have never been held in much favour in the East. The Arabs and Turks especially have always been opposed to the use of them. In early times Christians appear to have been summoned to divine service by messengers sent on purpose. In Egypt a trumpet was blown as among the Jews. The inmates of Eastern convents were called to prayers by knocking on their cells with a billet of wood. Bingham says, that the Greek Christians were summoned to service by an instrument consisting of plates of iron full of holes which were held in the hand, and struck with small iron hammers. In many cases they simply strike a board with a wooden mallet. Bells are prohibited by the Turks from an idea that the sound of them disturbs the repose of departed souls. The Russians, however, are allowed the free use of bells. The following interesting description of the great bell of Moscow is given by Dr. Henderson. "Almost directly opposite to the palace stands the immense octagonal belfry, known by the name of Ivan Veliki, or 'John the Great,' in which are suspended upwards of thirty bells of different sizes, which are rung in peals on holidays or other public occasions. The largest of these, measuring forty feet nine inches in circumference, and weighing 127,836 English pounds, was tolled on Easter morning; and though we were several versts distant, the sound was tremendous, and produced a powerful effect on the nervous system. Large, however, as this bell is, it is merely a substitute for one still more stupendous, which is interred in the open area, at a little distance from the belfry. The latter is indisputably the largest bell in the world; measuring sixty-seven feet four inches in circumference round the lower part of the barrel, by twenty-two feet five inches and a third in height—the whole weight amounting to 443,772 pounds. In the lower part is a fracture of seven feet two inches and a half in height, which admits of persons entering the ball when there is no water in it, and surveying the immense metal vault overhead. Its value has been estimated at £65,681; but this estimate is founded merely on the price of ordinary bell-metal; and the real value must be much greater owing to the profusion of gold and silver which the nobility and other inhabitants of the city threw into it when casting . . . It was rung by forty or fifty men, one-half on either side . . . A fire breaking out in some adjacent part of the Krem'l, it communicated to the wooden building, designed to serve as a belfry, on which the whole of the mountainous mass fell, and sunk to its present situation."

In ancient times the ringing of bells was prohibited in time of mourning, and, accordingly, they are not allowed to be rung in the Roman Catholic churches on Good Friday. It was customary in former days to ring church bells when a person was about to expire, in order to warn the people to pray for them and from this has probably arisen the passing bell It was supposed also that the bells would drive away the evil spirits who occupied the chamber of the sick man, ready to seize his soul at the moment of death. The tolling of bells for the dead was first used in England before the beginning of the eighth century, and the custom is still kept up. The canon in the rubric of the Church of England in reference to the passing bell is as follows: "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so falls out, there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." Bells are rung in Romish countries at seasons of public prayer, and when the host is elevated, and carried to the sick in processions. They were probably in use in England from the period of the first erection of parish churches. In course of time the campanile or bell-tower became a regular part of every ecclesiastical edifice.

BELLS (Baptism of). This custom was quite unknown in the primitive Christian church. It is first mentioned, and with censure, in the Capitulars of Charlemagne in the eighth century, and at length came to be embodied in the Roman Pontifical. The design of the ceremony, which must be performed by a bishop, is to devote the bell to God's service, that he may confer on it the power not merely of striking the ear, but of touching the heart by the influence of the Holy Ghost. The details of the ceremony as practised in the Church of Rome are thus given by Picart: "The bell once completed, must, as soon as it is convenient, be put into a proper condition for receiving the benediction, that is, it must be hung up, and so commodiously disposed, as to leave room to walk round it, to come at it within and without, to wash it, and give it the holy unctions. There must be a seat for the celebrant near the bell, a stool at his left hand for the deacon, and seats on each side for the rest of the clergy; a desk likewise with the anthem book, or ritual, must be carried to the place appointed for the performance of the ceremony; if in the church, a credence is prepared on the epistle side, with a white cloth laid over it, whereon are set the sprinklers, the holy water pot, a salt seller, the napkins, a vessel for oil, that for the chrism, pastils, incense, myrrh, cotton, a bason and ewer, and some crumbs of bread: if elsewhere, all those sacred utensils are to be conveyed to the place where the ceremony is to be performed, after which they proceed to consecrate the bell after the following manner: the celebrant dressed in his alb, stole, and white pluvial, and the deacon robed in the very same colour, walk out of the vestry in procession; the thuriferary marches foremost, and after him two ce-

oferaries, each with a lighted taper; then the clergy two and two, and the celebrant with the deacon on his left hand brings up the rear. Being arrived at the place, the taper-bearers set down their lights on the credence, near which both they and the thuriferary stand. The clergy range themselves on each side, and the celebrant places himself on a seat near the bell, and being covered, instructs the people in the sanctity of the action which he is going to perform, and endeavours as much as possible to awaken their attention, and thereupon rises to sing the *Miserere* with the choir, and some other select hymns, appointed in the ritual.

"This done, they all rise, and the celebrant, as well as the rest, uncovers. He exorcises and gives his benediction to the salt and water, and as he addresses himself to them, he beseeches God to be good and gracious to them, and in one particular prayer begs, that by the prevailing influence of the holy water, the bell may acquire the virtue of protecting Christians from the wicked devices of Satan, of driving away ghosts, of hushing the boisterous winds, and raising devotion in the heart, &c. He then mingles the salt and water, and crossing them three times, in the name of the Father, Son, and Holy Ghost, pronounces these words, 'God be with you.' In the prayer after this mixture, God is humbly entreated to look down with an eye of mercy on these creatures of salt and water, which might almost tempt one to imagine them to be the genii or spirits which preside over salt and water, like Count Gabalis's Gnomes and Sylphs, &c. Lastly, The celebrant takes his sprinkler, dips it into the holy water, and begins to wash the bell, which his assistants finish. After sprinkling, rubbing, and washing it well both within and without, it is carefully wiped dry with linen cloths. Psalms are sung during this ablution.

"A vessel which contains what they call oil for the infirm, is in the next place opened by the deacon, into which the celebrant dips the thumb of his right hand, and applies it to the middle of the bell, with intent to sign it with the cross. At this action the deacon raises the celebrant's pluvial on his right hand side, which is observed in every thing that is done to the bell. As soon as the priest or bishop has made the sign of the cross, he repeats a prayer to much the same effect with all the former, after which he wipes those places, on which he has made the sign, with cotton. The bell is marked with seven crosses more, made with the same oil, as soon as they have sung the twenty-eighth psalm. Four other crosses made with the holy chrism, set the seal of benediction, as it were, upon this metal; at which time the celebrant honours the bell with a kind of baptism, consecrating it in the name of the sacred Trinity, and nominating the saint who stands godfather, it generally bears his name."

As soon as the entire ceremony of christening or baptizing the bell has been concluded, it is perfumed by incense being burned under it, accompanied by the singing of an anthem, and the repeating of a prayer which calls this perfume the dew of the Holy Ghost. The ceremony of fumigation is succeeded by blessing the incense, and after a few more ceremonies the celebrant turns to the bell, makes the sign of the cross over it with his right hand, which closes the whole process of baptizing, consecrating and perfuming the bell.

BELTHA, believed to be the same as the goddess BAALTIS (which see).

BEMA (Gr. *a tribunal*), the inner portion of churches in early Christian times. It was also called the sanctuary, being an elevated platform appropriated to the clergy. Neither laymen nor females were permitted to enter it: kings and emperors were privileged with a seat within this sacred enclosure, and hence it received the name of royal seat. This portion of the church was a semicircular or elliptical recess, with a corresponding arch overhead, and separated from the nave by a railing curiously wrought in the form of net-work or *cancelli;* hence the word chancel. Within was the throne of the bishop or presiding pastor, with subordinate seats on the right and left for the other clergy. The bishop's throne was usually covered with a veil. The *bema* or tribunal of the choir must be distinguished from the AMBO (which see), or tribunal of the church, which was situated in the nave. In the bema stood the altar or communion-table, on which the elements were placed; and this place being allotted to the clergy, they are termed by Gregory Nazianzen, the order of the bema or sanctuary. By the Greeks it was called the holy, while the altar was termed the holy of holies. Cyprian applies to the bema the name of the presbytery, probably from the presbyters sitting there. By wooden rails it was separated from the other part of the church, and also by veils or hangings which opened in the middle like folding-doors. The use of these hangings was partly to conceal this part of the church from the view of the catechumens and unbelievers, and partly to cover the elements in the time of consecration. The word bema, then, sometimes denoted the bishop's chair or seat, which stood in a semicircular building at the upper end of the chancel; and at other times it implied the whole chancel. Sozomen speaks of the *ambo* or reading-desk as the readers' *bema*. See CHURCHES.

BEMILUCIUS, a god of the ancient Gauls mentioned in an inscription found in Burgundy, and referred to by Montfaucon.

BENAN HASCHA, false divinities worshipped by the ancient Arabians before the coming of Mohammed, and regarded by them as the companions of God.

BENARES, the most *holy* city of the Hindus, the ecclesiastical metropolis of India, and the resort of pilgrims from all quarters. It is situated on the north bank of the river Ganges, in the province of Allahabad, and presidency of Bengal. It may be

said to form the grand depository of the religion and learning of Hindostan. This city is accounted so sacred that the salvation is secured of all who die within its precincts, and, accordingly, it is a scene of extensive and crowded resort. There are said to be 8,000 houses in Benares occupied by Brahmins, who live upon the alms and offerings of the pilgrims. The city is believed by the Hindus to form no part of the terrestrial globe, but to rest upon the point of Shiva's trident; hence they say it can never be affected by an earthquake. The banks of the river at this place are studded everywhere with shrines and temples, and in the city itself domes and minarets are seen in vast numbers, though as in the case of other modern Hindu structures, not on a scale commensurate with the grandeur of the town and surrounding country. The greatest of them was levelled to the ground by Aurengzebe, who erected in its stead a mosque which now forms the principal ornament of Benares. The entrance to the mosque at Chunarghur, in the neighbourhood of the city, is accounted one of the finest specimens of this kind of architecture. The following description of the sacred city is given by the writer of the article *Benares* in the Encyclopædia Britannica: "These houses (of the Brahmins) are adorned with idols, and send out an unceasing sound from all sorts of discordant instruments; while religious mendicants from the numerous Hindu sects, with every conceivable deformity 'which chalk, cow-dung, disease, matted-locks, distorted limbs, and disgusting and hideous attitudes of penance, can show, literally line the principal streets on both sides.' Some are seen with their legs or arms distorted by long continuance in one position; others with their hands clenched until the nails have grown through at the back. A stranger, as he passes through the streets, is saluted with the most pitiful exclamations from those swarms of beggars. But besides this immense resort to Benares of poor pilgrims from every part of India, as well as from Thibet and the Burman empire, numerous rich individuals in the decline of life, and almost all the great men who are disgraced or banished from home by the political revolutions which have been of late years so frequent among the Hindoo states, repair to this holy city to wash away their sins in the sacred waters of the Ganges, or to fill up their time with the gaudy ceremonies of their religion. All these devotees give away large sums in indiscriminate charity, some of them to the annual amount of £8,000 or £9,000; and it is the hope of sharing in those pious distributions that brings together from all quarters such a concourse of religious mendicants. Bulls are reckoned sacred by the Hindu, and being tame and familiar, they walk lazily up and down the streets, or are seen lying across them, interrupting the passage, and are hardly to be roused, as, in compliance with the prejudices of the fanatic population, they must be treated in the gentlest manner. Monkeys, also held sacred, are seen clinging to all the roofs and projections of the temple." Such is the state of the most ancient and holy town in India.

BENDIDEIA, a Thracian festival held in honour of the goddess *Bendis*, and celebrated with great mirth and revelry. From Thrace the Bendideia were introduced into Athens, where they were annually celebrated on the twentieth day of the Grecian month Thargelion.

BENDIDEION, the temple erected to the worship of *Bendis* in the Piræus at Athens.

BENDIS, a Thracian goddess representing the moon. She was sometimes regarded as identical with the Grecian *Persephone*, but more frequently with *Artemis*. Aristophanes speaks of this divinity as the great goddess, and occurring, as this expression does, in his comedy entitled 'The Lemnian Women,' it is probable that she must have been worshipped in the island of Lemnos. (See BENDIDEIA).

BENEDICITE, a hymn used in the early Christian Church, being the song of the three children in the burning furnace. Athanasius directs virgins to use it in their private devotions. The fourth council of Toledo says, that it was then used in the church throughout the whole world, and, therefore, orders it to be sung by the clergy of Spain and Gallicia every Lord's day, and on the festivals of the martyrs, under pain of excommunication. Chrysostom lived two hundred years before the date of the council of Toledo, and even then he testifies that the Benedicite was in use throughout all the churches. This hymn or canticle is still said or sung in the Church of England between the first and second lesson in the Liturgy.

BENEDICT, a remarkable man, who, in the beginning of the sixth century, in the reign of Justinian, was the first to give spirit and form to Monachism in the West. He was born in A. D. 480, of respectable parents, in the province of Nursia in Italy. In early life he was sent to Rome to be educated, but the profligacy which prevailed in that city, though the very seat of the Popes, so affected him with disgust, that he longed to spend the life of a recluse far from the business and the bustle of men. Instead of returning to his parents at the close of a residence in Rome, he retired to a secluded grotto, about forty miles from Rome, unknown to all, except Romanus, a monk belonging to a neighbouring cloister, who supplied him with bread, by saving a portion of his own daily allowance. As a steep rock lay between the cloister of the monk and the grotto of Benedict, the bread was let down from the top of the rock by means of a long rope. To the rope was attached a bell, by the sound of which Benedict might be directed to the spot where the rope was let down. After having spent three years in this grotto, he was accidentally discovered by some shepherds, who made known the hermit's residence throughout the surrounding country. Benedict be-

came at once an object of veneration and of eager curiosity. Multitudes flocked to supply him with the necessaries and even the comforts of life. So high did his fame become, that he was elected abbot of a neighbouring convent. The monks, however, soon repented of their choice, and finding himself utterly unable, without exposing his life to danger, to carry out the strict rules of discipline which he had introduced into the convent, he left the place in disgust, and retired again to his secluded grotto.

Benedict now became an object of greater interest than ever. Multitudes thronged to him for the purpose of training themselves under his guidance to lead a solitary life. Men of wealth and influence at Rome placed their sons under his care to be educated and trained to habits of privation and self-denial. At length so many had imbibed the same principles and habits, that he was enabled to found twelve cloisters, each of them consisting of twelve monks under a superior. Some he retained under his own guidance. Having thus succeeded in so far accomplishing the object of his residence in the district, and being annoyed by the troublesome interference of Florentius, a neighbouring priest, he retired, accompanied by a few of his followers, to the ruins of an ancient castle, situated on a high mountain called Castrum Cassinum, where he laid the foundation of one of the most famous monastic establishments, from which originated afterwards the rich abbey of Monte Cassino. When Benedict and his friends first settled on the spot, they found a grove and temple dedicated to Apollo, in which the peasants made their offerings. Heathenism, however, gave way before the preaching of the monk, and a chapel was erected, consecrated to St. Martin. The exertions of Benedict in preaching, educating the young, and cultivating the land, were followed by the most marked success, and such was the respect in which he was held by all classes, that he obtained an influence which was felt even by Totila, king of the Ostro-Goths. The great act, however, of this remarkable man's life, was the production of his far-famed monastic rules, which stamped an entirely new character upon the Monachism of the West. Dr. Neander gives the following remarks upon the nature and spirit of the rules of Benedict, which may be quoted, as contrasting strongly with the lax character of the discipline which had previously prevailed in monastic institutions:

"Benedict aimed to counteract the licentious life of the irregular monks,—who roamed about the country, and spread a corrupting influence both on manners and on religion—by the introduction of severer discipline and spirit of order. The abbot should appear to the monks as the representative of Christ; to his will, every other will should be subjected; all were to follow his direction and guidance unconditionally, and with entire resignation. No one was received into the number of the monks, until after a year's novitiate, during which he had often been reminded of the strict obligations of the monastic rule, and had withstood many trials. Then he was obliged to place himself under a solemn vow, which moreover was recorded by himself in writing, that he would remain constantly in the cloister, live in all respects according to the rules, and obey the abbot. But the rules admonished the abbot to temper the severity necessary for discipline, by the spirit of love. He was to let mercy prevail over rigid justice, that he might himself find mercy. He should love the brethren, while he hated their faults. Where he was obliged to punish, he should do it with prudence, and beware of going to excess. His own fallibility should be ever present to his mind, and he should remember that the bruised reed ought not to be broken. Not that he should give countenance and encouragement to vice, but that he should endeavour to extirpate it with prudence and love, just as he should see it would be salutary for each individual; and he should strive rather to be loved than to be feared. He should not be restless and over-anxious. In no affair whatever should he be inclined to extremes and obstinate. He should not be jealous, nor too suspicious; since otherwise he never could find peace. In his commands, even where they related to worldly employments and labours, he should proceed with foresight and reflection. He should discriminate and moderate the labours which he imposed on each individual. He should take for his pattern the example of prudence presented in the words of the patriarch Jacob, Gen. xxxiii. 13, 'If men should overdrive them one day, all the flock will die.' With that discretion which is the mother of the virtues, he should so order all things as to give full employment to the enterprise of the strong, without discouraging the weak. True, humility was too much confounded with slavish fear, and too much importance was attached to the outward demeanour. The monk was to let his humility be seen in the postures of his body; his head should be constantly bowed down with his eyes directed to the earth, and he should hourly accuse himself for his sins; he should ever be in the same state of mind as if he were momently to appear before the dread judgment-seat of God But all this, however, Benedict represented to be only a means of culture, whereby the monks were to attain to the highest end of love, that makes men free; respecting the nature of which, he thus beautifully expresses himself: 'When the monk has passed through all these stages of humility, he will soon attain to that love of God, which, being perfect, casteth out fear, and through which he will begin to practise naturally and from custom, without anxiety or pains, all those rules which he before observed not without fear. He will no longer act from any fear of hell, but from love to Christ, from the energy of right habits, and joy in that which is good.'"

Thus wisely departing from the rigorous discipline which had hitherto characterized the monastic or

ders of the East, Benedict laid no restrictions upon his monks as to food or drink, with the exception of the general inculcation of temperance, and allowed them even the use of wine in prescribed quantities. To prevent them from being influenced by a sordid love of gain, he enjoined upon them that they should sell their products of industry at a somewhat lower rate than was charged by others. The whole spirit, indeed, of the monastic arrangements introduced by Benedict, was well fitted to overcome the prejudices which had long been entertained by many against Monachism as a system, and to remove from the life of a monk much of that repulsiveness with which it had been viewed. The consequence was, that, from the time of Benedict, monastic institutions spread rapidly in the West, as they had for a long period abounded in the East. The following digest of the rules of Benedict may not be uninteresting to the general reader: "According to the rule of Benedict, the monks were to rise at 2 A. M. in winter (and in summer at such hours as the abbot might direct), repair to the place of worship for vigils, and then spend the remainder of the night in committing psalms, private meditation, and reading. At sunrise they assembled for matins, then spent four hours in labour, then two hours in reading, then dined, and read in private till half-past two P. M., when they met again for worship; and afterwards laboured till their vespers. In their vigils and matins twenty-four Psalms were to be chanted each day, so as to complete the Psalter every week. Besides their social worship, seven hours each day were devoted to labour, two at least to private study, one to private meditation, and the rest to meals, sleep, and refreshment. The labour was agriculture, gardening and various mechanical trades, and each one was put to such labour as his superior saw fit; for they all renounced wholly every species of personal liberty. They ate twice a-day at a common table, first about noon, and then at evening. Both the quantity and the quality of their food were limited. To each was allowed one pound of bread per day and a small quantity of wine. On the public table no meat was allowed, but always two kinds of porridge. To the sick flesh was allowed. While at table all conversation was prohibited, and some one read aloud the whole time. They all served as cooks and waiters by turns of a week each. Their clothing was coarse and simple, and regulated at the discretion of the abbot. Each was provided with two suits, a knife, a needle, and all other necessaries. They slept in common dormitories of ten or twenty, in separate beds, without undressing, and had a light burning and an inspector sleeping in each dormitory. They were allowed no conversation after they retired, nor at any time were they permitted to jest or to talk for mere amusement. No one could receive a present of any kind, not even from a parent, nor have any correspondence with persons without the monastery, except by its passing under the inspection of the abbot. A porter always sat at the gate which was kept locked day and night, and no stranger was admitted without leave from the abbot, and no monk could go out unless he had permission from the same source. The school for the children of the neighbourhood was kept without the walls. The whole establishment was under an abbot whose power was despotic. His under-officers were a prior or deputy, a steward, a superintendent of the sick and the hospital, an attendant on visitors, a porter, &c., with the necessary assistants, and a number of deans or inspectors over tens, who attended the monks at all times. The abbot was elected by the common suffrage of the brotherhood; and when inaugurated, he appointed and removed his under-officers at pleasure. On great emergencies he summoned the whole brotherhood to meet in council, and on more common occasions only the seniors; but in either case, after hearing what each one was pleased to say, the decision rested wholly with himself. For admission to the society a probation of twelve months was required, during which the applicant was fed and clothed, and employed in the meaner offices of the monks, and closely watched. At the end of his probation if approved, he took solemn and irrevocable vows of perfect chastity, absolute poverty, and implicit obedience to his superiors in everything. If he had property he must give it all away, either to his friends or the poor, or the monastery; and never after must possess the least particle of private property nor claim any personal rights or liberties. For lighter offences a reprimand was to be administered by some under-officer. For greater offences, after two admonitions, a person was debarred his privileges, not allowed to read in his turn, or to sit at table, or enjoy his modicum of comforts. If still refractory, he was expelled the monastery, yet might be restored on repentance." Benedict died in the 62d year of his age, A. D. 542. See next article.

BENEDICTINES, an order of monks established by BENEDICT (see preceding article) in Italy, in the commencement of the sixth century. They were regulated by special rules drawn up with great care by their founder, and one grand peculiarity which distinguished the Benedictines from all the religious orders which had previously existed, was, that the monastic vows were rendered irrevocable. The order spread far and wide. Wherever they came they converted the wilderness into a cultivated country; they pursued the breeding of cattle and the labours of agriculture, wrought with their own hands, drained morasses, and cleared away forests. Thus various parts of Europe, but particularly Germany, profited much by their labours in the field and in the forest. Literature also benefited not a little by the services of the Benedictine monks. Some were occupied in transcribing the books of the ancients; and hence came the manuscripts which still exist here and there in the libraries of monasteries. The sciences

were cultivated nowhere but in their cloisters. Nobles were educated within their walls, and from these monasteries proceeded the most learned men of the times. and those who rose to the highest offices both in church and state. The Benedictines were esteemed saints, and their prayers were regarded as particularly efficacious. Only a short time elapsed from its first institution before this new monastic order was in a most flourishing state in all the countries of the West. In Gaul it was propagated by Maurus; in Sicily and Sardinia by Placidus and others; in England by Augustine and Mellitus; in Italy by Gregory the Great, who is said to have himself belonged at one time to this order. Its great and rapid dissemination was wonderful, and used to be ascribed by the Benedictines themselves to the miracles of St. Benedict. Many different orders, distinguished from each other by their dress, their caps, and forms of government, originated from it. The Carthusians, Cistertians, Camaldulensians and others were only branches growing out of the original stock. Hospinian reckons up twenty-three orders which sprung from this one, and enumerates 200 cardinals, 1,600 archbishops, 4,000 bishops, and 15,700 abbots and men of learning who belonged to this order. In the ninth century all other rules and societies gave way before the universal prevalence of the Benedictine orders. No sooner, however, did the monks of St. Benedict become rich and luxurious than they began to depart from the principles of their founder. They gave themselves up to indolence and every vice. They became involved in civil affairs and the cabals of courts; seeking only to advance the authority and power of the Roman pontiffs. For six hundred years, the greater number of the monastic institutions throughout Europe were regulated by the rule of St. Benedict, until about A. D. 1220, the Dominicans and Franciscans took other rules from their leaders. In the course of this long period, however, monasticism degenerated to a melancholy extent. But in the first half of the ninth century, a reformer of the monastic life arose, in the person of Benedict of Aniane. He was sprung from a respectable family in Languedoc, about A. D. 750. He served first in the court of king Pepin, and next in that of his successor Charlemagne. Disgusted with life at court, he resolved to forsake it, and give himself up to a life of consecration to God. For a time he hesitated about adopting the life of a monk, but a providential escape from danger fixed his determination. In A. D. 774, when diving into a well to rescue a drowning brother, he was near losing his own life; but, having saved his brother and escaped himself, he resolved thenceforth to renounce the world. Immediately on taking the vows of a monk, he devoted himself to the reformation of the degenerate monasticism of his age, according to the model of the Benedictine rule. Being joined by numbers, he founded a monastery at Aniane in Languedoc, corresponding to the high idea which he had formed of the object of a monastic establishment. He endeavoured to correct the indolent habits of the monks, and to accustom to deeds of benevo'ence and kindness. "In a time of severe famine," says Neander, "he assembled multitudes of the starving poor around the monastery. Their haggard looks moved his compassion, and he would fain have helped them all, but was at a loss where to find means of sustenance sufficient for so many. Trusting in God, he cheerfully went to work. He first directed so much of the grain in store to be laid aside as would be required to support the monks until the next harvest, and then all the rest to be daily distributed, by monks appointed for that purpose, among the poor. Also meat and milk were dealt out to them daily, and the poor that flocked hither from all quarters built themselves huts around the monastery, intending to reside there until the next harvest. Thrice when the store of grain set apart for the poor was found to be exhausted, he allowed a portion to be taken from that reserved for the monks. Such was the influence of his example, that every one of the monks spared all he could from his own rations of food, and conveyed it secretly to these poor people. At the same time, he made the monasteries seats of religious culture and study, to promote which he collected together a library in his convent. Among the marks of the genuinely Christian spirit which governed him, we may observe that when bondsmen were given to the monastery, he declined to receive them, but demanded their manumission." The fame of Benedict as a reformer soon spread, and the emperor, Louis the Pious, placed all the West-Frank monasteries under his supervision; and at the diet of Aix-la-Chapelle, in A. D. 817, he published a monastic rule, after the model of the rule of St. Benedict, for the regulation of all the monasteries of the Frank empire. In the work of convent-reformation he spent the whole of a long life, dying at the age of seventy, having accomplished no unimportant change in the monachism of his time.

The temporary improvements, however, which Benedict of Aniane and others from time to time introduced into the monastic institutions, were quite ineffectual in preventing the progressive decline of these establishments. Thus a synod at Trosley, in A. D. 909, laments over the universal decay of monachism, now fallen into contempt with the laity. The Benedictine rule fell into comparative neglect; and, though nominally recognized as in use, it was little more than a dead letter. About this time Odo, abbot of Cluny, in Burgundy, introduced a reform into his own monastery, which was imitated by above 2,000 monasteries, and rendered Cluny so famous, that from time to time monks were elected from it to govern the Church of Rome. In the twelfth century there was a keen dispute between the abbot of Mount Cassin and the abbot of Cluny, about the title of Abbot of Abbots, which the latter pretended to claim; but it was settled in a council held at Rome

by Pope Paschal XI., in favour of the abbot of Cassin, as being at the head of a monastery which was the foundation and origin of the whole order. At an after period, the abbot of St. Justina at Padua introduced so many improvements into his monastery, that the example was followed by many others, and that of Mount Cassin was united to it A. D. 1504, a decree having been issued by Pope Julius II., that the whole order should from that time bear the name of the congregation of Mount Cassin, or St. Justina. In the seventeenth century, the Benedictine order began to revert to its original designs, especially in France; and its literary labours were particularly valuable in the publication of beautiful editions of the Fathers. In the seventeenth and eighteenth centuries, they had a considerable number of priories and abbeys in France. They still exist in Italy, Sicily, Spain, Germany, and Austria, but they are far from adhering to the strictness of the Benedictine rule. The monks of this order are easily recognized by their dress. They wear a long black gown, with large wide sleeves, and a capuche or cowl on their head, ending in a point behind. It was by the instrumentality of monks of this order, that Christianity was first introduced into England. They founded several monasteries, and the metropolitan church of Canterbury, as well as all the cathedrals that were afterwards erected. The order has produced a vast number of learned men. There are nuns also who follow the order of Benedict, some of them in a more mitigated form, being allowed to eat flesh three times a-week, on Sundays, Tuesdays, and Thursdays; others, in all its rigour, eating no flesh unless absolutely necessary. This female order was founded by Scholastica, the sister of St. Benedict, in A. D. 530. The Benedictine nuns of the order of Cluny were instituted by Odo, abbot of Cluny, about A. D. 940. A great variety of female societies more or less acknowledging their connection with the Benedictines, have been formed at different periods. The order of Benedictines has given rise to several others who follow the rule of the founder, as, for example, the CAMALDOLITES, the CARTHUSIANS, the CELESTINES, the CISTERCIANS, and so forth, all of which will be considered in separate articles.

BENEDICTION. See BLESSING.

BENEDICTUS (Lat. *Blessed*), a hymn appointed in the rubric of the Church of England to be said or sung after the second lesson in the morning service. It is taken from Luke i. 68—72, being part of the song of Zacharias the priest concerning his son John the Baptist, who was then in his infancy.

BENEFICE (Lat. *Beneficium*). This word, in the ancient signification of the Latin term, signified any kind of gift or grant. It became restricted, however, in its meaning in course of time, so as to be appropriated to the lands which kings were wont to bestow on those who had fought valiantly in the wars. This was the sense which it bore when the Goths and Lombards reigned in Italy. When the word benefice was first adopted as an ecclesiastical term can scarcely be ascertained. But it does not appear to have been so used before the temporalities of the church came to be divided, being taken out of the hands of the bishops and assigned to particular persons. The bishops possessed the church revenues till the fourth century, these consisting only of alms and voluntary contributions. But when the church came to be possessed of heritable property, part of it was assigned for the maintenance of the clergy. The term benefice is now used in the Church of England to denote all church preferments except bishoprics. A parochial benefice must be bestowed freely as a provision for the incumbent, who only enjoys the fruits of it during his incumbency, without having any inheritance in it. It belongs to the church alone, and no contract concerning it is of any force. In the Romish Church, a person must be fourteen years of age complete before he can be entitled to a benefice, and must have received the tonsure beforehand. By the canon law, the purchase of benefices, or *Simony*, as it is called, is a very heinous offence, and, as Sir Edward Coke remarks, is always accompanied with perjury, as the presentee is bound to take an oath against simoniacal practices. (See SIMONY.) But besides simony, there are other improper methods of procuring benefices in the Church of Rome. (1.) That of *confidence*, which is, according to Alet in his 'Ritual,' 'when one either resigns or procures a benefice for some other person, with design or agreement to give it to a relation, or some other man; or shall suffer some other person to take the fruits thereof, reserving only the title to himself.' (2.) Interested permutation, or exchange of one benefice for another from selfish motives. (3.) Fraudulent permutation, or effecting a change in a fraudulent manner. (4.) Pretended resignation. (5.) Forging instruments in order to secure a benefice. (6.) The foundation of an obit, which Alet explains to be "A person desiring to procure a benefice either for himself or some relation, lays out a sum of money, or buys a piece of ground, upon condition to bestow the interest of the money or the revenue of the land on a person for celebrating a weekly mass; and giving the name of benefice to this foundation, which he calls *obit*, exchanges it with another person for a prebend or cure." Benefices are divided by the canonists into *simple* and *sacerdotal*. The former implies no other obligation than to read prayers, sing, &c., as canons, chaplains, &c. The latter is charged with the care of souls, as rectors, vicars, &c. The canonists also mention three ways of vacating a benefice, *de jure*, *de facto*, and by *the sentence of a judge*. A benefice is void *de jure*, when, in consequence of crime, the incumbent is disqualified from holding a benefice, as for example, heresy, simony, and such like. A benefice is void, both *de facto* and *de jure*, by the natural death or resignation of the incumbent. And, finally, a benefice is void by *the sentence of the judge*, when the incumbent is depos-

sessed of it as a punishment for immorality, or any crime against the state. Romanists divide benefices into *regular* and *secular*. The former are those which are conferred on the regular clergy or monks; the latter those which are conferred on the secular priests. In the Church of England a distinction is drawn between *dignities* and *benefices;* the former name being applied to bishoprics, deaneries, archdeaconries and prebends; the latter comprehending all ecclesiastical preferments under those degrees, as rectories and vicarages. The great benefices or dignities are called in the Romish Church consistorial benefices, because they are conferred by the Pope after consulting the consistory of cardinals; but in various Roman Catholic countries the right of appointment to such benefices is claimed and exercised by the sovereign. This has been a constant source of contention and heart-burning between the popes of Rome and the temporal princes of Romish states. And, for a long time past it has been necessary, in order to secure the right of appointment to bishopries as a power vested in the bishop of Rome, that a concordat should be agreed upon between the Pope and the respective sovereigns of Roman Catholic countries. But in many cases, to secure other privileges, it has been necessary for the Pope to surrender the power of nomination to bishopries into the hands of the temporal authorities. See BISHOP.

BENEFICIARY, a person who is in possession of one or more benefices.

BENEFIT OF CLERGY. See CLERGY (BENEFIT OF).

BEN EPHRAIM and BEN-DAVID, the names of the two Messiahs expected by the modern Jews. To evade the express predictions of the Old Testament prophets concerning the mean condition of the Messiah, they confidently speak of looking forward to the appearance of two Messiahs, the one Ben-Ephraim, whom they grant to be a person of mean and afflicted condition in this world; and the other, Ben-David, who shall be a powerful and victorious prince.

BENI-ISRAEL, a peculiar class of people found in India, who practise a mixture of Jewish and Hindu customs. Their ancestors, they say, came to the coasts of India from a country to the northward about sixteen hundred years ago They were in number seven men and seven women, who were saved from a watery grave on the occasion of a shipwreck which took place near Chaul, about thirty miles to the south-east of Bombay. The place where they found a refuge is called Navagaum. As they were permitted to settle there, and met with considerable favour from the native princes, they gradually increased in numbers, spreading themselves among the villages of the Konkan, particularly those near the coast. In that locality, and also in Bombay, where they began to settle after it came into the possession of the English, their descendants are still to be found. Dr. Wilson calculates their numbers to amount to 5,225, but the natives allege there are about 3,000 more. The Beni-Israel resemble in countenance the Arabian Jews, though they regard the name Jehudi, when applied to them, as a term of reproach. They are fairer than the other natives of the same rank, but they somewhat resemble them in dress. They have no *shendi* like the Hindus on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their turbans and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. Their ornaments are the same as those worn by the middle class of natives in the Maratha country. They decline to eat with persons belonging to other communities, but they do not object to drink from vessels belonging to Christians, Mussulmans, or Hindus. They ask a blessing from God both before and after their meals in the Hebrew language. Each of the Beni-Israel, generally speaking, has two names, one derived from a character mentioned in Scripture, and another, which has originated in deference to Hindu usage. The Hebrew names are first conferred —on the occasion of circumcision—and those of a Hindu origin are given about a month after birth.

The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, publicly worshipped, till lately, and some of them at the present time secretly worship, the gods of the Hindus, and particularly those who are supposed to be possessed of a malevolent character; and a few of them practise divination, according to the rites of the Hindus. Though they have remained quite distinct from the people among whom they have been so long scattered, they still realize the prediction in Deut. xxviii. 64, "Thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone." All questions of religious discipline among this remarkable people are determined in a meeting of the adult members of the community in each village, by their Mukadam, or head man, who has a kind of magisterial authority, and the Kazi, who is the president in religious matters, and the conductor of public worship. In these meetings the Mukadam and Kazi are assisted by four *chogale* or elders. Any of the people present, however, may give their opinion, read their dissent, and even demand a new trial.

In the synagogues of the Beni-Israel there is no Sepher-Torah, or manuscript of the law, as the Jews have. They admit, however, the divine authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the latter prophets. From the Arabian Jews they have received the Hebrew Liturgy of the Sephardim, which they partially use in their religious services. The five books of Moses form the standard of the religious law of the Beni-Israel. The divine statutes, however, are but partially regarded. Parch

ments, on which are inscribed small passages of Scripture, are sometimes worn on different parts of their bodies. At one time they were partial to charms, but these have of late been renounced.

When a birth takes place in any village in which the Beni-Israel are not very numerous, they almost all visit the house, and are entertained with sweetmeats or fruits. Circumcision is performed by the Kazi on the day appointed by the law of Moses. In connection with it he pronounces the words, "Blessed be thou, O Jehovah our God, the universal King, who sanctifies us by his commandments, and ordains us concerning circumcision." He also invokes the prophet Elijah and the expected Messiah, using some superstitious ceremonies. The rite is considered as marking the descent of the Beni-Israel from Abraham; but no spiritual meaning is attached to it, except by individuals who may have had intercourse with Christian missionaries. The ceremony is attended by a considerable number of people, who are hospitably entertained, and who invoke the health of the child over the simple juice of the grape. The Kazi generally receives from eight annas to two rupees for his services. Small presents are sometimes given to the infants.

The marriages of the Beni-Israel generally take place as early in life as among the Hindus. The ceremonies of marriage continue for five instead of seven days as among the ancient Jews; and they are of a somewhat heathenish character. The following account of them is given by Dr. Wilson:—"On the first day, the bridegroom is restrained from going abroad, is bathed, and gets his hands stained red with the leaves of the *Mendi* (Lawsonia inermis), and the front of his turban ornamented with yellow, or white paper, cut in the form of the flowers of the *champá* (Michelia champaca), while he is visited by his relatives, who begin to feast and rejoice. On the second day, his neighbours, without distinction, are invited to participate in the hospitality of his father's house; while he is required to have his hair dressed, and to array himself in his best apparel and ornaments. He is then mounted on a horse, and conveyed, with the usual clang and clatter of the natives, to the place of worship, where a part of the marriage prayers of the liturgy is read, and a blessing is pronounced by the Kazi. From the masjid he is conveyed in the same way as when moving towards it, to the house of the bride, where he is received by her father, and seated among the assembled multitude. A dress and ornaments for the bride, as expensive as the circumstances of his family will permit, are presented in his name, and by the hands of his father, to the bride, who immediately turns them to use. A couch covered with clean cloth is then produced, and on it the happy pair are seated together. All the visitors stand before them. The Kazi takes a cup containing the juice of the grape, which is viewed as a token of the covenant about to be entered into, invokes the blessing of God upon it, and puts it into the hands, first of the bridegroom and afterwards of the bride, who both drink a little of it, as soon as they have been questioned as to their willingness to enter into the married relation, and faithfully to discharge their respective duties. The marriage covenant, drawn out in the form usually observed by the Jews, is then produced and read, and after being signed by the individual in whose hand-writing it is, and three other witnesses, it is placed by the bridegroom in the hands of the bride. She holds one end of it while he holds the other, and declares it to be a legal deed. He then folds it and gives it into her possession. She disposes of it by committing it to her father's care. The cup is again tasted; certain passages of the Psalms are read; a ring is placed by the bridegroom on the forefinger of the right hand of the bride; and the religious part of the ceremonies is declared to be closed. The Kazi blesses the espoused, seated together; and they receive offerings principally in small sums of money, from their acquaintances Feasting and rejoicing conclude the labours of the day. Next evening, the bridegroom and bride leave the bride's house—the former seated on a horse, and the latter in a palanquin—and proceed, amidst the firing of squibs and rockets, to the masjid, where they receive a fresh benediction from the Kazi before going to the house of the bridegroom, where they dine along with their assembled friends. Amusement and feasting continue during the two subsequent days."

The interments of the Beni-Israel quickly follow the death. They bury without coffins, in graves of three or four feet in depth. The head of the corpse is placed toward the east. They sometimes make offerings to the souls of the deceased of rice, milk, and cocoa-nuts, and sprinkle water mixed with flour at the time of the interment; and they visit the grave on the third, fifth, and seventh days after it is closed, for the purpose of prayer. They have also an annual ceremony in behalf of the dead, like that of the Hindu *Shrádh*. Their formal mourning for the dead lasts seven days. A few of them think that there is a purgatory for the reception of souls after death.

The Beni-Israel reckon their day, as among the Jews, from sunset to sunset. They call their months also by the Hebrew names. The weekly Sabbath is in some degree observed by about a third of the population. At six in the morning they assemble for worship in the masjid, where they remain for two or three hours, chiefly engaged in reciting prayers or parts of the Scripture after the *Hazzan* or reader, and practising genuflections. A few of the more devout of their number may be seen in the masjid about mid-day, or about two or three in the afternoon. The evening service, which commences about six o'clock, is best attended. It lasts for about two hours, and is frequently concluded by the persons present merely touching with their lips the cup of blessing.

These facts, in reference to the history and habits of this strange people, have been derived from a valuable paper read by Dr. Wilson before the Bombay branch of the Royal Asiatic Society. The interesting question naturally occurs in regard to the Beni-Israel, Are they Jews or Israelites? To this question the Doctor gives the following reply: "The brief survey which we have now made of the observances of the Beni-Israel might appear to warrant the conclusion that they are *Jews* unconnected with the descendants of the Reubenites and Gadites, and the half tribe of Manasseh, who were carried captive to Halah, and Habor, and Hara, and Nahar-Gozan, (1 Chron. v. 26), by Pul, king of Assyria, and Tiglath-pilneser, king of Assyria, and unconnected also with the descendants of the ten tribes, who were carried captive to the same and neighbouring places, by Shalmanezer, after the fall of Samaria, in the reign of Hoshea (2 Kings xvi. 6); for they commemorate events with which it is difficult to see how these exiles could be connected, and some of which occurred posterior to the return of the Jews to their own land from Babylon, to which they were removed by Nebuchadnezzar. It is only at first sight, however, that such an inference seems to be authorized. The Beni-Israel most readily admit, that to the adoption of their present practices, they have been led by the example and precepts of the Arabian and Cochin Jews, who, from time to time, have come to visit them, or to reside in their neighbourhood. The very fact that they required to be instructed by foreigners in the most solemn and interesting ordinances of their religion, as well as in other customs universally observed by the Jews throughout the world, is a presumption that they have been established for many ages in this country, and really belong to the long exiled and 'lost' tribes of Israel. The Jews of Cochin, who say that they came to India immediately after the destruction of the second temple, or according to their own historical notices, in the 68th year of the Christian era, have all along considered themselves distinct from the Beni-Israel of Bombay, of whose circumstances they have from time immemorial been well aware; and the black Jews of Cochin, descendants of proselytes from among the Hindus and the Jewish families which mixed with them, informed the late Dr. Claudius Buchanan, when he was making inquiries about the Ten Tribes, that it was 'commonly believed among them that the great body of the Israelites is to be found in Chaldea;' but 'that some few families had migrated into regions more remote, as to Cochin, and *Rajapur* in India.' The last mentioned place is the district of country bordering on the Nágotná creek, in which many of the Beni-Israel are even at present settled. The want of a MS. *Sepher-Torah*, or Book of the Law, among the *Beni-Israel*, places them in a situation in which we do not see any congregation of Jews throughout the world. The repudiation, to this day nearly universal among them, of the designation *Jew*, of which, no doubt, they would have been proud had they merited it; and the distinctive appellation of 'Beni-Israel,' which they take for themselves; the non-occurrence among them of the favourite Jewish names Judah and Esther, and the predominance of the name Reuben, and other names principally connected with the early history of God's highly-favoured people, appear to me to be circumstances strongly corroborative of the opinion that they are indeed Israelites, a remnant of the posterity of the tribes which were removed from their homes by the Assyrian kings."

BENI-KHAIBIR (Heb. *Sons of Keber*), supposed to be the descendants of the Rechabites to whom the promise was given, Jer. xxxv. 19, "Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." They are said to observe their old rules and customs; they neither sow nor plant nor build houses, but live in tents, and often remove from one place to another with their whole property and families. Dr. Wolff, the Jewish missionary, mentions that they believe and observe the law of Moses by tradition, for they are not in possession of the written law, and that they abstain from wine.

BENIMBE, the name given to the devil among some tribes on the west coast of Africa. See DEVIL, DEVIL-WORSHIP.

BENIN (RELIGION OF). The country which bears the name of Benin is a large tract of coast in Western Africa extending upwards of two hundred miles, and presenting a succession of broad estuaries, now discovered to be all branches of the Niger, of which this country forms the delta. It is a country of great activity in trading, and of greater importance than either Ashantee or Dahomey. The king is not only absolute, but a fetish or a god in the eyes of his subjects; and all offences against him are punished in the most cruel and summary manner, not only as treason but impiety. It is a crime to believe that he either eats or sleeps, and at his death, as we have already shown in the case of the king of ASHANTEE (which see), numerous human victims are sacrificed that they may accompany him to the other world, and wait upon him there. Every year three or four human beings are presented as votive offerings at the mouth of the river, with the view of attracting ships and commerce. Though by no means so frequent as among the Ashantees, yet the sacrificing human beings is practised to a considerable extent, and the sharks, which are accounted sacred, are found to come up in shoals to the river's edge almost every day to see if there is a victim prepared for them. Fetishism and Devil-Worship are the leading forms of religion at Benin, as among all the other Pagan tribes in Africa. They do not deny the existence of one Supreme Being, but they have little idea of his superintending providence, and seldom call upon him except on great occasions, when

they repeat his name, which is with them *Canon*, three times with a loud voice. They put implicit confidence in fetishes or charms, which they wear about their body, or hang from some part of their houses, and they have also their *Fetissero* or fetish-man, by whose assistance they consult their *fetishes* on all important emergencies. They offer up solemn worship to the spirits of the dead, which they consider as taking a deep interest in all things that happen upon the earth. The presence of some spirits is courted; houses are built for their accommodation, and occasional offerings of food, drink, clothing, and furniture are taken to these houses for their use. They place large quantities of cloth, beads, knives, pipes, tobacco, and ornaments in the coffin, and large articles of furniture around the grave outside, for the use of the dead. Every spirit they imagine is the guardian of its own relations, and, accordingly, when any individual, or even the king himself, is about to engage in any undertaking of importance, he commences it with invoking the spirits of his ancestors. The spirits, in their view, have their residence in the woods, and hence when a person is in difficulty or danger, he retires to the solitary retreats of the forest that he may implore the aid of the souls of deceased friends. They make offerings to the devil or the evil spirit, to appease his wrath, and prevent him from inflicting injury. They sometimes send messages to their friends in another world by one that is about to die. It is a circumstance well worthy of being noticed, that in Benin, as in all the other parts of Western Africa, except the Grain Coast, circumcision is practised; and the neglect of it is a matter of reproach and ridicule. They have also another Jewish custom, that of sprinkling the blood of animals on the door-posts of their houses, and upon all the places where their fetishes are kept. When a native happens to be sick he sends for his fetish-man, who offers up a sacrifice on his behalf, of a goat, or some other animal, and sprinkles the family-fetish with the blood of the victim. When he dies, a bullock, tied by the forefeet, is brought to be sacrificed at his funeral, and every visitor is expected to bring some present to be put into the coffin or beside it. The female relatives assemble morning and evening for a month to mourn for the dead; and at the end of that time they wash themselves, put aside all the badges of mourning, and resum their usual duties.

BENISH-DAYS, a name given by the modern Egyptians to three days of the week, which are devoted more completely to pleasure than the other four, and they are so called, because the *benish* is worn more especially on these days, being a garment of common use, and not of ceremony. The Benish-days are Mondays, Wednesdays, and Saturdays, and on these the people consider themselves as not bound to be so strict in their religious duties as on other days.

BENSAITEN, the goddess of riches among the inhabitants of Japan. The legend which they relate, according to Kaempfer, in his 'History of Japan,' is curious. When on earth, it would appeat she bore the name of Bunso, and not having any children to her husband, she prayed earnestly to the gods of the country that she might be favoured with offspring. Her prayer was heard, but in a most marvellous way, as she produced no fewer than five hundred eggs. Her alarm was thereupon excited, lest from these eggs, if hatched, might come forth some monstrous creatures; and, therefore, to prevent such a catastrophe, she packed the eggs carefully up in a box, and threw them into a river, but having previously taken the precaution to write upon the box the word Fosgoroo. After some time had elapsed, an old fisherman happened to find the box floating, and perceiving on opening it that it was filled with eggs, he carried the newly-found treasure to his wife, who put the eggs into an oven, and to the astonishment of the humble pair each of them produced a male child. The two old people brought up all these children, feeding them on rice and mugwort leaves minced small. But when grown up the fisherman and his wife being unable to provide for them any longer, they became highway robbers. In the course of their wanderings they reached their mother's house, and being asked their names, they told the strange story of their birth. Bunso learning on inquiry that the word Fosgoroo was written on the box, instantly recognized them as her own children, and received them as such. She was afterwards taken up into heaven among the gods, where the Japanese believe she still remains attended by her five hundred sons. Hurd, in his 'Rites, Ceremonies, and Customs of the whole World,' while relating this foolish story, regards it as an allegory designed to teach, that, by persevering industry, whether in private or public life, we may obtain far more than we ever anticipated.

BEREANS, a small sect of Scottish Dissenters which sprung up in 1773. Its founder was a Mr. Barclay, who, having been licensed as a preacher in connection with the Church of Scotland, laboured for some years with great acceptance as assistant minister in the parish of Fettercairn in Kincardine. When the parish became vacant by the death of the minister, the people were earnest in their application to have Mr. Barclay appointed to the charge. A presentation, however, was issued in favour of another to the great disappointment both of the assistant and the parishioners. Immediately after this Mr. Barclay and a number who adhered to him, separated themselves from the National church, and formed a separate sect under the name of *Bereans*, which they assumed to themselves as professing to follow the example of the ancient Bereans, who are thus favourably mentioned in Acts xvii. 11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things

were so." The followers of Mr. Barclay accordingly set out with the fundamental principle, that their system of faith and practice must be built on the Scriptures alone, to the entire exclusion of all human authority whatever. The first Berean church was formed in Edinburgh in 1773, and soon after another, on the same principles, was formed at Fettercairn, where Mr. Barclay had many friends and admirers. On the doctrines of the Trinity and the grand points of the Calvinistic system, as regards predestination, election, and the atonement, this sect were completely at one with the Westminster Standards. There were some points, however, on which they differed from all other sects. Thus they rejected what is usually called natural religion, on the ground that to admit it would be to undermine the authority of revealed religion, by rendering it unnecessary and superfluous. This Mr. Barclay alleged would go to justify the remark of the infidel Paine, in his 'Age of Reason,' where he affirms that "there is no occasion for any revelation, or Word of God, if man can discover his nature and perfections from his works alone." In such a mode of argument there was obviously considerable confusion of thought. It is alleged by no one that the religion of nature is so full and complete as to do away with the necessity of a written revelation. On the contrary, the information, in regard to spiritual and divine objects, which we have received from nature, is necessarily scanty and imperfect, and yet it is enough to convince us, that in our destitute and helpless condition, it is far from being unworthy of God to make known to us such a revelation as would satisfy the cravings of our moral constitution, and relieve us from a state of darkness and doubt. A written revelation then, is necessary to man, and not unworthy of God; hence it has been bestowed.

The Bereans also maintained that faith in Christ and the assurance of our own personal salvation are inseparable or rather identical, since it is expressly declared in the Word of God, "He that believeth shall be saved." If then, Mr. Barclay argues, I give credit to this statement, it were impious to doubt my own salvation. This was the most dangerous of all the peculiar opinions maintained by the Bereans, as it seems to amount to nothing more than that, if a man persuades himself that he is a believer, he is in reality one. To this the reply of the late Mr. Archibald M'Lean is sufficiently satisfactory, that unless Mr. Barclay can produce from the Scriptures a declaration of the remission of his sins, addressed to him by name, it is absurd in him to maintain that he has the assurance of his own personal justification and salvation, through faith in the direct testimony of God.

Another peculiar tenet which was taught by the Bereans was, that not only the greater part of the prophecies of the Old Testament, but the whole of the Psalms, were to be interpreted only as applying to Christ, and not to believers.

This sect holds the principle and adheres to the practice of Pædobaptism. They partake of the Lord's supper once a-month in general, but they sometimes observe it more, and sometimes less frequently. They are opposed to the observance of all days of fasting and preparation before the communion, as being mere unwarranted human appointments. They dispense with the practice of consecrating the elements in the Lord's supper, or the water in baptism, alleging that no words of man can produce any change in either the one or the other. They object to the use of the word sacrament as commonly applied to baptism and the Lord's supper. They teach that no one but a real Christian can or ought to pray, and that it is absurd for a believer to pray for an interest in Christ, or for any other blessings which he ought to be assured he has already. To pray for such things they maintain would be to doubt their possession of them, which would be equivalent to doubting the Divine testimony.

Their church government is neither Presbyterian nor Independent in its character, but a mixture of both. The people elect their minister, but a minister judges of qualifications, and one minister only is quite competent to confer ordination, which is accompanied by no laying on of hands. Their members are admitted on a simple profession of their faith, and assurance of the truths of the gospel, without any inquiry into their previous character; and if after admission they draw back from their profession, or act inconsistently with it, they are first admonished, and if that be without effect, they are to be withdrawn from as walking disorderly, and are to be left to themselves.

The Bereans have always been a very small and feeble body, consisting only of a few congregations in Scotland, one or two in England, and a small number in America. But of late years they have dwindled away, and the Census reports in 1851 give no returns of the body as existing on either side of the Tweed.

BERECYNTHIA, a surname of CYBELE or RHEA (which see), a goddess among the ancient Greeks. This surname is either derived from Mount Berecynthus, or from a place in Phrygia where she was worshipped. Gregory of Tours mentions that in his time an image of this goddess was worshipped in Gaul, the idol being carried in a cart into their fields and vineyards, while the people marched before in procession, singing and dancing as they went along. The design of this ceremony was to invoke the goddess to preserve the fruits of the earth.

BERENGARIUS, a celebrated church reformer of the eleventh century. He was a native of Tours, and received his theological education in one of the most flourishing schools of the time, that of Fulbert at Chartres, where under that wise and devout instructor he imbibed that warm piety and ardent love of pure scriptural truth, which formed such marks

and prominent features in his religious character. Fulbert was accustomed to close the labours of the day by taking an evening walk with his pupils in the garden, speaking to them of their heavenly country, and urging upon them, not even to seem to come short of it. Even at that early period of his life, Berengarius began to display not a little of that independence of mind which so remarkably characterized him in after life. After quitting the school of Fulbert, he spent some time in Tours, his native city, prosecuting and teaching secular learning; after which he devoted himself wholly to the study of the Holy Scriptures and of the ancient Fathers. The high character which he had already gained for learning and solid worth, procured for him the office of superintendent of a cathedral school in the church of Tours, and afterwards the office of archdeacon at Angers. Scholars flocked to him from all parts of France. It was soon apparent, however, that Berengarius held for himself, and was communicating to his pupils, views both on secular and religious matters, which differed in no slight degree from the prevailing sentiments of his day. He had studied carefully the works of Augustin, and had drunk deeply into the spirit of that admirable man. In proof of this, we would point the reader to the following passage from a letter quoted by Neander, addressed by Berengarius to the monks of his district.

"The hermit is alone in his cell, but sin loiters about the door with enticing words, and seeks admittance. I am thy beloved—says she—whom thou didst court in the world. I was with thee at the table, slept with thee on thy couch; without me, thou didst nothing. How darest thou think of forsaking me? I have followed thy every step; and dost thou expect to hide away from me in thy cell? I was with thee in the world, when thou didst eat flesh and drink wine; and shall be with thee in the wilderness, where thou livest only on bread and water. Purple and silk are not the only colours seen in hell—the monk's cowl is also to be found there. Thou, hermit, hast something of mine. The nature of the flesh, which thou wearest about thee, is my sister, begotten with me, brought up with me. As long as the flesh is flesh, so long shall I be in thy flesh. Dost thou subdue thy flesh by abstinence? —thou becomest proud;—and lo! sin is there. Art thou overcome by the flesh, and dost thou yield to lust? Sin is there. Perhaps thou hast none of the mere human sins, I mean such as proceed from sense; beware then of devilish sins. Pride is a sin which belongs in common to evil spirits and to hermits. And he recommends, as the only sure preservative against it, prayer for divine grace, persevering prayer, which the pure in heart will never suffer to sleep. 'I exhort you not to rely on your own strength, like the heretic Julian, in the Demetrias;'—then quoting some remarks from this letter, he proceeds, 'I think otherwise. The Christian contest rests in this, that each, in the consciousness of his frailty, throws himself entirely on grace, and finds that with his own strength alone he can do nothing but sin.'"

The theological point, however, which more than every other seemed to engage the careful study of Berengarius was the subject of the Lord's Supper. Sometime between the years 1040 and 1050, he began to combat the doctrine of transubstantiation, which had been so long maintained as the recognized opinion of the church, while he taught with the most independent freedom that not the true body and the true blood of Christ were in the Holy Supper, but a symbol of them. In this point he professed himself to be a follower of John Scotus. Various ecclesiastics eagerly took the field against Berengarius. He remained firm, however, to the belief which he had avowed, that the presence of Christ in the Supper was not a carnal and bodily, but a spiritual presence. Tidings of this doctrine being openly taught reached Rome, and at a council held there by Pope Leo IX. in 1050, Berengarius, though absent, was condemned as a heretic. Feeling the injustice of this act, the Pope cited him to appear before a council to be held the same year, under his own presidency at Vercelli. Berengarius was resolved to obey the summons, but on making application to the king, Henry II. of France, for permission to attend the council, the king taking advantage of the sentence already pronounced upon him at Rome, caused him to be thrown into prison, and his goods sequestered. The Pope made no attempt even to complain of this contempt of his authority on the part of the French monarch, nor did he delay the council at Vercelli, but allowed matters to take their course. The consequence was, that the doctrine of Scotus which Berengarius held was condemned in the council, and the opposite doctrine, that of the real bodily presence. was formally approved.

All the persecutions which the good man had endured failed to moderate his zeal for the cause of God and truth. He longed for the opportunity of vindicating his opinions before a public council, now that by the influence of his friends he had been liberated from prison. The king of France summoned a council to meet at Paris without waiting for the concurrence of the Pope. Berengarius set out to attend it, but having learned on the way that a plot was formed by his enemies against him, he judged it prudent to absent himself. Nor were his fears groundless. The council of Paris not only condemned Berengarius and his friends as heretics, but decreed that unless they recanted they should be punished with death.

Such was the state of matters when Cardinal Hildebrand arrived in France on a mission from the Pope. A council was held at Tours in 1054, when Berengarius was allowed calmly to state his opinions, and to refute the false accusation which many of the ecclesiastics brought against him, of holding that only bread and wine, but not the body and blood of

Christ, were in the eucharist. He succeeded in explaining to the satisfaction of Hildebrand, that he recognized the bread and wine after consecration as the body and blood of Christ. The legate now took steps to appease the outcry on the subject, which had arisen throughout France. Berengarius repeated his confession as to his belief in the real presence of Christ in the eucharist, before a council of French bishops; and when some of them doubted the sincerity of his confession, he consented to state on oath, that he believed from the heart what he had said with his mouth. His opponents not being able even to conceive of a spiritual presence as being equally well entitled to be called real as a bodily presence is, took up the erroneous impression that Berengarius had been induced by fear to recant his opinions, and to profess his belief in transubstantiation. When, therefore, they found him opposing the doctrine of the church as keenly as he had done before, they accused him of denying his confession, perjuring himself, and relapsing into his old error. Hildebrand had hoped to quiet the storm by taking the alleged heretic with him to Rome, but this purpose was frustrated by the death of Leo. IX. At length, however, in 1059, Berengarius repaired to Rome, designing to lay his case before the then Pope, Nicholas II. He expected naturally to enjoy the protection of Hildebrand, but in this he was disappointed. He was cited to appear before an assembly of 113 bishops. A confession of faith drawn up by Cardinal Humbert was laid before him. It was so expressed as to cut off all possibility of a spiritual interpretation; being in substance as follows: "that the bread and wine after consecration are not merely a sacrament, but the true body and the true blood of Christ; and that this body is touched and broken by the hands of the priests, and comminuted by the teeth of the faithful, not merely in a sacramental manner, but in truth." The result was humiliating. The good man was overcome by the fear of death. He faltered, and taking the confession of faith in his hands, he threw himself with it on the ground in token of submission and repentance. He then committed his writings to the flames with his own hands. This was all that Rome desired, and straightway the glad news of the recantation of Berengarius was sedulously spread through Germany, France, and Italy.

But the triumph of Romanism was short. The good man had only yielded to the fear of death for a moment. He speedily recovered himself, and no sooner had he again set foot in France, than he taught the doctrine of the spiritual presence as keenly as before, and proceeded in the strongest language to denounce the Pope and all his emissaries, styling the Roman church not an apostolic see, but a seat of Satan. In reference to his recantation at Rome, he said, "Human wickedness could by outward force extort from human weakness a different confession: but a change of conviction is what God's almighty agency alone can effect." When charged with breaking the oath which he had solemnly taken, his reply was completely satisfactory: "To take an oath which never ought to have been taken, is to estrange one's self from God; but to retract that which one has wrongfully sworn to is to return back to God. Peter once swore that he knew not Christ. Had he persevered in that wicked oath he must have ceased to be an apostle." Mercifully restored from his temporary fall, Berengarius went on with his work, diffusing his opinions extensively throughout France and in other countries of Europe. No further steps were taken against him in Rome, if we except a mild exhortation given him by Pope Alexander II., to forsake his sect, and give no further offence to the church. But as he himself expressed it, he could not deny his real convictions.

Soon after Hildebrand, the friend of Berengarius, became Pope under the name of Gregory VII. One of his earliest official acts was to summon a council to be held at Poictiers in France, in the year 1076, with the view of settling the controversy which had so long raged in that country on the subject of transubstantiation. Such was the excitement, however, which prevailed in the council, that Berengarius had almost fallen a victim to it. Gregory having failed in this attempt to put an end to the theological dispute, summoned Berengarius to Rome. Thither accordingly he went, and at an assembly held on All-Saints Day, a confession of faith similar to that which he had formerly adopted at Tours, was produced by him, to the effect that he believed in the real presence of Christ in the eucharist, without referring to the true point in debate, whether it was a spiritual or a bodily presence. Gregory, as formerly, declared himself satisfied, and used every expedient to rescue Berengarius from the power of his opponents. All his attempts were entirely vain. The demand was made, and the Pope was unable to resist it, that Berengarius should publicly take oath that he really believed the confession which he had made, and as a test of his veracity that he should submit to the ordeal of the hot iron. The Pope, however, sent him a private intimation that the cruel trial proposed would not be undergone; and probably to pacify the intolerant ecclesiastics, he gave orders that a monk in whom he put the utmost confidence should by rigorous fasting and prayer ascertain the will of the Virgin Mary on the point. The answer was what the Pope had desired, a complete vindication of Berengarius, declaring his doctrine to be in accordance with Scripture, and that it was quite sufficient to say that the bread after consecration was the true body of Christ.

The opposite faction meanwhile were not idle in their attempts to frustrate the designs of Gregory. They contrived to have Berengarius detained at Rome till the meeting of the synod, which usually

assembles there in the time of Lent. The plot was but too successful. Gregory saw that he was suspected of favouring the heretic, by indirectly conniving at his heresy, and, being one of the most crafty and unprincipled of men, he hesitated not to sacrifice his friend in order to turn away suspicion from himself; and, accordingly, he ordered that Berengarius should prostrate himself on the ground before the assembled ecclesiastics, confessing that hitherto he had erred. Once more the woful spectacle presented itself of a Christian man who had shown himself a valiant defender of the truth, suddenly overcome by the force of temptation, throwing himself upon the ground and impiously confessing that he had erred. The enemy exulted no doubt in their seeming triumph. The Pope declared to the humbled and disgraced man, the entire satisfaction of the assembly with his recantation, and charged him to dispute no longer with any one on the subject of the eucharist, unless with a view to reclaim the erring to the faith of the church.

Berengarius returned to France with letters of protection from Gregory, recommending him to the faithful as a son of the Roman church, whom no one must henceforth molest or call him heretic. He drew up a report of his trial at Rome, referring in language of the deepest penitence to his shameful denial of what he knew to be the truth, closing the melancholy narrative with these touching words, "God of all might, Thou who revealest thine Almighty power especially by forgiveness and compassion, have mercy on him who acknowledges himself guilty of so great an impiety; and you also, Christian brethren, into whose hands this writing may come, prove your Christian charity; lend your sympathy to the tears of my confession; pray for me that these tears may procure me the pity of the Almighty." Berengarius no doubt felt that no confidence could henceforth be put in him as a public man. He resolved, therefore, to retire from the world, and to spend the years that might still remain to him on earth in solitude and seclusion. He took up his abode therefore in the island of St. Cosmas near Tours, where he died in a very old age in the year 1088. What a painful exhibition does this eminent man's life afford of the need for every man to ponder the exhortation, "Let him that thinketh he standeth, take heed lest he fall." The canons of Tours still hold the memory of Berengarius in great reverence. On the third day of Easter, annually, they repair to his tomb on the island of St. Cosmas, and there solemnly repeat certain prayers. See next article.

BERENGARIANS, a party of Christians in France and elsewhere, in the eleventh century, who adopted the opinions of BERENGARIUS (see preceding article), on the subject of the eucharist. They strenuously refused to admit the doctrine of transubstantiation, and boldly asserted, in opposition to the prevailing opinion of the times, that the bread and wine in the Lord's Supper are not changed essentially and in substance into the body and blood of Christ. They protested, indeed, against every notion of a bodily presence of Christ in the eucharist, alleging that Christ, who is the truth, would contradict himself if the bread and wine which he presupposes to be present were no longer there. And then, as to the body of Christ, the peculiar mode of argument which he followed is thus stated by Neander in his usual clear and forcible style; "Christ's body is at present glorified in heaven; it can no longer be subjected to the affections of sense; it can, therefore, neither wholly nor in part, be produced anew, nor be properly communicated. It were an unworthy trifling, could we suppose it true, to think that when the Lord's Supper is a million times distributed, Christ's body descends a million times from heaven, and returns back as often. A favourite maxim of Berengar often cited by him, was the passage from St. Paul: 'Though we have known Christ after the flesh, yet now henceforth know we him thus no more,' 2 Cor. v. 16. He dwells upon the words in the Acts of the Apostles, that Christ glorified was received up into heaven until the times of the restitution of all things, Acts iii. 21. Yet Berengar believed it might be said, in a certain, that is as he himself explains, a figurative sense, that bread and wine are the body of Christ; here agreeing with Ratramnus, but with this difference. He did not understand it in the sense, that the divine Logos communicated himself through bread and wine, and that the latter in so far became identical with, and took the place of, the body of Christ as the bearer of the manifestation of the Logos in humanity;—but according to his view it should be understood thus, that the faithful by means of this external sign, instituted by Christ for the very purpose, were therein to be reminded, in a lively way, of the fact, that Christ had given his life for their salvation, and that they, by a believing appropriation of these sufferings of Christ which brought salvation, were through the operation of the Divine Spirit, brought into a *true*, supernatural communion with him, and had as lively a conviction of his presence among them, as if he were bodily present. To this spiritual appropriation of the sufferings of Christ in believing remembrance, Berengar referred the passages in the sixth chapter of John. He held, that those passages contained no reference whatever to the Lord's Supper, and appealed to the fact, that in common life, eating and drinking were often employed figuratively to express an intellectual appropriation; and that this was especially the case in the New Testament, as he shows by apposite examples. Christ does not descend *from* heaven, but the hearts of the faithful ascend devotionally to him *in* heaven. The body of Christ is received wholly by the inner man—by the heart, not by the mouth of the faithful. The true body of Christ is presented on the altar; but in a spiritual manner, for the inner man. The

true, the imperishable body of Christ is eaten only by the true members of Christ, in a spiritual manner. The pious receive at one and the same time, in a visible manner, the external sign (the sacrament), and in an invisible manner the reality which is represented by the sign; but by the godless the sign only is received."

As usually happens with those who run counter to the prevailing opinions of the age in which they live, the Berengarians were charged with sentiments which they never held. Thus they were accused of denying miracles, simply because they refused to acknowledge the lying wonders which were so plentifully related by the superstitious writers of mediæval times; and of denying the veracity of the Gospel narratives, because they did not assent to the interpretation put upon some passages by mother church. But while the opponents of transubstantiation, in the eleventh century, were all classed under the name of Berengarians, they must not be understood as all of them adopting strictly the opinions of Berengarius. On the contrary, some of them deviated so far from his views, as while they denied the transformation of the bread, to suppose that the body of Christ became united with the unaltered substance of the bread. Others, again, contented themselves with objecting to the doctrine, that even unworthy communicants received the body of Christ, being of opinion that such communicants received only bread and wine. Under many different modifications of explanation, transubstantiation was rejected by numbers, who, when the peculiar name of Berengarians disappeared, continued century after century in various parts of Europe, though still remaining in the bosom of the church, to combat its views on this point. The Reformation, in the sixteenth century, brought matters to a crisis, and from that time to the present, the maintenance or rejection of the dogma of transubstantiation has formed an important article of distinction between the Roman Catholic and the Protestant churches. See TRANSUBSTANTIATION.

BERES, monks of Mingrelia in the Caucasus. They are initiated or admitted into the body by having a calot or leathern cap put upon their head, and from that time henceforth they are bound to abstain from animal food, and to receive their instruction from the other Beres. They read mass in the Georgian language. The priest, having his vestments wrapped in a leathern wallet or portmanteau, some wine in a calabash, a small loaf under his arm, and wax-taper in his hand, begins his oremus near the church, where he is to celebrate mass. As soon as he has arrived at the church-door, he lays aside his baggage, and proceeds to beat the sacred wood, that is, a small piece of board about the length and breadth of a battledore, with the view of calling a congregation together. When the people are met he rings a small bell, lights his wax-taper, and taking up his baggage, enters the church, where he dresses himself in his priestly garb, repeating all the while, with an audible voice, the usual prayers As soon as he is equipped he spreads a clean linen cloth over the altar or communion-table, sets a plate, which he makes use of as a patin, on the gospel-side, and a jug on the epistle-side, while he places between them the bread which he intends to consecrate. He now pours some wine into the chalice, takes the bread and cuts it into small pieces, putting them into the patin, over which he places the *camera*, that is, a star made of two semicircles. If there happens to be too much bread cut he lays it aside, covers the patin with one clean linen cloth, and the wine with another. After that he retires to one side of the altar, lets his chasible, if he has any, fall down behind him, repeats the Paternoster, reads the Epistle, then the Gospel, and having the Missal or Mass-book in his hand, sings the *credo* in the middle of the church, with some additional prayers for the offertory. Then returning to the communion-table, he takes the veil, with which the patin was covered, and throws it over his head, takes the patin in his left hand, holding it up to his forehead, and in his right the chalice, which he rests upon his bosom. He then advances with a slow and solemn step towards the people till he reaches the middle of the church, and making a procession all round with the elements of both kinds, he sings a hymn, whilst the congregation fall prostrate upon their faces, or make several low and profound obeisances. As soon as the procession is ended, and the priest returned to the altar, he puts the chalice and patin in their proper places, takes off the veil which he had thrown over his head, holds it before the elements, repeats several prayers, and pronounces at last with an audible voice, and in a chanting tone, the form of consecration over the bread and wine. With the star which he had moved over both the patin and chalice in the form of a cross, he makes several signs over both elements. With the consecrated bread, which he first raises above his head while he repeats several prayers, he makes three more signs of the cross, and then puts it into his mouth and eats it. If there be any crumbs remaining in the patin, he carefully collects them together and eats them. When he drinks the wine, he holds the chalice fast with both his hands. All these ceremonies are performed with his face towards the congregation. The loaf made use of in the Mass is round, about the weight of an ounce, and composed of meal, water, wheat, and wine. The mark put upon the bread is similar to that of the Greeks in Constantinople. The Beres very frequently and devoutly fast, and should they omit so important a duty they imagine that the guilt of such a sin can only be removed by a second baptism. They prohibit the eating of every kind of flesh. They suppose that our blessed Lord never tasted animal food during his whole life, and that he celebrated the paschal supper with fish only. The Beres are

usually dressed like laymen, with this difference, that they let their hair and beard grow, and are trained up from their childhood to abstinence.

The same name, that of Beres, is also given to Mingrelian nuns of different kinds. Some are young women who have renounced marriage; others are servants, who, after the death of their master, become Beres along with their mistresses; others are widows who never marry again, or, in some cases, divorced wives; while not a few have embraced the life of a Bere from poverty. All these nuns of Mingrelia are dressed in black, and have their heads covered with a black veil. They are not confined in convents, and may quit the religious life without being chargeable with any breach of vow.

BERESCHITH (Heb. *in the beginning*), the name given by the Jews to the Book of Genesis, or first Book of Moses in the Old Testament, because it opens with this word in Hebrew. Solomon Meir, a celebrated Cabbalistic Jew, born in 1606, and who was consulted as an oracle by the Jews of his time, not only in Judea, but throughout the world, having been converted to Christianity, and baptized under the name of Prosper, explained the motives of his conversion from this single word, Bereschith, in which he discovered all the mysteries of the Christian religion. The process by which he arrived at this strange conclusion may interest our readers. "This word," he argued, "Bereschith, in the beginning, does not make sense complete. There is something deficient, which the Cabbalistic doctors supply; 'in the beginning of all things,' or 'in the beginning of creation.' God employed this ellipsis to denote that there was a mystery in these words that was reserved for the Cabbalists to discover. First, by dividing this word, we obtain Bar Aschit, which signifies, 'he placed the Son.' Thus we discover the existence of the Son of God, in the first word of the Sacred Record. Farther, God calls him Bar, which signifies also wheaten grain, because this Son was to be worshipped in the bread of the eucharist. To the mind of Prosper, this argument was conclusive. But God has given three names to wheat, in strict relation to the three states of man. Wheaten bread was called degan, that is taken from the garden, because, in the state of innocence, man was to receive his nourishment from the tree which God planted in the earthly paradise. It is also called chitta, a word derived from one signifying sin, because man was to eat it after the fall. And in the third place, under the gospel, the Son was to be the bread of life to believers; therefore, it seemed good unto him, that the names of bread and Son should be confounded, and that both should be equally derived from the first word of the book of Genesis. Farther, by substituting six words, for the six letters, Prosper found the Son in the first letter, the Holy Spirit in the second, the Father in the third, and in the three remaining letters, the words, 'the Trinity is a perfect unity.' Hence this Jew, by one single effort, and by one single word, discovered the doctrine of the Trinity. He farther remarks, that the Son is first mentioned, because it was He 'by whom all things were made.' That the Holy Ghost is next mentioned, because it was the Son who sent him, 'If I go not away, he will not come unto you, but if I depart, I will send him unto you.' And that this arrangement harmonises with the practice of the Christian churches, who celebrate the feasts of Passover and Ascension before the Pentecost, and then the feast of the Trinity."

BERESCHITH, the second part of the Jewish *Cabbala*, and so called in honour of the first word which occurs in the Book of God. This part of the Cabbala includes the study of the material universe probably because the first words in Genesis are *Bereschith bara*, 'in the beginning he created.' See CABBALA.

BERGELMIR, the primordial giant of the ancient Scandinavian mythology, who, with his wife, escaped in a bark when the race of ice and frost giants were drowned in the torrents of blood which flowed from the wounds of the giant YMIR (which see). Thus was Bergelmir permitted to transmit the younger branch of the giant race. See BESLA—BÖR.

BERGIMUS, a local deity worshipped at Brescia in ancient Italy. Montfaucon gives a statue of this god, represented as a young man in a Roman dress, with the inscription in Latin, "Marcus Nonius Senecianus, the son of Marcus, of the tribe Fabia, has performed his vow to Bergimus." Montfaucon, with great probability, supposes that the statue is rather that of Nonius, from its being clothed with a Roman toga. There is also preserved a statue of a priestess of Bergimus represented as a woman stretching out one arm, and lifting up the other On the base are inscribed these words in Latin, "The Camuni erected this statue in honour of Nonia Macrina, priestess of the god Bergimus."

BERNARD. This eminent man was born at Fontaines in Burgundy in the year 1091. To the piety of his mother he owed much of that devotional spirit by which he was so remarkably characterized. Even while a child he exhibited signs of deep religious feeling. The death of his mother, however, was followed for a time by a declension in his spiritual vigour and life, which gave place ere long to a complete reaction, and led him to form the resolution of retiring from the world, and becoming a monk. The thought of his mother's deep-toned piety often intensely affected him, and on one occasion, while on a journey, the recollection so overwhelmed him, that he felt constrained to enter a church on the road, and there with a flood of tears he poured out his heart before God, vowing to devote himself from that moment exclusively to his service. The influence of his holy zeal was quickly felt by the other members of his family, and by several relatives and acquaintances. In the spirit of

the time, therefore, imagining that God was to be best served by pursuing a monastic life, he entered, in 1113, the monastery of Citeaux, joining with thirty of his companions the strict order of the Cistertians, which had been formed only a few years before.

Bernard was a monk all over. He carried asceticism to great excess, weakening his bodily frame so much that he was afterwards unable completely to fulfil the duties of his station. He remained at Citeaux for only three years; but during that period he earned so high a reputation, that though not yet more than twenty-five years of age, he was appointed abbot of a new monastery, which was founded at Clairvaux. This was the commencement of a new era in the history of monasticism. Men of all ranks were attracted to the Cistertian order, notwithstanding its noted strictness of discipline; and numbers of monasteries sprang up in the deserts after the pattern of Clairvaux. Within the brief space of thirty-seven years the number of convents of this order increased to sixty-seven; and at his death, in 1153, Bernard left behind him one hundred and sixty monasteries, which had been formed in all parts of Europe under his influence. He was consulted alike by sovereigns, princes, and popes. On various occasions the acceptance of a bishopric was urged upon him by some most important cities; but so devoted was he to the life of a monk, that he declined every such invitation. He prompted all around him to works of benevolence and charity. He enforced active industry upon the monks under his care, and instead of requiring that blind submissive obedience, which has been almost uniformly demanded as a necessary virtue of a monk, he called upon his inferiors in the convent to exercise their own conscientious judgment on all the commands of their superior, urging upon them the apostolic exhortation, "Prove all things; hold fast that which is good."

He hesitated not in his correspondence with Pope Innocent II. to warn him that the popes had weakened their authority by nothing more than by abusing it. It is somewhat strange that a man of such obvious talent and discretion in many things, should have fallen into the idea that God had performed miracles by him. And yet it is possible that such an impression may have arisen from the extraordinary influence he was conscious of possessing over the minds of men. The miraculous gifts of Bernard, however, were doubted, if not denied, by a man of great distinction in his day, Abelard, followed by his disciple Berengarius. But the abbot of Clairvaux was animated by too exalted principles to attach much importance to the imaginary possession of miraculous powers. He held in far higher estimation the virtues and amiable dispositions of the true Christian. Love he regarded and recommended to his monks as the soul of all perfection, and hence he received the name of the man of love. Christ the manifestation of the love of God was with him the all in all, and a reference to Christ the soul of the Christian life.

The purity of Bernard's exhortations did not prevent the most unseemly dissensions arising among the monks, even during his life. Feelings of jealousy and ill-will grew up between the old order of Cluniacensians and the new order of the Cistertians. The latter were distinguished by their white cowls; the former by their black ones. To allay the improper feelings of both parties towards each other, Bernard composed a tract pointing out the relation between the two orders. Already in his time had special honour begun to be paid to the Virgin Mary; and more especially under the idea that she had been conceived without sin. Following out this view, a festival was instituted in honour of the Immaculate Conception. Such a step roused the holy indignation of the devout Bernard, and he addressed a remonstrance on the subject to the canonicals of the church at Lyons, who had introduced the festival. The keenest controversy however, in which this watchful guardian of the truth engaged, was that which he carried on with Abelard, on what he regarded as the fundamental points of the Christian system. This was succeeded by a dispute of a somewhat similar kind with a greatly inferior, but still able, opponent, Gilbert de la Poiree, archbishop of Poictiers. The views of Bernard on the peculiar doctrines of Christianity were remarkably definite and clear. He stands forth as one of the first theologians, not only of his own day, but of several centuries before and after. He was strictly Augustinian on most of the principal doctrines of the Christian system. Whether considered, indeed, as a reformer of monasticism, as a divine, or as a Christian man, the abbot of Clairvaux is entitled to occupy a high place among those men who have left their foot-prints upon the sands of time.

BERNARDINES. See CISTERCIANS.

BERSETKERS, the name given to persons in Iceland, who were supposed, when in a state of frenzy and excitement, to be supernaturally inspired, so that they could perform extraordinary things, such as passing unharmed between two fires. They pretended to keep up a familiar intercourse with spirits, and they gave forth their inspired effusions in rugged uncouth rhymes. See SCANDINAVIANS (RELIGION OF ANCIENT).

BERYLLIANS, a sect of Christian heretics which sprung up in the third century. They derived their name from their leader Beryllus, bishop of Bostra in Arabia, one of the most learned men of his day. He flourished in A. D. 230. He held a modification of the *Monarchian* doctrine as to the nature of Christ, alleging that the Son of God had no distinct personal existence before the birth of Christ, when the divine nature was communicated as an emanation from the Father. The propagation of this doctrine excited a

keen controversy in the church, and a synod was convened on the subject at Bostra, A. D. 244. The great Origen, who at that time resided at Cæsarea Stratonis in Palestine, having advocated the opposite doctrine of the Logos, felt himself called upon to engage in this new controversy. He entered, accordingly, into dispute with Beryllus, and such was the success of this distinguished polemic, that the heretic was convinced of his error. Such is the account of Eusebius, and we are further informed by Jerome, that Beryllus addressed a letter of thanks to Origen for the instruction he had received from him. None of the works of Beryllus are now extant.

BESA, a god of the ancient Egyptians, mentioned only by Ammianus Marcellinus, who speaks of an oracle belonging to him.

BESLA, a giant-woman in the old Scandinavian mythology, who was the daughter of Bolthörn, and the wife of Bör, to whom she bore the three gods, Odin, Vili, and Ve.

BETH-DIN (Heb. *House of Justice*), a tribunal in sacred or religious causes among the Jews. The Jewish church has always been governed by a presiding Rabbi in the city or town where they may be settled. He generally attaches to himself two other Rabbis, and these combined form the Beth-Din. This tribunal frequently determines also private disputes between members of the synagogue, and at the same time they take care that worship is regularly performed. Their power was partly civil, partly ecclesiastical, and they received the name of Rulers of the Synagogue, because the chief government was vested in them. The Beth-Din had authority to inflict corporal punishment, as scourging, but they could not condemn to death. See SYNAGOGUE.

BETH-HAIM (Heb. *House of the Living*), a name given by the modern Jews to a burial-place, the dead being looked upon as living. The name is supposed to have been invented by the Pharisees as a protest against the infidel doctrine of the Sadducees, and a standing declaration of their belief that the immortal soul lived after its separation from the body, and that the body shall rise again at the general resurrection.

BETH HAMMIDRAS (Heb. *House of Exposition*), the name given by the Jews to those of their schools in which the oral law or Rabbinical traditions were explained. They believe that they are in possession of two kinds of laws, both of which, as they allege, were delivered to Moses on Mount Sinai—the Written Law, which is contained in the Old Testament, and the Oral Law, which comprehends their traditions. From a quotation which Dr. Lightfoot makes from a Rabbinical writer, we learn that there were four hundred and sixty synagogues in Jerusalem, every one of which had a house of the book for the Scripture, or where the Scripture might be read, and a house of doctrine for traditions, or where traditions might be taught.

BETH HAMMIKRA (Heb. *House of Reading*), the name given by the Jews to those of their schools in which the text only of the law was read.

BETHLEHEMITES, a religious order, distinguished by a red star with five rays on their breast, which they called the star of Bethlehem, being worn as a memorial of the star which appeared to the wise men of the East, and conducted them to Bethlehem. Matthew Paris says that they settled in England in the thirteenth century; but it does not appear that they had more than one convent.

There is another order of the same name in the Spanish West Indies, who are habited like Capuchins, with this difference, that they wear a leathern girdle instead of a cord, and, on their right side, an escutcheon representing the nativity of our Saviour. The founder of this order was a monk of the name of Peter Betancourt, who was a native of Teneriffe, one of the Canary islands. He was trained from child hood in all the austerities of monastic life. In the year 1650 he sailed for the West Indies, and took up his residence at Guatemala, where, in the course of a few years, he assumed the habit of the third order of St. Francis. Being a man of great benevolence, he founded an hospital for the sick poor, to which, at length, were added a cloister, refectory, and other apartments of a convent. Proceeding from one step to another, his plans were enlarged until a congregation of Bethlehemites was formed deriving their name from the hospital which was dedicated to our Lady of Bethlehem. He died in 1667. The congregation, however, did not disperse on the death of their founder, but received the sanction of the king of Spain, and the constitutions of the order were approved by Pope Clement X. in the year 1673. The order was fully organized by Innocent XI. in 1687, who put them under the rule of St. Augustin, and authorized them to have a general. There are also nuns of this order, who make a vow of poverty, obedience, and hospitality, and who are governed by a superior bearing the title of elder sister.

BETROTHMENT, a mutual engagement between two parties to marry at some future period. Among the ancient Jews this not unfrequently took place so early as ten years of age or under. The consent of the parents or relations was first sought, and if this was obtained, the young man was permitted to make a short visit to his proposed wife, and if he was pleased with her, a betrothment took place either by his giving her a piece of money before witnesses, saying, "Be thou espoused to me according to the law of Moses and of Israel;" or by giving in writing the same form of words before witnesses, embodying in the document the woman's name. These ceremonies were performed under a tent or canopy constructed for the purpose, where the young man talked familiarly with his lover, and no person went into the tent when they were alone; but the young man's friends and attendants waited for him with lighted torches, and received him with the greatest acclamations of joy. On that occasion also, he took

a vessel full of wine, drank a small quantity of it, then threw the vessel upon the ground, and dashed it in pieces, intimating thereby a community of goods, and also their frail and uncertain tenure. The espousing or betrothment closed with a feast, to which the relations of both parties were invited. The young woman now usually returned to the house of her parents, where she remained for ten months, or a year, during which she was busily employed in making preparations for the marriage. Nearly the same mode of betrothment is continued among the modern Jews.

Among the early Christians, also, the *sponsalia*, as they were called, or betrothment, was quite separate and distinct from the marriage. The mutual contract or agreement which formed the principal part of the ceremony, was confirmed by certain gifts or donations which were considered as the earnests or pledges of marriage. The free consent of the parties was regarded as absolutely necessary to the validity of the whole matter. The pledges were generally given by the man to the woman, but in some rare cases, by the woman to the man. Along with these espousal gifts, or as a part of them, it was usual for the man to give the woman a ring, in further testimony of the contract. Another ceremony used in betrothment was the solemn kiss, which ratified the mutual agreement. This was appointed by Constantine to be an essential part of the contract, so that if it was omitted, then upon the death of either party before marriage, the whole of the espousal gifts were to be restored to the donor or his heirs at law. This, in fact, was embodied as a standing law in the Justinian code. An additional part of the ceremony of betrothment, was the settlement of a dowry upon the woman, to which she should be entitled after his death. This was done in writing, and in regular legal form. The whole business of espousals, indeed, was gone about with the utmost formality. It was done wholly in public, before not fewer than ten witnesses, generally consisting of the friends of each party. The period between the espousals and the marriage was limited to two years. Should either party fail to fulfil the contract within that period, they were bound not only to restore the espousal gifts, but to pay a fine for breach of contract. The whole of these arrangements were much the same as those which were observed among the ancient Romans, long before the introduction of Christianity.

In the ancient Greek church, the ceremony of the espousals or betrothment partook more of an ecclesiastical character than that which was observed either among the Jews or the early Christians. The priest, after crossing himself three times upon the breast, presented the bridal pair, standing in the body of the house, each of them with a lighted wax candle; and, proceeding to the altar, he offered incense from a cruciform censer, after which the larger collect was sung, with the responses and doxologies. Then followed the ceremony of presenting the ring. The priest having made the sign of the cross upon the head of the bridegroom, placed it upon a finger of his right hand, thrice repeating these words: "This servant of the Lord espouses this handmaid of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost, both now and for ever, world without end, Amen." In the same way, and repeating thrice the same words, he presented the bride with a silver ring. The groomsman then changed the rings, while the priest in a long prayer expatiated upon the import of the rings; after which the whole ceremony was closed with a prescribed form of prayer.

In many uncivilized countries, betrothments or contracts of marriage are effected by the parents and relatives altogether independently of the parties more immediately concerned, and even while they are yet in infancy and childhood. In China, this is done by a class of persons who make a regular trade of match-making. And, however unsuitable the match may be, when once the agreement is made, it is inviolable. In many cases the parties never see each other until the day of their marriage. Instances have been known of betrothed damsels among the Chinese committing suicide to escape union with the persons to whom, without their consent, they had been betrothed. When a visitor enters the house, the betrothed female must retire into a private apartment. See MARRIAGE.

BEXERINS, Pagan priests among the Mandingoes on the west coast of Africa. They are much addicted to the study and practice of jugglery, which, indeed, forms a most important part of the religion of the African tribes generally. The grand Bexerin is, as it were, the sovereign pontiff. He presides over all the other priests who profess to teach magical arts to the people. A common practice with them is to inscribe letters or other marks on small pieces of paper, which they carefully wrap up, and give to their pupils and the people generally, as effectual preservatives against diseases and calamities of every kind.

BEYWE. See BAIVA.

BEZPOPOFTSCHINS, one of the two classes of Russian sectaries distinguished by this peculiarity—that they have either no priests at all, or priests of their own ordination, in no way connected with the national church. The principal sects of Bezpopoftschins are the *Duchobortsi*, the *Pomoryans*, the *Theodosians*, the *Philipoftschins*, the *Netovtschins*, the *Pastershkoe Soglasia*, the *Novojentzi*, the *Samokretschentsi*, the *Tschuvstviniks*, the *Malakanes*, the *Ikonobertsi*, and the *Scleznevischini*, each of which will be considered under its own separate head. See RUSSO-GREEK CHURCH.

BHADRUATH (*the Lord of Purity*), a deity held in great estimation among the Hindus. He is worshipped at Bhadrinath in the province of Serinaghur, where there is a celebrated temple, which is frequented by crowds of Hindu pilgrims. This temple, which is regarded as a place of great sanctity, is

built in the form of a cone, roofed with copper, and having a spire surmounted with a golden ball at the top. In the inner sanctuary is seated an image of Bhadruath, being a figure, in human shape, of black stone, about three feet high, covered with a rich drapery of gold and silver brocade. It has been calculated that not fewer than 50,000 persons resort every year to this sacred shrine. A silver salver is handed round among the pilgrims, to receive their offerings, which are expected to be liberal. There are also several cold and hot springs, each of them having a sanctifying virtue, which the pilgrims eagerly purchase at a considerable price.

BHAGAVAT, one of the names of BRAHM, (which see), the supreme being among the Hindus.

BHAGAVAT-GITA, a philosophical episode of the Mahabharata, a poem in which are celebrated the heroic wars of the Kourous and the Pandous, two families belonging to the race of the children of the Moon. The Bhagavat-Gita is regarded as exhibiting the most complete view of ancient oriental mysticism. It consists of a dialogue between the god Krishna and the hero Arjoun. A civil war is supposed to be raging, and a battle about to begin. The hero is quite at a loss to which of the parties he ought to wish success, his feelings of attachment being strong to many individuals in both armies. Krishna reproves him for his want of decision, and reminds him that his actions ought never to be regulated by a regard to consequences, but that it is a man's highest duty to maintain an utter indifference to all human feeling. In the Bhagavat-Gita Krishna is identified with the god Vishnu, and the god Vishnu is declared to be the Supreme Deity from whom all things have issued, and into whom all will be absorbed. This poem is attributed to the seventh or eighth century of our era, while the Mahabharata, to which it pretends to be an episode, must have been written at least eight hundred years before. Professor Wilson notices the resemblance of the doctrines of the Bhagavat-Gita to those of some divisions of the early Christian schools, and hints that the remodelling of the ancient Hindu systems into popular forms, and in particular, the vital importance of faith, were directly influenced by the diffusion of the Christian religion. Professor Lassen believes the apostle Thomas really to have visited India, and he sees no reason to doubt that Christian churches were introduced into Southern India within the first four or five centuries of our era.

The highest state of felicity to which the Bhagavat-Gita points, is an eternal absorption in Brahm (See ABSORPTION), such a state that when the man dies he will never be born again into any form on earth. There is a class of men among the Hindus who devote themselves wholly to preparation for this absorption. These are the YOGIS (which see), who sit sunk in meditation, with their eyes fixed upon the point of their nose. See BRAHM—HINDUISM.

BHAIRAV (*the Lord of Terror*), one of the incarnations of Shiva, the third person in the Hindu triad.

BHAIRAVA, a festival celebrated among the Hindus in honour of *Bhairav*, when, according to promise, his votaries suspend themselves in the air by hooks passed through the muscles of the back, and allow themselves to be thus whirled in his honour round a circle of fifty or sixty feet in circumference. See DURGA PUJAH.

BHAVANI, the mother of the Hindu Triad. Various accounts are given of her origin, but the most commonly received version is, that Bhavani, transported with joy at the thought of having existence, expressed her delight in skips and leaps, and while thus cheerfully engaged, three eggs fell from her bosom, from which issued the three Dejotas: the Trimurti or Hindu trinity.

BHAWANA, the exercise of meditation enjoined upon the Budhist priests. At the close of the day, or at the dawn, they must seek a place where they will be free from interruption, and with the body in a suitable posture, they must meditate on the glory of the Budhas, the excellence of the bana or sacred books, and the virtues of the priesthood.

BHUTA, the general name by which malevolent or destructive spirits among the Hindus are distinguished. The word also signifies element, and hence they may be supposed to have been worshipped as lords of the elements. The worship of these spirits is the only form of religion known in many parts of India, and by some writers it is regarded as the most ancient religion of that country long before the composition of the Vedas. The victims usually offered to the Bhûta are buffaloes, hogs, rams, and cocks. If rice is offered, it must be tinged with blood; and if flowers, they can only be red or blood-like. Intoxicating drinks are also used in this demon-worship. This species of idolatry is found chiefly in desert solitary places, and in the wild recesses of mountains. M. Dubois, speaking of the inhabitants of that long chain of mountains which extend on the west of the Mysore, says, that "the greater part of the inhabitants practise no other worship than that of the devil. Every house and each family has its own particular Bhûta, who stands for its tutelary god; and to whom daily prayers and propitiatory sacrifices are offered, not only to incline him to withhold his own machinations, but to defend them from the evils which the Bhûtas of their neighbours or enemies might inflict. In those parts the image of the demon is everywhere seen, represented in a hideous form, and often by a shapeless stone."

BHIKSHU, or MENDICANTS, one of the four orders of BANDAYA (which see), or priests in Nepaul.

BIBLE (Gr. *Biblos*, the Book), the name usually applied to the Sacred Books of the Christians. They are also called the Scriptures or Writings, the Holy Scriptures, the Old and New Testaments, the last designation denoting that they are the Testament or solemn declaration of the will of God to man

The Books of the Bible are called *Canonical Books*, because they are in the catalogue of those books which are looked upon as sacred, to which the name of Canon is ascribed. In this sense they are opposed to such books as are called *Apocryphal*, which are either not acknowledged as inspired books, or are rejected as spurious and uninspired.

The Bible consists of two separate and distinct portions, the Old Testament or Hebrew Scriptures, and the New Testament or Greek Scriptures. The earlier books of the Old Testament are universally admitted to be of higher antiquity than any other authentic writings which have come down to us. Even Herodotus, the father of Grecian history, lived long after the time of Moses; and Homer, the most ancient of Grecian poets, can lay no claim to a remoteness of antiquity equal to that of the author of the Pentateuch. No doubt Oriental writings have sometimes asserted for themselves an existence long prior to the writings of the Hebrew lawgiver; but such exaggerated statements have long since been set aside as utterly unfounded. The first canonical collection of the Sacred Writings consisted of the Pentateuch or Five Books of Moses. We have the clearest and the most irrefragable evidence that the greatest care was taken by the Hebrews to preserve this sacred deposit. Thus we are informed in Deut. xxxi. 26, that Moses commanded the Levites to take this book of the Law, and to put it *in*, or rather *by*, the side of the ark of the covenant. The two tables of the ten commandments were laid up within the ark; but the Book of the Law is supposed to have been placed in a small coffer, which formed an appendage to it. Be this as it may, one thing is certain, that the Book of the Law invariably went along with the ark of the covenant, which the Hebrews prized as their most precious treasure, over which they watched with the most scrupulous anxiety. In this situation the autograph, or original manuscript of the Pentateuch, and the other Sacred Writings, as from time to time they appeared, were preserved down to the building of the temple in the days of Solomon. Previous to that period the ark of the covenant, with its accompanying valuable manuscripts, though kept with unremitting care, had been without a fixed and permanent place of deposit. Now, however, that a large, solid building was erected, which was wholly dedicated to sacred purposes, an opportunity was afforded of assigning to the Sacred Canon a sure resting place. The ark of the covenant, accordingly, as we learn from 1 Kings viii. 6, was deposited in the most holy place, under the wings of the cherubim; and in all probability it was accompanied thither also by the inspired writings, though some allege that they were lodged thenceforth in the treasury.

But while the original manuscripts of the Hebrew Scriptures were thus kept in safe deposit in the temple, transcripts of them appear to have been made for the use of the people. Thus we find in 2 Chron. xvii. 9, a body of Levites and priests sent out by Jehoshaphat, each with a copy of the Sacred Writings in his hands, to go through the cities of Judah and instruct the people. Besides, every seventh year the law was enjoined to be read in public, a practice which would tend to secure the preservation of the Sacred Writings, while the various copies which were made would tend to diffuse the knowledge of them. It would appear, however, that, during the reign of one or other of the wicked kings of Judah, the Book of the Law had, from whatever cause, been removed from its proper place in the temple, and concealed in some obscure corner of the building until it was unexpectedly discovered in the reign of good King Josiah. "Hilkiah, the priest," it is said, "found a Book of the Law of the Lord given by Moses;" in all probability the autograph of the Hebrew lawgiver himself. Soon after the Babylonish captivity ensued, when the original manuscripts of the Sacred Writings appear to have been lost, but not before authentic copies were in the hands of many Hebrews.

The rebuilding of the temple, on the return of the Jews from Babylon to their own land, formed an important era in the history of the Old Testament Scriptures. Up to this time no collection had been made of the separate books into one volume, but the generally received idea among the Jews is, that Ezra, the great reformer of the Jewish church, was the first, aided perhaps by Nehemiah, who collected, revised, and arranged the whole in the form in which they now exist. The Jews, accordingly, regard Ezra as another Moses, the second founder of the Law, and the saying is current among their writers, that "if the Law had not been given by Moses, Ezra was worthy by whom it should have been declared." This inspired arranger of the Old Testament is said to have made also some other improvements. The Hebrew language had fallen into comparative disuse among the Jews during their seventy years' residence in Babylon; and some have affirmed that Ezra first inserted the vowel points in the ordinary copies of the Scriptures, with the view of preventing the knowledge of the peculiar structure and pronunciation of the Hebrew language from being lost or corrupted. It is said that he introduced the use of the Chaldee letters instead of the ancient Samaritan, which had been in use before the captivity. The great benefit, however, which Ezra conferred upon his Jewish countrymen, was the classification and arrangement of the sacred books. He divided them, it is supposed, into three great sections, the Law, the Prophets, and the Hagiographa or Holy Writings. The Law contained only the Pentateuch or first five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Prophets comprehended the principal historical books, Joshua, Judges, Samuel, and Kings, called the former prophets, and the strictly prophetical books called the latter prophets, besides being distin-

guished into the greater, namely, Isaiah, Jeremiah, and Ezekiel, reckoned as three, and the twelve minor prophets reckoned as one. The Hagiographa included all the remaining books, that is, Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah. This threefold division of the Sacred Books of the Old Testament is mentioned by our blessed Lord, and also by Josephus the Jewish historian. The Hebrew Scriptures were anciently divided into sections or lessons, of which there were fifty-four in the law of Moses. The division into chapters is comparatively of recent date; but the division into verses is of ancient origin, probably soon after, if not during the time of Ezra.

The Jews watched with the most intense and even scrupulous anxiety over the Old Testament Scriptures, lest they might be corrupted or changed even in the smallest degree. They noted at the end of each book the exact number of verses and sections which it contained. It was even calculated how often each letter of the alphabet occurs throughout the Hebrew Bible. The very position and size of all the letters in which any peculiarity was observable were carefully recorded. Any variations of readings, or even the inversion of a single letter, did not pass unnoticed. The middle verse and letter in the several books, the most trifling and seemingly unimportant peculiarity which could be found, was eagerly fixed upon as an additional means of securing the most minute accuracy in the Sacred Writings. The Jews, indeed, held their Sacred Books in the highest veneration, counting it a very heinous sin either to add to, or take away, even a single letter from them. Hence, although there are slight variations in the readings of different copies of the Old Testament, these are evidently unintentional errors of transcribers, and in no case do they affect a vital doctrine.

The books of the New Testament are usually arranged into three classes, the *Historical Books*, consisting of the four Gospels and the Acts of the Apostles; the *Doctrinal Books*, including the fourteen Epistles of Paul and the seven Catholic Epistles, so called because they were chiefly addressed to the converted Jews scattered throughout the Roman empire; and the Prophetical Books, of which there is only one, the Revelation of St. John. The order in which the books are now placed is the most ancient, being that adopted by Eusebius in the early part of the fourth century, and probably by Ignatius, who lived at the close of the first and during the former half of the second century. In proof of the authenticity of the evangelical records, Dr. Paley, in his 'Evidences of Christianity,' has appealed to no fewer than seven testimonies of credible witnesses, stretching from the cotemporaries and friends of the apostles, onward through the three first centuries after the Christian era. It is quite sufficient, however, to appeal to six of the most prominent, the first three being the most remarkable of the apostolic Fathers, Clement, Polycarp, and Papias, while the other three lived in an age immediately subsequent to that of the apostles, Justin Martyr, Irenæus, and Origen.

Not only, however, have we the testimony of credible witnesses to the authenticity of the New Testament records, but there is good reason for believing, that the original manuscripts of the gospel history were in existence long after the time of the writers of them, and thus the correctness of every transcript might be effectually tried and ascertained. They were also translated into various languages, and numerous copies of both the originals and the translations were dispersed over the whole civilized world. A number of the early transcripts are still preserved, and it is pleasing to find an entire agreement between these and the copies of the gospel history which are in ordinary circulation. But, besides, no record on earth has been to such an extent the subject of discussion as that which is to be found in the New Testament, and none, therefore, has been so much the subject of minute, jealous, and watchful attention, both on the part of friends and foes. The incessant contentions between Christians and unlievers, as well as between opposing sects of Christians themselves, each of them appealing to the language of Scripture in support of their opinions, rendered it next to impossible to effect any, even the slightest alteration, without its instant detection and exposure.

But even admitting the perfect authenticity and integrity of the New Testament records, on what grounds are we to establish the credibility of the statements which these authentic writings contain? On this point the strongest and most effective appeal must be made to the direct evidences of miracles and prophecy. "In what way," asks Paley, "can a revelation be made but by miracles?" "In none," he answers, "which we can possibly conceive." But it must ever be borne in mind, that the proof derived from miracles goes to establish, in the first instance, not the truth of any statements whatever, but simply the Divine authority of Him by whom the miracles are wrought; and from the Divine authority of Christ, we pass, by an almost immediate transition, to the truth of Christianity. Had no miracles been performed by our blessed Lord, we would have had no proper evidence that He came from God, nor could the Christian scheme have asserted any valid claim to a Divine origin. To the gospel, however, no such objection can be offered. Miracles are alleged to have been wrought water was changed into wine; the blind received their sight; the dumb spoke; the deaf heard; the lame walked; and the dead were restored to life. And the principle on which Christ performed these miracles is obvious from his own declaration, "The works that I do in my Father's name they bear witness of me." The distinction is palpable to the

most uncultivated mind between those events which are truly miraculous, and that class which embraces even the most surprising of the ordinary phenomena of nature, or the most wonderful discoveries of science; and hence the peculiar value of miracles as evidences and proofs of a system which addresses itself to the illiterate as well as to the learned.

In regard to the argument in favour of the New Testament narratives drawn from the evidence of prophecy, it has been often remarked, as one of its peculiar advantages, that, being gradual and progressive in its fulfilment, the force of this argument is every day becoming stronger and more convincing. The evidence of prophecy, and that of miracles, are to some extent identical; the one being merely a miracle of knowledge, while the other is a miracle of power. Various predictions are to be found in the New as well as in the Old Testament. The clearest and the most important are those which refer to the character, condition, and work of the promised Messiah, and those which relate to the subsequent fortunes of the Christian Church and of the Jewish nation.

In addition to the evidence in behalf of the credibility of the records contained in the New Testament, drawn from miracles and from prophecy, we may advert to another argument deduced from the rapid propagation of the Christian religion in the early ages, in spite of the numerous obstacles which it was destined to encounter. That the extent of its diffusion even in the days of the apostles was remarkable, is plain from the statement of Paul, that from Jerusalem round about unto Illyricum, he himself had not failed to declare the unsearchable riches of Christ. At Jerusalem and Antioch, at Ephesus, Athens, Corinth, Thessalonica, and even in imperial Rome, the mistress of the world, churches had been planted, and the truths of Christianity were openly promulgated. The remarkable success, however, of the first promulgators of Christianity rests not solely on their own statements, but is fully attested by contemporary writers. Had it been possible to account for the fact by a reference to mere secondary causes, the acuteness and genius of Gibbon would surely have been able to accomplish the task. It is unnecessary to say, however, that even he has failed, and all that cold sneering infidelity could effect has utterly failed. The circumstances of the case are sufficient to show, that on any other supposition than that of its truth the success of the gospel is wholly unaccountable. In what was probably the most illustrious period of Roman literature, some individuals of high reputation for learning and character adopted the tenets of Christianity, and openly professed their belief in them—and that too without the slightest hope of deriving any worldly advantage—nay, even under the certain impression that they would thereby expose themselves to the ridicule, persecution, and reproach of their fellow countrymen. And if such was the conduct of enlightened men in regard to what was strictly a question of facts, on which every individual around them was capable of deciding, and, therefore, might have disproved them if it had been possible to do so, to what other conclusion can we possibly come than that the gospel is true? By the pure force of truth alone it overcame the deadliest opposition, and trampling down every obstacle, it made its way to the gates of the palace, and even mounted the imperial throne of the mighty Cæsars.

Another series of proofs of the credibility of the New Testament may be drawn from a careful inspection of the book itself. This is what is called usually the internal evidence. Under this head might be noticed the beautiful adaptation of the truth, whether doctrinal or preceptive, to the nature and condition of man, and its accordance with our highest and most refined notions of moral excellence, as well as the holy and purifying influence of the gospel upon the minds and hearts of those who have embraced it. The influence of Christianity, however, is not merely discernible in the life and conversation of an individual, but it is also strikingly apparent in the beneficial effect which it has exercised over large communities of men. Imperfectly though the motives and principles of Christianity have as yet been brought to bear upon the world generally, it has nevertheless produced a decided improvement in the moral and political condition of those countries which have hitherto received it. Their laws, their institutions, their manners, have alike experienced the ameliorating effects of the gospel of Christ; and though the process of reformation in these points may have been tardy, it has still been sufficiently marked to render it an argument of considerable weight in favour of the truth and divine authority of the Christian system

While the Bible is divided into two great portions, the Old and the New Testaments, these together form one beautifully connected and consistent system of Divine truth. The books of which the entire volume consists, have been written by many different authors, and at a great variety of different dates, stretching through an immense period in the world's history, and yet the theological system which they contain is complete as a whole, and congruous in all its parts. This of itself affords a strong proof that "all Scripture is given by inspiration of God." There are no doubt great diversities of language, conception, and style, discernible in the different books of the Bible; so that the individuality of the sacred writers is quite apparent throughout. Isaiah is in no danger of being confounded with Daniel nor Paul with John. But this forms no ground of objection to the Divine inspiration of the Holy Bible. "It is God who speaks to us there," as Professor Gaussen eloquently remarks, "but it is also man;—it is man, but it is also God. Admirable Word of God! it has been made man in its own

way, as the eternal Word was! Yes, God has made it also come down to us full of grace and truth, like unto our words in all things, yet without error and sin! Admirable Word, divine Word, yet withal full of humanity, much-to-be-loved Word of my God! Yes, in order to our understanding it, it had of necessity to be put upon mortal lips, that it might relate human things; and, in order to attract our regard, behoved to invest itself with our modes of thinking, and with all the emotions of our voice; for God well knew whereof we are made. But we have recognised it as the Word of the Lord, mighty, efficacious, sharper than a two-edged sword; and the simplest among us, on hearing it, may say like Cleopas and his friend, 'Did not our hearts burn within us while it spoke to us?' With what a mighty charm do the Scriptures, by this abundance of humanity, and by all this personality with which their divinity is invested, remind us that the Lord of our souls, whose touching voice they are, does himself bear a human heart on the throne of God, although seated on the highest place, where the angels serve him and adore him for ever! It is thus, also, that they present to us not only that double character of variety and unity which already embellishes all the other works of God, as Creator of the heavens and the earth; but, further, that mingling of familiarity and authority, of sympathy and grandeur, of practical details and mysterious majesty, of humanity and divinity, which is recognisable in all the dispensations of the same God, as Redeemer and Shepherd of his Church. It is thus, then, that the Father of mercies, while speaking in his prophets, behoved not only to employ their manner as well as their voice, and their style as well as their pen; but, further, often to put in operation their whole faculties of thought and feeling. Sometimes, in order to show us his divine sympathy there, he has deemed it fitting to associate their own recollections, their human convictions, their personal experiences, and their pious emotions, with the words he dictated to them; sometimes, in order to remind us of his sovereign intervention, he has preferred dispensing with this unessential concurrence of their recollections, affections, and understanding. Such did the Word of God behove to be. Like Immanuel, full of grace and truth; at once in the bosom of God and in the heart of man; mighty and sympathizing; heavenly and of the earth; sublime and lowly; awful and familiar; God and man! Accordingly it bears no resemblance to the God of the Rationalists. They, after having, like the disciples of Epicurus, banished the Divinity far from man into a third heaven, would have had the Bible also to have kept itself there. 'Philosophy employs the language of the gods,' says the too famous Strauss of Ludwigsburg, 'while religion makes use of the language of men.' No doubt she does so; she has recourse to no other; she leaves to the philosophers and to the gods of this world their empyrean and their language."

The Jews divided the Pentateuch into fifty or fifty-four *paraschioth*, or larger sections, according as the lunar year of the Jews is simple or intercalary; one of these sections being read in the synagogue every Sabbath day. Some of the Jews attribute this division to Moses, and others to Ezra. The larger sections were divided into smaller or *Siderim*. Until the persecution of Antiochus Epiphanes the Jews read only the Law; but the reading of it being then prohibited, they substituted for it fifty-four *Haphtoroth* or sections from the Prophets. Under the Maccabees the reading of the Law was renewed, being used as the first, while the reading from the Prophets was adopted as the second lesson. These sections again were divided into *Pesukim* or verses, which have been also ascribed to Ezra. Such shorter divisions were found to be particularly useful after the Babylonish captivity, when the Law was expounded in the Chaldee dialect, which was then the vernacular tongue, although it still continued to be read in the original Hebrew.

In its original form the text of the Hebrew Bible was written continuously without breaks or divisions into chapters, verses, or even words. A number of ancient manuscripts written in this way, both in the Greek and Latin languages, are still extant. The Jews affirm that when God gave the Law to Moses on Mount Sinai, it was given in a twofold form, the true reading and the true interpretation, and that both these were handed down from generation to generation until they were committed to writing. The true reading is the subject of the *Masora*, and the true interpretation the subject of the *Mishna* and *Gemara*. The Masorites were the first who divided the books and sections of the Hebrew Scriptures into verses, noting carefully the number of verses in each book and section, and the middle verse in each, with other minute particulars of a similar kind.

It is not unlikely that the early Christians may have derived from these ancient Jewish divisions the idea of dividing the New Testament in a similar way. Who first carried out the plan is unknown. It is certain, however, that the New Testament was divided at an early period, probably before the fourth century, into two kinds of chapters, some longer and others shorter. These chapters not being sanctioned by the church, were by no means uniformly adhered to. The most important were the *Ammonian sections*, so called from their author, a learned Christian of Alexandria in the third century. In the fourth century an edition of Paul's Epistles, viewed as one book, was divided into chapters in one continued series—an arrangement which is still to be found in the Vatican manuscript, and in some others. The Codes Bezæ and other manuscripts were divided into lessons in addition to the chapters and sections. It was not until the thirteenth century, however, that the chapters now in use were first introduced throughout the Western or Latin church, for the New Tes

tament as well as the Old. No Greek manuscripts are known to be extant in which chapters are found, prior to the fifteenth century. The invention of chapters has sometimes been ascribed to Lanfranc, archbishop of Canterbury, in the reigns of William the Conqueror and William II. Others again attribute it to Stephen Langton, who was also archbishop of Canterbury, but in the reigns of John and Henry III. The real author of this very useful division was Cardinal Hugo de Sancto Caro, who flourished about the middle of the thirteenth century. Having projected a concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testament for greater convenience into chapters, the same as we now have. These chapters he subdivided into smaller portions, which he distinguished by placing in the margin each of the letters of the alphabet at equal distances from each other, according to the length of the chapters. The same arrangement was adopted in the fifteenth century for the Hebrew Bible by Rabbi Mordecai Nathan, with this difference, that instead of adopting Hugo's marginal letters, he marked every fifth verse with a Hebrew numeral. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam, in the seventeenth century.

The first collection of various readings in the MSS. of the Old Testament, with which we are acquainted, is the *Masora*, which was probably executed gradually, and not all at once; but the precise time at which it commenced it is difficult to ascertain. It was written sometimes in rolls separate from the text; at other times at the end of the copy of the Scriptures; but in later times, generally on the margin or bottom of the page. About the year 1030, Aaron Ben Asher, President of the Academy at Tiberias, and Jacob Ben Napthtali, President of that at Babylon, published each of them a separate edition of the Old Testament Scriptures; and from these two editions issuing from the two great classes of Jews, the Eastern and the Western, the succeeding copies of the Scriptures have been generally taken. The first attempt to print a Hebrew Bible with various readings, from a collation of a few manuscripts, was made in 1661. After this several further collations were made at different periods. But these are scarcely worthy of being mentioned in comparison of the laborious work of Dr. Kennicot, the first volume of which appeared in 1776, and the second in 1780. This was followed by the still greater efforts of De Rossi, who collected more MSS. and editions in his own private library, than Kennicot had collected in all the great libraries of Europe. In addition to those collected by Kennicot and De Rossi, there are other Hebrew MSS. of great importance. Thus a colony of Jews is said to have settled in China in the first century, probably about the year 73. They possess a number of manuscripts. In their synagogue they have thirteen rolls, each containing the whole Law. They have no vowel points, and are divided into fifty-three sections; but without distinction of books, chapters, or verses. One of these rolls being very ancient, is held in high estimation.

The celebrated traveller, Dr. Edward Clarke, found in the Crimea a number of Karaite Jews, who possessed a number of ancient manuscript copies of the Hebrew Bible. The account which he gives is very interesting. "The room," he says, "where we were entertained, was filled with MSS.; many in the handwriting of our host; others by that of his children, and all in very beautiful Hebrew characters. The Karaites deem it an act of piety to copy the Bible once in their lives. All their manuscript copies begin at the book of Joshua. The Pentateuch is kept apart; not in manuscript, but in a printed version, for the use of schools. They reject the Talmud, every kind of tradition, all Rabbinical writings and opinions, and all marginal interpolations of the text of Scripture; and govern themselves by the pure letter of the law. They pretend to have the text of the Old Testament, in its most genuine state. Being desirous," Dr. Clarke adds, "to possess one of their Bibles, the Rabbi permitted us to purchase a beautiful manuscript copy, written on vellum, about 400 years old; but having left this volume in the Crimea, to be forwarded by way of Petersburg, it was never afterwards recovered." The Karaites are said to have separated from the main body of the Jews soon after the Babylonish captivity.

Dr. Buchanan, in his 'Christian Researches in Asia,' describes a visit which he made to a colony of Black Jews in Malabar, and who are supposed to be a portion of the first dispersion. From that people he obtained a very valuable manuscript copy of the Pentateuch, which is now in the library of Cambridge University. This manuscript is written on goats' skins dyed red. It is about forty-eight feet long, and about twenty-two inches broad. The variations from the common reading amount to about forty, none of them of the slightest importance, or affecting the meaning in the least degree. Four of the readings are peculiar to this copy.

The same veneration and respect which the Jews have in all ages shown to the Old Testament, has been manifested by Christians to the New Testament. Every trace, however, of the original manuscripts of the latter disappeared in a remote antiquity. This may be accounted for in various ways. In all probability they were formed of very perishable materials, being chiefly light papyrus rolls, on which the writing was inscribed with the pencil or *calamus*, with black ink, and in columns. The writing itself was in the character called uncial or large round letters. These uncial manuscripts went on continuously or without separation of the words; they had no interpunctuation; no initial capitals, no accents and breathings. Before the formal completion of the canon toward the end of the fourth

century, scarcely a single copy had been made which contained the whole New Testament. In subsequent times such copies still continued to be rare, and most of those that did exist also contained the Greek Old Testament. The four Gospels were most frequently transcribed. The Pauline were copied more frequently than the Catholic epistles; and these latter generally formed one volume with the Acts of the Apostles, though very often both they and the Pauline epistles were bound up along with the Acts. The Apocalypse was least frequently copied, and by Athanasius in the fourth century, it was first assigned its place among the canonical books.

In the first centuries of the Christian era, parchment superseded papyrus. From the fourth to the eleventh century, it remained almost exclusively in use; then cotton paper came to be more frequently employed than parchment, and soon after linen paper was used. With the use of the papyrus, the employment of the roll form also ceased; and instead of it the book form was introduced. The whole number of New Testament uncial manuscripts of the period, from the fourth to the tenth century, which have come down to us, amounts to forty-one, only three of these embracing the whole New Testament; and of these three there is none without considerable omissions. In regard to the printed text, the first collation of Greek manuscripts of the New Testament was made by Ximenes, archbishop of Toledo, in the year 1514, but it was not published until 1520, when it appeared as a portion of the Complutensian Polyglot. But a few years previous, in 1516, there issued from the press of Frobenius at Basle, the first edition of the New Testament in Greek and Latin by the celebrated Erasmus. This was followed by other editions by the same learned man, after consulting several Greek manuscripts. Then succeeded the edition of Colineus, and the valuable editions of the Parisian printer, Robert Stephens. A Greek-Latin edition superintended by Stephens in 1551, is the first in which the Greek text is divided into verses. This division, which he had already three years before introduced into the Vulgate, and which was soon universally received, seems to have been adopted after the example of the Hebrew editions of the Old Testament. Next in succession came the numerous large and small editions of Beza, and after a number of years the Elzevir edition, which is now in general use under the name of the *Textus receptus*, or the received Text. In 1657 appeared the London Polyglot, executed by the celebrated Walton, with the collation of sixteen additional manuscripts. Soon after was published an edition by Curcellæus with various readings; to which succeeded the valuable work of Dr. Fell, in the preparation of which he had collated forty other manuscripts. Another very important work of the same kind was the edition by Dr. Mill of Oxford, which, after the labour of thirty years, was published in 1707. This edition was succeeded by that of John James Wetstein, which appeared at Amsterdam in 1751-2, in two folio volumes. The first edition of Griesbach was published in 1777, but his great work was his second edition of the New Testament, which was not finished till 1806. In this work Griesbach was not a little indebted to the previous labours and suggestions of Bengel and Semler. After the death of this distinguished critic, the first volume of a third edition was issued by Schulz in 1827. The work of Griesbach excited no little controversy among Biblical critics. His most severe opponent was Matthai, who having obtained possession of more than an hundred manuscripts from Moscow, published an edition of the New Testament in twelve volumes in 1782-1788. Griesbach was ably defended against Matthai by Hug and Eichhorn. The next labourer in the same field was Augustin Scholz, who published an edition of the New Testament, enriched with full prolegomena, the first volume in 1830, and the second and concluding volume in 1836. Besides, there appeared many small editions founded chiefly on Griesbach, the most widely circulated being those of Knapp and Schott, and at a still later period that of Theile. Carl Lachmann, besides a small stereotype edition containing the bare text, issued a large Greek and Latin edition, the first volume in 1842, and the second in 1850. The most recent authors who have revised the text of the New Testament are Tischendorf and Reiche in Germany, and Tregelles in our own country.

Next in importance to the manuscripts of the Bible, may be ranked the versions. The principal versions of the Old Testament are the Alexandrian or Septuagint translation, in the Greek language; the Targums, or translations in the Chaldee; the Syriac version; and the Vulgate, or Latin translation.

The Septuagint translation was executed about B. C. 277. Josephus and Philo state that it was made at Alexandria under the reign of the second Ptolemy, commonly called Ptolemy Philadelphus. Others allege that it was done in the reign of the first Ptolemy, called Soter. The most complete account of the origin and mode of execution of the work is given by Josephus, who adopts the account of Aristeus, one of the persons who was sent by Ptolemy to Jerusalem on this matter. (See SEPTUAGINT.) The most celebrated manuscripts of the Septuagint are the 'Codex Vaticanus,' and the 'Codex Alexandrinus,' and from these the late editions have been printed. Besides the translation of the Seventy, however, there were several other Greek translations of the Old Testament Scriptures, all of them made after the Christian era. The best known are those by Aquila, a Jew, and by Symmachus and by Theodotion, both said to have been Ebionite Christians.

The Chaldee versions of the Old Testament are termed Targums or interpretations. Of these, the

most celebrated are those of Onkelos, and of Jonathan Ben Uzziel. The work of Onkelos is a version of the five books of Moses; that of Jonathan is a version of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets. Both of these are of considerable antiquity. There is also another Targum on the law called the Jerusalem Targum.

The Syriac version boasts of great antiquity, the inhabitants of Syria having been early converted to Christianity, and therefore requiring a version of the Old Testament Scriptures in the Syriac tongue. Various translations appear to have been made, some of them from the Septuagint. The version which is most highly esteemed is directly from the Hebrew, and bears evident marks of being very ancient. The author of it is supposed to have been a Jewish convert, and the date of it to be in the first century. The Syriac version, brought by Dr. Claudius Buchanan from India, and deposited in the university of Cambridge, is preferred by De Rossi to all others. "This most ancient version," he observes, "follows closely the order of the sacred text, and is more pure than any other."

There exists also a version of the books of the Law made in the Samaritan or Chaldaic Samaritan language, from a copy of the Hebrew Pentateuch in Samaritan characters. It has been conjectured also that there was a Greek version of the Samaritan Pentateuch.

One of the most important versions, and that which is held in great esteem in the Romish church, is the Latin version, sometimes called the Italian, but more generally the Vulgate. This seems to have existed from an early period for the use of the Latin church; at all events, there were various translations into Latin, that which was called the *Italian* being the most highly valued. Jerome undertook to revise it by desire of Damasus, bishop of Rome; but finding that the Old Testament had been translated, not from the Hebrew, but the Greek version, he resolved to execute an entirely new translation directly from the Hebrew original. That this new version might be as perfect as possible, Jerome passed several years in Judea, and received the assistance of several learned Jews who resided at the school of Tiberias. Since the seventh century, the translation of Jerome has been in general use in the Roman Catholic Church, excepting that of the book of Psalms, the old version of which is still employed; so that the present *Vulgate* consists of the new Latin translation of the Old Testament by Jerome, and the old Latin version of the New Testament, revised by him. The other Latin version is called the Old Vulgate, of which a few manuscripts remain and have been printed. It was from this version that the translation of Wickliffe was made, and Luther derived considerable assistance from it in preparing his translation into the German language. The Latin is the oldest of the *Western*, and the Syriac the oldest of the *Eastern* versions. Augustine regarded the old Latin version as the most literal and perspicuous of all the translations of the New Testament; and Michaelis, an eminent modern critic, considered the old Syriac version to be the very best translation of the Greek Testament he had ever read. Besides the old Syriac version, which is called *Peshito* or literal, there is another called the new or Philoxenian version, from Philoxenus bishop of Hierapolis, A. D. 508. This, however, is said to be greatly inferior to the former.

Among the more eminent versions, though of less remote antiquity than the Latin and Syriac, may be ranked two Egyptian versions, the one called the Coptic, and the other the Saidic. The former has been used from time immemorial by the Egyptians, and though from the period of the Saracen conquest the Arabic has been generally spoken in Egypt, and the Coptic little understood, yet this version is used in the public service of the Coptic church in connection with an Arabic translation. The Saidic version is in the dialect of Upper Egypt, or Said, as it is called in Arabic. It once contained all the books of the New Testament, but none of them appears to be now entire. In proof of the antiquity of this version, it has been observed that there is a work in the British Museum, written in the Saidic dialect by Valentinus in the second century, and containing several passages of the New Testament which exactly agree with the same passages in the Saidic version. There are many Arabic translations, but they are supposed to have been made after the time of Mohammed. There is, however, a very ancient Ethiopic version, sometimes called the Abyssinian.

Another ancient version of the New Testament is the Armenian, which is supposed to have been executed by Miesrob in the end of the fourth century, divine service having been performed before that time among the Armenians in Greek or Syriac. The following account of this version is given by Dr. Claudius Buchanan in his 'Christian Researches in Asia:'—"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language to be a most faithful translation. La Croze calls it 'The Queen of versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. The manuscript copies not being sufficient for the demand, a council of Armenian bishops assembled in 1662, and resolved to call in aid the art of printing, of which they had heard in Europe. For this purpose they applied first to France, but the Catholic Church refused to print their Bible. At length, it was printed at Amsterdam in 1666, and afterwards two other editions, in 1668 and 1698. Since that time it has been printed at Venice. One of the editions,

which the author has seen, is not inferior, in beauty of typography, to the English Bible."

The last of the Eastern versions to which we shall advert, are the two Persian versions of the four Gospels, which are supposed to be of considerable antiquity, the oldest having been made from the Syriac, and the other probably from the Greek. That the Christian religion was early introduced into Persia is plain, from the circumstance that a bishop from that country sat in the council of Nice A. D. 325. Chrysostom states that the Persians had translated the doctrines of the gospel into their own tongue.

Among the versions of the West, one of the most ancient, after the Latin, is the Gothic. The translator of this version was the celebrated Ulphilas, a bishop of the Mœso-Goths, and a member of the council of Constantinople A. D. 349. He is said to have invented a Gothic alphabet similar to the Greek, and to have translated directly from the Greek. The four Gospels in Gothic have been preserved in a well-known manuscript, called the *Codex Argenteus*, from its being written on vellum in letters of silver. There have also been lately discovered in the Ambrosian library at Milan, the thirteen epistles of Paul in the Gothic language.

Very ancient manuscripts of Saxon translations, written between the times of Alfred and Harold, still exist. In his Latin preface Ælfric says he has translated the Scriptures from the Latin into the ordinary tongue "for the edification of the simple, who know only this speech." Alfred himself undertook a translation of the Psalms of David, but died before it was finished.

In addition to these might be mentioned the Slavonic, German, Italian, and other more modern versions, including those of almost every European country. But it is natural that the reader should expect a somewhat detailed account of the translations of the Bible into our own language. The Saxon version was used prior to the Norman conquest, but after that period, the language of England underwent so great a change that another translation was found to be necessary. There are several manuscript English versions still extant, which were written so early as the middle of the fourteenth century, one in particular, by John de Trevisa, who lived in the reign of Richard II., and finished his translation in the year 1357. Towards the end of that century appeared the English translation by Wycliffe, which was made from the Latin version. The first translation, however, of the New Testament from the original Greek was made by Tyndale, and published abroad by his friend Miles Coverdale, by whose name it is usually designated. Various editions followed, and it is somewhat remarkable that during the reign of Henry VIII., notwithstanding the obstacles thrown in the way of all such undertakings, no fewer than fourteen editions of the whole Bible, and eighteen editions of the New Testament, besides separate portions of Scripture, were printed.

The persecutions of Mary, the successor of Henry VIII., having driven from England several pious and learned men, they took refuge in Geneva. Here they prepared a revised translation, first of the New Testament, and afterwards of the whole Bible. Upwards of thirty editions of this version were printed betwixt the years 1560 and 1616, and used to a great extent throughout England. An edition, called the Bishop's Bible, was printed in 1568, under the superintendence of Archbishop Parker, assisted by a number of learned men. It was used in the English churches for forty years, when it was superseded by the admirable version which is still in use as the authorized version of the English Bible. The mode in which this valuable translation was accomplished is thus described by Mr. Richard Thomson, in his 'Illustrations of British History.' "In 1603, James I. commissioned fifty-four of the most learned men in the universities to undertake the work; and directed the bishops to inquire for such persons as were skilled in the sacred languages, or had made the Scriptures their peculiar study. But before this noble labour commenced, seven of the appointed number were deceased; and the remaining forty-seven were divided into six companies, each of which was to meet at a different place, and to prepare a different portion of the Scriptures, though the whole of that portion was to be translated by every person in that company, and the several versions compared together. When any one company had finished its part, it was to be communicated to all the rest, that nothing might pass without general consent; and if, upon review, any objection were made, the passage was to be returned for amendment, or, in case of any disagreement, it was to be referred at the end of the work to the general committee, consisting of one principal person from each company. The division of the Scriptures between these companies, was as follows.—The first met at Westminster; it consisted of ten persons, and translated from Genesis to the end of the second book of Kings. The second met at Cambridge, consisted of eight members, and translated from the first book of Chronicles to the close of Solomon's Song. The third met at Oxford, and consisted of eight individuals, who translated the remainder of the Old Testament. The fourth assembled at Cambridge, included seven persons, and translated the Apocryphal books. The fifth met at Oxford, consisted of eight members, and translated the four Gospels, the Acts, and the Revelation; and the sixth met at Westminster, and included seven persons, who were appointed to translate the Epistles.

"This translation was commenced in the spring of 1607, and occupied almost three years, when three copies of the whole Scriptures were perfected at Westminster, Oxford, and Cambridge. The foundation of this new version was directed to be the Bishops' Bible, though several others of the old English translations, as well as those in the conti-

nental languages, were also used as auxiliaries. When the work was finished, the general committee met at Stationers' Hall, and reviewed and polished it; a final revision being given to the whole by Dr. Miles Smith, Bishop of Gloucester, who wrote the excellent preface originally attached to this translation, and by Dr. Thomas Bilson, Bishop of Winchester. After long expectation and desire of the kingdom, the new version was published in folio, in 1611; and its excellency is, in every way, such as might have been expected from the care with which it was conducted, and the united labours of so many distinguished men. 'It is,' says Dr. Gray, 'a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and magnificent simplicity of its language.'"

It is difficult to ascertain the precise period at which the English Bible was introduced into Scotland. An act was passed by the Scottish parliament in 1543 declaring it to be lawful for the people to read the Bible in their native tongue. It is not improbable, however, that at that time foreign Bibles alone were in use. The first Bible printed in Scotland was that of Geneva. "Then," says Knox, "might have been seen the Bible lying on almost every gentleman's table. The New Testament was borne about in many men's hands. The knowledge of God did wonderfully increase; and he gave his Holy Spirit to simple men in great abundance."

A version of the New Testament, translated from the Latin Vulgate, and intended for the special use of Roman Catholics, was published at Rheims in 1582; and, in 1609, the Old Testament version at Douay. The two versions together go by the name of the Douay Bible, which is almost always accompanied by notes explaining passages in accordance with the peculiar dogmas of Romanism.

There being a considerable part of the population, in several quarters of Great Britain and Ireland, who speak in languages peculiar to themselves, and are but imperfectly acquainted with the English tongue, it was necessary that versions of the Bible should be prepared suited to these different localities. It was however, not till 1567 that a Welsh New Testament was printed; and even then it was printed in a form so inaccessible to the great body of the people, that it was found to be comparatively useless. About seventy years after another and more convenient edition was issued, and in the course of the last century various and large editions were printed and circulated in Wales at the expense of the Society for promoting Christian Knowledge, and also of the British and Foreign Bible Society.

A translation of the New Testament into the Manx language, which is spoken in the Isle of Man, was commenced by Bishop Wilson in the last century, and completed by his successor, Bishop Hildesley, being printed about the year 1760. An edition of the whole Bible was printed in 1775, by the Society for Promoting Christian Knowledge. An 8vo edition was issued in 1819 by the British and Foreign Bible Society.

No New Testament in the Gaelic language, for the use of the large population of the Scottish Highlands, appeared till 1767. This version was executed from the original Greek, by the Rev. James Stuart, minister of Killin, and revised by Mr. Frazer, minister of Alness. Two improved editions of it were published in the years 1796 and 1813, under the superintendence of the author's son, the Rev. Dr. Stuart, minister of Luss. The translation of the Old Testament was undertaken by Dr. Stuart and Dr. Smith, minister of Campbeltown; and was printed in 1802 at the expense of the Society for Promoting Christian Knowledge. A new edition in 12mo was published in 1807, under the care of the Rev. Alexander Stuart, minister of Dingwall, and besides this, another edition without alterations was published by the British and Foreign Bible Society. The General Assembly of the Church of Scotland, having appointed competent persons to revise the whole, passed an act in 1816, declaring it to be the only authorized version of the Gaelic Bible.

The New Testament was translated into the Irish language by Dr. William Daniel, Archbishop of Tuam, in the end of the sixteenth century, and published in 1602 by Sir William Usher. A translation of the Old Testament was begun and finished by the benevolent and pious Bishop Bedell, whose exertions in behalf of the Irish-speaking population of the sister island can never be forgotten. This worthy prelate had resolved to publish his translation at his own expense, but as he was cut off before accomplishing his purpose, the work appeared at the sole cost of the distinguished Christian philosopher Boyle. Various editions of the Irish Bible have been issued by the British and Foreign Bible Society.

BIBLE CHRISTIANS, a Christian sect in England, sometimes called Bryanites, the original founder of the body having been Mr. William O'Bryan, a Wesleyan local preacher in Cornwall, who separated from the Wesleyan Methodists in 1815, and began himself to form societies upon the Methodist plan. His labours were abundantly successful, and in the course of a very few years, so rapid was the progress of the sect, more especially throughout the counties of Devonshire and Cornwall, that, in 1819, there were bordering on thirty itinerant preachers. In that year the first Conference was held, and the connexion was divided into twelve circuits. The cause advanced, and became more flourishing every year, but in 1829 the sect was deprived of its originator, Mr. Bryant having left the body.

In their general arrangements the Bible Christians differ very little from the Wesleyan Methodists They have the same peculiar system of societies, classes, circuits, local and itinerant preachers. Their affairs also are regulated by an annual conference.

and they have adopted rules almost identical with those of the Wesleyans for the guidance of their officers and meetings. The composition of the conference, however, is of a more popular nature than among the followers of Wesley, consisting as it does of equal numbers of ministers and laymen, the former being the whole of the itinerant ministers, and the latter representatives sent from the various societies. The same popular character is communicated also to the inferior meetings. The rules of the body sanction and recommend open-air preaching. They disapprove of the title "Reverend" being applied to their ministers, as being inconsistent with the plainness and simplicity recommended by Christ to all his followers. Females are allowed to act as itinerant preachers, but they are prohibited from taking any share in the government and discipline of the Church.

In doctrine the Bible Christians are at one with the Arminian Methodists, and their forms of public worship are much the same, except in the case of the Lord's Supper, which it is usual for them to partake of in a sitting posture, as more conformable to the mode in which it was at first received by the apostles. Kneeling, however, is not positively forbidden should it be more agreeable to the views and feelings of any persons to engage in the ordinance in that attitude. By the returns of the last census in 1851, the number of chapels in England and Wales amounted to 452. Their congregations are chiefly found in the south-western counties. The minutes of conference for 1852 represent the number of members as 13,862, including both the circuits and Home Missionary stations.

BIBLE SOCIETIES, associations formed for the diffusion of the Word of God. A duty so plainly incumbent on all who believe the Bible to be given by inspiration of God, and to be able to make men wise unto salvation, to spread it far and wide throughout the world, would have led, we might have thought, to the formation of Bible Societies at a much earlier period than any to which they can be traced. The oldest institution of the kind is "The Society for Promoting Christian Knowledge," which was formed in 1699, and which printed the New Testament in Arabic, the whole Bible in the Manx language, and four editions in the Welsh, besides many editions in English. This efficient Society is still in active operation. An association was formed in London towards the end of last century for supplying soldiers and sailors with copies of the Scriptures. This Society was afterwards remodelled, taking the name of the "Naval and Military Bible Society," which fully described its highly important though limited sphere of action. A society, under the name of the "French Bible Society," was established in Paris in 1792, but after a feeble existence, maintained with much difficulty for a few years, it was dissolved in 1803. In the following year, on the 7th of March 1804, a national institution on a large scale was organized in London, bearing the name of the "British and Foreign Bible Society." Active measures were instantly adopted to enlist the friends of the Bible, not only in Britain, but throughout Europe, in a holy confederacy for the advancement of the interests of this noble association. The example set by London was speedily followed by other cities. At Nuremberg in Germany a similar society was set on foot, which in two years transferred the seat of its operations to Basle, and speedily expanded into the "German Bible Society."

Meanwhile the parent Society was growing in vigour and importance. In ten years from the formation of the "British and Foreign Bible Society," no fewer than eighty-two independent Bible Societies had been formed in Europe, several of them having auxiliary associations in connection with them. Five important branches had been established in Asia, four of them auxiliary to the British Society, viz. at Calcutta, Colombo, Bombay, and Java; and one at Astrachan, auxiliary to the Russian Bible Society. Two auxiliary societies had been formed in Africa, one in the island of Mauritius and Bourbon conjointly, and one at St. Helena. One hundred and twenty-nine Bible Societies had been formed on the American continent, exclusive of one at Quebec and one at Pictou, with the "Nova Scotia Bible Society," and its auxiliaries throughout the province. Two auxiliaries to the British Society had been established in the West Indies, one at Jamaica, and one at Antigua. During the same period of ten years from its commencement, the British and Foreign Bible Society had secured the formation of five hundred and fifty-nine auxiliaries within the British dominions at home.

The progress which this great national institution has made, and the extent of usefulness to which it has attained, may be learned from the encouraging fact, that, at the jubilee which was celebrated on the 8th March 1853, when the Society had reached the fiftieth year of its existence, it was reported by the secretaries that the association had issued, since its commencement, no fewer than 25,402,309 Bibles and Testaments at the expense of £4,000,000 sterling. The number of languages and dialects in which it had printed and circulated the Scriptures was 148. The number of auxiliary societies directly connected with the parent Society was 4,257.

In the United States of America, the first Bible Society which was formed was established at Philadelphia in 1808. In the course of a very few years similar institutions rapidly spread, so that in 1816, when the American Bible Society was set on foot, there existed upwards of fifty Bible Societies in active operation, of which no fewer than forty-three became auxiliaries to the National Society. The formation of the great Transatlantic Bible Society formed a highly important era in the history of Bible circulation throughout the world. This event took place on Thursday, 11th May 1816, at a meeting

held in New York, at which sixty-one delegates appeared from ten different States of the Union, representing from thirty to forty local societies. From the date of its institution to 1st May 1853, this noble institution circulated 9,088,352 copies of the Word of God in many different languages.

Besides the two great societies on both sides of the Atlantic, and their numerous auxiliaries, the Bible Societies in Continental Europe, in Asia and Africa, have circulated five or six millions of copies of the Holy Scriptures in different languages; while the American and Foreign Bible Society, during the sixteen years of its existence, has put into circulation more than half a million of copies of the Scriptures in thirty-five different languages, and as many more in the English language. The aggregate of all the operations of the different Bible Societies is the publication and circulation of nearly 50,000,000 copies of the Bible, in almost all the languages spoken upon earth. Such a result obtained in the course of half a century is a cause of lively gratitude to God, and an earnest of what, by God's grace, may be accomplished in diffusing the Holy Bible throughout every part of the habitable world, until at length the whole earth shall be filled with the knowledge of the Lord.

BIANCHI (Ital. *White men*), a name given to a section of the FLAGELLANTS (which see) in the fourteenth century, which came down from the Alps into Italy, scourging themselves as they went. They were received almost everywhere with enthusiasm, both by clergy and people. Their leader was put to death in the Papal territory, and the body was dispersed. The prime mover of the penitential pilgrimage of the Bianchi was probably Vincentius Ferrerius, a Spanish Dominican, but their movements being strongly disapproved by the council of Constance, he was induced to discontinue them.

BIBLICISTS, the Biblical or ancient theologians, as they were sometimes called, of the twelfth century, who supported their religious tenets simply by appealing to the declarations of Holy Scripture, along with the opinions of the fathers and the decisions of councils, but without being guided by mere human reasoning. This class of theologians was called Biblicists in opposition to the philosophical or scholastic theologians, who were also called the Sententiarii. The most distinguished of the Biblicists were St. Bernard, Peter the Chanter, and Walter of St. Victor; but the philosophical theologians were thought to be more acute and able in their expositions; and, accordingly, students attended their lectures in great numbers, while few or no pupils were found in the schools of the Biblicists. Roger Bacon, in the thirteenth century, tells us that "the Batchelor, who lectures on the text of Scripture, gives place to the lecturer on the sentences, who is everywhere preferred and honoured by all." This state of matters continued generally to prevail in the theological schools of Europe down to the time of Luther. See SENTENTIARII.

BIBLIOMANCY (Gr. *Biblios*, the Bible, and *Manteia*, Divination), a mode of divination sometimes practised among the early Christians, by opening the Bible at random, and applying the first passage that met the eye to the peculiar circumstances of the individual. It was customary among the heathens to consult the poets in this way. Homer was chiefly used for this purpose by the ancient Greeks, and Virgil by the Romans. At what precise period this highly improper use of the Sacred Volume was introduced among the Christians does not appear. Augustine refers to it in the fourth century; and some have alleged, that even he himself was at one time addicted to the practice, and that his conversion took place while engaged in this kind of divination. His own explanation, however, is sufficient to dispel such a foolish idea. He says that he heard a voice from some unknown quarter exhorting him to take up the Bible and read; that he proceeded, accordingly, to open the Word of God, and that the first passage which presented itself to his eye was Rom. xiii. 13, 14, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." These words he regarded as addressed to him by God, and in all respects applicable to his case. Thus by God's good providence he was led to enter upon a new life of purity and devotedness to the Divine service. Far from favouring Bibliomancy at any period of his life, Augustine strongly disapproved of the practice. "As for those," says he, "who divine by lots out of the gospel, though it be more desirable they should do this than run to ask counsel of devils; yet I am displeased at this custom, which turns the Divine oracles, which speak of things belonging to another life, to the business of this world, and the vanities of the present life."

There were two modes in which the early Christians practised Bibliomancy. One was done by observing, in the first instance, a course of prayer and fasting, longer or shorter, as the case seemed to require, at the close of which the individual opened the Psalms, or perhaps the Gospels and Epistles, noting the first passage that occurred, which was regarded as the answer sent expressly from heaven. Another way in which this kind of divination was followed was by repairing to the church on a particular day, and noting the first words of the Psalms which the congregation were engaged in singing at his entrance, these being viewed as the solution of his difficulty or answer to his prayer. Such a superstitious custom was altogether unworthy of men who owned the Christian name, and yet we learn from ecclesiastical writers, that for many centuries this absurd and impious practice was found to prevail.

The nature and influence of Bibliomancy in the

church, during the middle ages, is thus described by Dr. Jamieson: "There was not a single event, of any importance in the ordinary course of human life, in reference to which the Scriptures, contrary to their manifest design, were not appealed to, as a sure and infallible oracle, in all matters of secular interest. Gregory of Tours is the earliest historian who describes this divination as a prevailing practice in his time; and a circumstance which he mentions, as a critical occasion in his own life, affords him an opportunity of detailing the religious observances with which, in the earlier ages, it was gone about. He had long been the favourite minister of Queen Fredegonda; and information had reached him that a dangerous conspiracy had been formed, at the head of which was the Earl of Tours, to hurl him from power, by lowering him in the eyes of his royal mistress, and, if necessary, taking his life. Overwhelmed with apprehension of his danger, he retired in the greatest despondency to a closet, and took with him the Psalms of David, in the hope of deriving from it some direction, or some gleams of hope, in his distressed circumstances; 'and great,' he adds, 'was the comfort he found;' for, having spent some time in prayer, he opened the volume, and the first verse that met his eye, being the 53d of the 78th Psalm, —'He led them on safely, so that they feared not; but the sea overwhelmed their enemies;' he received it as a happy omen of his safety, and left his chamber with the light heart and elastic step of one who had obtained a sure and certain hope of triumph.

"Gregory Nicephoras relates, that the Emperor Andronicus, having thrown into prison his nephew Constantine, who was convicted of having conspired against the life of his imperial uncle, deliberated long whether he ought to pardon the offender, or to punish him as his crimes deserved, and that he was at length determined towards the exercise of mercy by an appeal which he made to the Scriptures. On turning up the book of Psalms, the first passage he met with was the 14th verse of the 68th Psalm, 'When the Almighty scattered kings in it.' 'Persuaded,' says the historian, 'by this passage, that although men are ignorant of the secret springs of Providence, and act independently of them, the quarrels and commotions that break out in the kingdoms of the world form a part of the Divine decrees, he resolved thenceforth on reconciliation with the rebellious prince.'

"Another historian informs us, that the Emperor Heraclius, after having obtained a series of signal victories over Cosroes, King of Persia, was at a great loss to know where he ought to fix his winter quarters, and that having caused a day of extraordinary fasting and prayer to be observed by his whole army, previous to his intended consultation, he solemnly took up the book of Psalms, in presence of his principal officers, and found a passage which determined him to winter in Albania.

"A fourth writer mentions the case of a young lady, whom, contrary to her own inclinations, her family had determined to bestow in marriage on a rich and noble suitor. Having delayed her consent as long as she could, and finding it impossible to escape by ordinary means from a connection so odious to her, she at length informed her lover and her relations that she left the matter in the hands of God, and would cheerfully abide by the result of an appeal to the Sacred Volume. All parties having agreed to this, as a pious and commendable proposition, the Bible was opened, and the verse found being that passage in the Gospel where our Lord said, 'Whosoever loveth his father or mother more than me, is not worthy of me,' the lady exclaimed that the banns were thus forbid by Heaven, and forthwith devoted herself to a single life,—which, at the period referred to, was beginning to be held in great estimation.

"A fifth historian relates, that the famous hermit, who, having stationed himself on a high pillar, obtained the sirname of Stylites, was called in his childhood by the name of Daniel, for the following reason. His parents having brought him to the parish minister to be baptized, wished the priest to give him a name, which that individual declining to do, it was proposed to ascertain what was the will of God, and the Scriptures being consequently turned up, the Volume opened at the beginning of the book of Daniel, which from that circumstance became the name of the child.

"Nor was it only in the ordinary events of life that this practice of divining by the Scriptures was observed,—the same appeal was made to the Word of God, for guidance, on occasion of appointing to the highest offices of the Church. Thus, at a contested election in Orleans, when party spirit ran high, and the inhabitants were greatly divided in their choice of a successor to the vacant see, it was suggested that, in the difficult circumstances of the case, and as the likeliest way of restoring harmony and procuring universal concurrence in the appointment, the matter should be left to the decision of the scriptural lot. The proposition was immediately agreed to; and each candidate being, in turn, requested to try his fortune by opening the book of Psalms, none of them met with any passage that seemed to bear the most distant reference to the occasion, except one, who, reading this verse in the 65th Psalm,—'Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts,' —was nominated in preference to all the rest, as being manifestly pointed out by this apposite passage to be the choice of Providence. On another occasion of a similar kind, it is mentioned in the Life of Lanfranc, Archbishop of Canterbury, when that prelate was presiding at an election for the see of Rochester, that the successful candidate obtained the appointment in consequence of his turning up this passage: 'Bring the best robe, and put it on him.'

"Several other instances occur of individuals who, although their appointment was not objected to, yet, being so unfortunate as to have an unfavourable omen, were haunted with suspicion of disaster or of crime during the rest of their lives. A few cases may be mentioned,—one was that of a bishop, who, at his ordination, unexpectedly turned up that verse, in the Gospel of Mark, relating to John the Baptist, where it is said, 'The king sent an executioner to prison, and beheaded him,'—an omen which overwhelmed the officiating minister, and led him to address the newly-elected bishop as one that was destined to die a premature and violent death. A second was that of a deacon, who, on opening the Bible, found the leaf wanting,—a circumstance which, among his superstitious countrymen, excited a general suspicion of there being some secret cause, some important qualification wanting, that unfitted him for the sacred office. And a third was that of a bishop who, having led a scandalously immoral life, was accused by his people, before a council, of a variety of crimes; which, said his accusers, we are constrained to *expose and lay bare* before the world, in accordance with the augury that was given at his ordination, and which was taken from this passage of the Gospel, 'He left the linen cloth, and fled from them naked.'" Mark xiv. 52.

So prevalent was the practice of Bibliomancy that various councils of the church found it necessary to prohibit it in the strongest terms. Thus the council of Vannes, A. D. 465, decreed that "whoever of the clergy or laity should be detected in the practice of this art, either as consulting or teaching it, should be cast out of the communion of the church." The council of Agde, about sixty years after, repeated this canon, which was also passed by the first council of Orleans about five years thereafter with little variation. The practice obtained mostly in the West, especially in France, where, for several ages, it was customary on the consecration of a new bishop, to consult the Bible concerning him by this mode of divination. At the Norman Conquest Bibliomancy was introduced into England. At the consecration of William, the second Norman bishop of the diocese of Norwich, the Bible opened at these words, "Not this man, but Barabbas," from which it was concluded, that this bishop should not long continue, and that a robber should come in his place. William died soon after his consecration, and was succeeded by Herbert de Lozinga, another Norman, who was the chief tool in the hands of King William Rufus, in openly selling all ecclesiastical benefices. This simoniacal trader in church preferments had purchased the abbey of Winchester and the abbey of Ramsay for himself. He had also obtained, by the same unlawful means, the bishopric of Norwich, and at his consecration the Bible opened at the words which Christ spake to Judas the betrayer, "Friend, wherefore art thou come?" These words, taken in connection with those which had occurred at the consecration of his predecessor, struck him forcibly, leading him to think of his past conduct. In token of his repentance, he built the cathedral church of Norwich, of which he laid the first stone in A. D. 1096. His episcopal residence had been at Thetford, but he transferred it to Norwich, where it has continued down to the present time. See DIVINATION.

BIBRACTE, a goddess anciently worshipped at Autun, in the province of Burgundy in France. The ancient name of the city was Bibracte, capital of the Ædui, and a place of great importance among the ancient Romans. An inscription to the goddess *Bibracte* is mentioned by Montfaucon; but whether she was a deity separate from the city, or simply the city deified, it is impossible to say.

BIDDELIANS, the followers of John Biddle, the father of English Socinianism. This individual was born in 1616, at Wotton-under-Edge, and educated at Oxford, where he took his degree of A. M. in 1641. A few years after, he published a pamphlet in which he broached, for the first time, principles subversive of the doctrine of the Holy Trinity. For this offence he was seized and committed to prison. An act was even passed in 1648, declaring it to be a capital offence to publish anything in opposition to the being and perfections of God, the deity of the Son and of the Spirit. This act, however, never came into operation. Biddle was subjected to severe persecution for his opinions. He was tried for his life in 1655, but he was rescued by Cromwell from his perilous position, and sent into banishment to the Scilly Islands. He soon after recovered his freedom for a time, but was again exiled to the same place on the Restoration, and died a prisoner there in 1662. The 'Twofold Catechism' by this noted Socinian caused great excitement both in England and on the Continent. It was ably answered by various divines of the period, but by none more ably than by the celebrated Dr. John Owen, in his '*Vindiciæ Evangelicæ*.' The views of Biddle, on the person of Christ, are thus given by himself, in a 'Confession of Faith concerning the Holy Trinity,' which he published in 1648: "I believe that there is one chief Son of the Most High God; or spiritual, heavenly, and perpetual Lord and King; set over the Church by God, and second cause of all things pertaining to our salvation; and, consequently, the intermediate object of our faith and worship; and that this Son of the Most High God is none but Jesus Christ, the second person of the Holy Trinity." Biddle thus, like the other Socinians, calls Christ the Son of God, not on account of his nature, but on account of the Divine sovereignty with which he is invested as King and Head of the Church. See SOCINIANS.

BIDDING PRAYERS. It was one part of the office of the deacon in the primitive Christian church to direct the people in the different parts of public worship. For this purpose, certain forms of words

were used when each part of the service was to commence. In the Apostolical Constitutions a form of this sort occurs immediately after the dismission of catechumens and penitents. It commences with these words, "Let no one of those that are not allowed come near. As many as are believers let us fall upon our knees. Let us pray to God through his Christ. Let us all intensely beseech God through his Christ." Then follow several petitions in regular order. Chrysostom refers to the practice of bidding prayers. It would appear that the deacon, when believers were alone, all the catechumens having left the church, commanded all to fall down upon the ground or on their knees, and to make particular petitions, for the church and the world generally, for the church in the district, and the bishop or pastor, as well as other special petitions, at the close of which the deacon pronounced the words, "Let us rise," when all rose up together. In bidding prayers, then, the deacon invited the people to engage in prayer specially for all orders of men in the church, and for the whole state of the world. There was a bidding prayer after the consecration of the elements in the Lord's Supper, which is mentioned in the Apostolical Constitutions. It was to the effect that God would receive the gift that was then offered to him, to his altar in heaven, as a sweet-smelling savour, by the mediation of his Christ. The deacon also after the communion called upon the people to return thanks for the benefits which they had received. After an exhortation to this effect, he bid them rise up and commend themselves to God by Christ. At the close of the whole service he bid the people bow their heads to God in Christ, and receive the benediction. The whole of the devotions, in short, of the public assemblies of the early Christians were regulated and guided by the deacons of the church. See PRAYER.

BIER. See FUNERAL RITES.

BIFROST, the tremulous and oscillating bridge, which, according to the Scandinavian mythology, connected the terrestrial and supernal worlds. This most ingenious structure, by man called the rainbow, formed the thoroughfare of the gods, while its red stripe emitting flames of fire, effectually prevented the frost and mountain-giants from ascending to heaven. Not only did the gods descend to the earth by means of the bifrost, but the disembodied souls of men returned along the same road to their celestial home. In the Scandinavian creed, as in the Jewish and Christian, the rainbow was symbolical of the world's safety. When the black giants, the thunder clouds, threatened to take heaven by storm, and the flashing, pealing electric bolts had scattered and hurled them to the earth, it was displayed in all its dazzling prismatic splendour, to the anxious gaze of mortals, as the signal of victory on the part of the Æsir over the Ymir offspring; as the pledge of the supremacy of the good over the evil; and as the sure promise of the perpetuity of the universe.

BIKUNIS, a class of nuns in Japan, who wander about with their heads shaved, begging alms. They are in general very profligate in their manners.

BILAL, one of the four officiating priests attached to each mosque among the Malays in Malacca. This was the name of the first Muezzin in the time of Mohammed, and is used by the Malays instead of MUEZZIN (which see). The duties of the Bilal are various. He calls to public prayers: he recites also the Talkin, the service for the dead after the corpse has been lowered into the grave. When a goat or bullock is sacrificed, he receives two fingers' breadth of flesh from the victim's neck.

BILOCATION, the miraculous property which some of the canonized saints of the Church of Rome are said to possess, of appearing in two places at once, or of passing with the velocity of spirits from one place to another. Thus it is said of Liguori, that "God rewarded his zeal by several prodigies; for one day, a person going to confession at the house where Alphonsus lived, found him there at the very time for beginning the sermon in the church. After he had finished his confession, he went straight to the church, and found Alphonsus a good way advanced in his sermon. He was astonished at this circumstance, for at his departure he had left Alphonsus hearing the confessions of other persons. It was therefore reported that Alphonsus heard confessions at home at the same time that he was preaching in the church." This instance of bilocation is extracted from a Life of Liguori, translated by Dr. now Cardinal Wiseman.

BINDACHUL, a town near Mirzapur, to the north of Bengal in Hindustan, where there is a temple dedicated to the sanguinary goddess KALI (which see). At this place religious ceremonies are constantly performed; and thousands of animals are offered in sacrifice. It is chiefly frequented for religious purposes by the THUGS (which see), or leagued murderers, who before setting out on their cruel expeditions, betake themselves to the temple of the goddess, whom they regard as the patroness of murder. They present their prayers and supplications at her shrine, and vow, in the event of success in her service, a large proportion of the booty.

BIRDS (WORSHIP OF). This species of idolatry may have had its origin in a perversion of the statement in Gen. i. 2, that the Spirit of God brooded or fluttered over the face of the waters. Accordingly, a bird is often found to play a conspicuous part in almost all systems of cosmogony. In ancient Greece, Zeus the supreme God was changed into a swan, to make Leda or dark chaos productive. The Zeus of India, Brahma, is surnamed Narayana, or he who moves upon the waters. Among the Aztecs, the eagle is synonymous with their supreme god. The condor was in Peru the symbol of the Deity. The Scandinavians figured the world by the ash Yggdrasil, at the top of which was Odin, under the form of an eagle. Among the an-

cient Romans, the eagle was the bird of Jove; Juno, the queen of the gods, is represented as having been drawn in a chariot by peacocks; to Apollo were consecrated the hawk and the raven. In the ancient mythology of Egypt we find reference to various sacred birds. The inhabitants of Thebes or Heliopolis worshipped the eagle, which was probably regarded as sacred to the sun. The hawk was also regarded by the Egyptians as sacred, and the ibis, a species of stork, which was regarded as particularly useful in destroying all kinds of serpents. Cuvier has clearly ascertained the species to which the sacred ibis belongs. Its colour, he says, is white, with long disconnected plumes on the wings, of a glossy blackness. In various parts of modern heathendom particular birds are viewed as sacred, for one reason or another, but most generally because they are supposed to be the receptacles of the spirits of deceased relatives. At the Gaboon on the West Coast of Africa, the natives will not eat the parrot because it talks, and too nearly resembles man. Other tribes venerate the owl, and others the vulture. But the variety of birds which have become objects of worship is small compared with the animals which have been regarded as sacred.

BIRTH. In Eastern countries from the earliest times, the birth of a child was eagerly looked for by the parents, and among the ancient Hebrews to be childless was regarded as one of the heaviest calamities with which a married female could be visited. Hence Rachel's hasty exclamation, "Give me children, or I die," and Hannah's vow recorded in 1 Sam. i. 11, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." From Ezek. xvi. 4. it seems to have been the custom to wash the child as soon as it was born, to rub it with salt, and to wrap it in swaddling clothes. The period which the cruel Egyptian monarch chose for the murder of the Hebrew male children, as referred to in Exod. i., appears to have been when the infants were put into the stone troughs for the purpose of being washed. The birth of a son was regarded in the East as an event of peculiar interest, and servants accordingly were dispatched to convey the glad tidings, but no similar joy was manifested on the birth of a daughter. The only ceremony attendant upon the latter event among the modern Jews is that about six weeks after the birth of a female child, the parents collect a number of young children around the cradle, when they lift up the child and announce her name, giving way for a time to mirth and gladness. On the birth of a child, the modern Jews put up a prayer to God, that if it be a daughter she may resemble Eve, and obtain a husband similar to Adam; and if it be a son, that he may marry a wife like Eve, gentle and obedient. In his 'Modern Judaism. Mr. Allen gives the following detailed account of the ceremonies attendant on the delivery of a Jewish female. "When a Jewish woman is pregnant, and the period of her delivery is at hand, her chamber is to be decently prepared and furnished with all things necessary for the occasion. The husband, or some other Jew of approved character, takes a piece of chalk, and describes a circle upon each of the walls or partitions around the bed, and upon the door both inside and outside: upon each wall or partition, and about the bed, he also inscribes, in Hebrew characters, the words *Adam, Chava, Chuts, Lilith;* that is, *Adam, Eve; Begone, Lilith:* by which they signify, that if the woman be pregnant with a boy, they wish God to give him a wife like Eve, and not like Lilith; but if of a girl, that she may hereafter be a helpmate to her husband, as Eve was to Adam, and not refractory and disobedient, like Lilith. On the inside of the door are likewise written the names, as is alleged, of three angels, which are supposed to defend the child from the injuries of Lilith; who is said to have been transformed into a female demon, and to take delight in debilitating and destroying young infants. By these methods the room is believed to be sufficiently protected against the intrusion of all evil spirits. Leo Modena, who wrote at the commencement of the seventeenth century, represents the use of anti-demoniacal charms on these occasions, as a vain superstition, not very general at that time among his brethren in Italy: but Buxtorf, who wrote about the middle of that century, states it to be commonly practised by the Jews in Germany, and Addison, towards the end of the same century, mentions it as a general custom of the Jews in Barbary. Among the German Jews it still continues."

The Hebrew women were in the habit of nursing their own children unless prevented by some unavoidable necessity; and they made a public feast at the weaning of their children. It is a received doctrine in the Jewish schools, that if children were born lame, or blind, or defective, it was a punishment inflicted for the sin of their parents, who had neglected to discharge some of the legal ordinances, especially some peculiar rites of cleansing and purification.

BIRTH-DAY. Among the ancient Jews the birth-day of a son was celebrated as a festival, which was solemnised every succeeding year with renewed demonstrations of festivity and joy, especially those of sovereign princes, as in the case of Herod, Mat. xiv. 6. Every classical scholar will naturally call to remembrance the birth-day games which were wont to be celebrated in honour of the Roman Emperors. To the student of the Sacred Volume the birth-day feast prepared by Pharaoh for all his servants, as mentioned in Gen. xl. 20, will readily occur. Such feasts have been common from the earliest times.

In the early ages of the Christian church, it was the frequent custom of believers to speak of death as a birth, and of their Christian relatives when they

died as then for the first time born. Accordingly the anniversary of their death was held by the relatives as a festival sacred to the memory of their Christian worth, and the occasion was still further hallowed by the observance of the Lord's Supper. It was usual also in these primitive times to celebrate festivals in honour of the martyrs who had fallen in the cause of Christ, and the time selected for such festivals was their birth-day, as it was termed in the language of the period, that is the day on which their earthly troubles had come to a close, and they had entered into eternal rest. This was familiarly spoken of as their birth, or the commencement of a new and better life. The place of meeting on those solemn occasions was the tombs of the martyrs, which were generally situated in secluded and sequestered spots, removed from the busy haunts of men. Such hallowed places were to the early Christians favourite places of resort. The return of the sacred festival, therefore, which summoned them thither, was eagerly hailed as a joyful occasion; and crowds of Christian pilgrims might be seen at these periods wending their way to some martyr's sepulchre. There the birth-day ANNIVERSARIES (which see), were observed with the usual formalities of religious worship, and the celebration of the Lord's supper. An AGAPE (which see), or love-feast was also partaken of in many cases at the martyrs' tombs. See CATACOMBS.

BIRTHRIGHT, the peculiar privileges of the first-born son. These among the Jews were three; a double portion of the paternal inheritance, the right to exercise the priestly office, and authority or rule over his brethren. The Chaldee Paraphrast says the first of these was given to Joseph, the second to Levi, and the third to Judah, in consequence of Reuben having forfeited all the privileges of his birthright. It is plain from the case of Esau, who sold his birthright, that the first-born was entitled to a peculiar blessing at the hand of the parent, and also that he wore a special robe or dress of some kind or another, which marked him out from the rest of the family. He sat at table next to his father, and enjoyed other advantages which gave him a kind of authority in the family. But the greatest and most important of all his privileges was that he was consecrated to God. Hence the charge of profaneness brought against Esau by the apostle Paul, inasmuch as he was impiously divesting himself of one of the most sacred blessings which attached to his position as the first-born. The young men of the children of Israel whom Moses sent, as we are told in Exod. xxiv. 5, to offer burnt-offerings, and to sacrifice peace-offerings unto the Lord, are supposed to be the first-born or chiefs of families or tribes, to whom was yielded this solemn office of the primogeniture. This is the last act recorded of the patriarchal economy among the sons of Israel; for soon after, the first-born were redeemed from that duty by the substitution of the Levites in their stead, who from that time became in a peculiar manner the Lord's, dedicated to his service. That the price of redemption was peculiarly paid for the first-born appears clearly, both from the law as laid down in Numb. iii. 45, and also from this circumstance, that if the first-born died within the month or thirty days, from which time, as the Jewish doctors tell us, the redemption money was held to be due, or died even on the thirtieth day, the sum enjoined by the law was not to be paid, or, if it had been previously advanced, was to be returned. These first-born, or the substitutes which redeemed them, and the first-born of the clean cattle, or the redemption of the first-born of the unclean cattle and the first-fruits of their land were so peculiarly the Lord's, as to be incapable of any other application.

The modern Jews hold that if the first-born of an Israelite be a son, the father is bound to redeem him from the thirtieth day forward. If he redeem him before that time, it is not accounted a redemption; if he omit it after that, he is regarded as guilty of neglecting an affirmative precept. The priests and Levites having been in ancient times exempted from this law of redemption, it is in the same way considered not obligatory on those who are believed to be descendants of Aaron. An account of the ceremony of redeeming the first-born among the modern Jews may interest the reader. "On the thirty-first day after the birth, the father sends for a priest and some friends. The person who acts the part of a priest is one who is supposed to be a descendant of Aaron. The father places his little son on a table, and says to the priest, 'My wife who is an Israelitess, has brought me a first-born, but the law assigns him to thee.' The priest asks, 'Dost thou therefore surrender him to me?' The father answers in the affirmative. The priest then inquires which he would rather have, his first-born, or the five shekels required for his redemption. The father replies that he prefers his son, and, charging the priest to accept the money subjoins these benedictions: 'Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy precepts, and commanded us to perform the redemption of the son. Blessed art thou, O Lord our God, King of the Universe, who hast preserved us alive, sustained us, and brought us to enjoy this season.'

"The father then produces the value of five shekels—which, among the German Jews, is regarded as a ducat, valued at about nine shillings and fourpence—and the priest asks the mother if she had been delivered of any other child or miscarried. If she answers in the negative, the priest takes the money, lays it on the head of the child and says, 'This son being a first-born, the blessed God hath commanded us to redeem him, as it is said, "And those that are to be redeemed, from a month old thou shalt redeem them, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs." Numb. xviii. 16. While thou wast in thy mother's womb, thou wast in the power

of thy Father who is in heaven, and in the power of thy parents; but now thou art in my power, for I am a priest. But thy father and mother are desirous to redeem thee, for thou art a sanctified first-born; as it is written, "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine." ' Exod. xiii. 2. He then turns to the father, and says, 'I have received these five shekels from thee for the redemption of this thy son; and behold he is therewith redeemed according to the law of Moses and Israel.'

"This ceremony is followed by feasting and jollity, in which they are permitted to indulge, even when the day of redemption happens to fall on one of their fasts.

"It is not permitted to drive a bargain with the priest, or to agree with him for a lower price than the value of five shekels. This would annul the redemption, and it would require to be done a second time. The priest is at liberty afterwards to return the money to the father; but it must be as an absolute gift, neither preceded nor accompanied by any condition.

"When the father dies before the thirty-first day, the mother is not bound to redeem her son; but a piece of parchment, or a small plate of silver, is suspended on the child's neck, with a Hebrew inscription, signifying—*A first-born son not redeemed*, or *A son of a priest;* to teach him, when he grows up, that he belongs to the priest, and must redeem himself."

BISHOP (Gr. *Episcopos*, an overseer), one who in Episcopalian churches has the oversight of the clergy of a diocese or district. The origin and true nature of this office has given rise to the important controversy which has long been carried on between Episcopalians and Presbyterians in reference to the government of the Christian church. The fundamental article of the Episcopalian churches on the matter of church government is, that a bishop is superior to a presbyter. The Presbyterian churches, on the other hand, maintain, that all the ministers of the word, all whose office it is to preach and administer the sacraments, are on a level in respect of office and authority.

I. In support of their views, the Episcopalians are accustomed to make their appeal to Scripture, and the doctrine and practice of the ancient Christian church.

1. They draw an argument from the constitution of the Jewish church, in which there were different orders or degrees. The Levites were appointed to discharge various subordinate offices connected with the tabernacle and the temple; the priests were set apart to offer sacrifices; and the high priest, while special duties and privileges were assigned to him, was superior in rank to the whole ecclesiastical officers, and exercised authority over them.

2. They argue that our blessed Lord himself, in the exercise of his ministry while on earth, established a distinction of ranks among the office-bearers of the church, the apostles being placed at the head, corresponding to the bishops, while the seventy disciples answered to the presbyters.

3. They adduce the instances of Timothy and Titus, whom they allege to have been bishops, the one of Ephesus, and the other of Crete.

4. They maintain that by the expression "angels of the churches," in the book of Revelation, can be meant no other than bishops.

Such are the chief arguments drawn from the Word of God by Episcopalians, in support of the doctrine that bishops are an order distinct from and superior to the order of presbyters. But an additional and corroborative class of arguments, they assert, is to be found in the teaching and practice of the ancient Christian church. The office of apostle, it is admitted, stands by itself, and belonged exclusively to the twelve chosen and set apart by our Lord himself. But in virtue of the authority with which they were invested by their divine Master, the apostles nominated their successors, to whom was given the name of bishops. Thus, according to Episcopal writers, the most ancient distinction which occurs is that of the superior clergy into the three separate orders of bishops, presbyters, and deacons, such a distinction being supported, as they allege, by some of the earliest and most trust-worthy writers of the Christian church. Ignatius, for example, in his epistle to the Magnesians, exhorts them to "do all things in unity, under the bishop presiding in the place of God, and the presbyters in the place of the apostolical senate, and the deacons to whom is committed the service and ministry of Jesus Christ." Clemens Alexandrinus says that "there are in the church the different degrees or progressions of bishops, presbyters, and deacons, in imitation of the angelical glory." Origen refers to such a distinction ten times in his works. "One that is twice married," he says, "can neither be made bishop, presbyter, nor deacon." According to Tertullian, in his work on baptism, "The right of baptizing belongs to the chief priest, who is the bishop; and, after him, to presbyters and deacons, yet not without the authority of the bishop, for the honour of the church, in the preservation of which consists the church's peace."

The first institution of the order of bishops is alleged by Clemens Alexandrinus, followed by Tertullian, to have originated with the apostle John, who, when he was settled at Ephesus, went about the neighbouring regions ordaining bishops, and setting apart such men for the clergy as were signified to him by the Holy Ghost. Irenæus declares that there were bishops as well as presbyters in the apostles' days; and both he and Tertullian allege that the apostles ordained a bishop at Rome. According to the testimony of many ancient writers, James, the brother of our Lord, was the first bishop of Jerusalem. Jerome says he was ordained by the apostles

immediately after our Lord's crucifixion. Epiphanius calls him the first bishop; Chrysostom says he was made bishop by Christ himself; the author of the Apostolical Constitutions affirms that he was appointed both by Christ and his apostles. On the statement also of the ancient writers, Euodius is said to have been ordained by the apostles bishop of Antioch, and after him Ignatius; Polycarp, the disciple of John, to have been made bishop of Smyrna; and Papias, bishop of Hierapolis. The ancient writers generally assert that Timothy was ordained bishop of Ephesus by the apostle Paul, who is also said to have ordained Titus bishop of Crete, and Epaphroditus bishop of Philippi.

In confirmation of the assertion that bishops have existed from the earliest times as an order distinct from and superior to the order of presbyters, Episcopalian writers are accustomed to refer to the titles of honour which were wont to be given to bishops in the primitive church. The most ancient of these is the title of apostles. Thus Theodoret says expressly, "The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called apostles." At an after period they contented themselves with the appellation of successors of the apostles. Another title which they received in token of respect and the high honour in which they were held, was the appellation of princes of the people, or, as Optatus and Jerome, to distinguish them from secular princes styles them, princes of the church. Sometimes they were called presidents or provosts of the church, chief priests, and princes of the clergy. Jerome, indeed, and other writers, frequently use the title as applied to a bishop, of *pontifex maximus* or chief priest; a title which, though now assumed as the sole prerogative of the Bishop of Rome, denoted in early times any bishop whatever. In the same way, also, we find the title Papa or Pope, Father of the Church, and Father of the Clergy, used as a common title in some ancient writers, of all bishops, and not of the Bishop of Rome exclusively. Nay, they are sometimes spoken of under a higher appellation still, as fathers of fathers, and bishops of bishops; and Gregory Nazianzen styles them patriarchs, while Cyprian says that every bishop is vicar or vicegerent of Christ.

Not only were the bishops in the ancient Christian church superior in title, but also, as Episcopalian writers argue, superior in office to the presbyters. The bishop, in their view, was the absolute independent minister of the church, while the presbyters were merely his assistants, receiving all their authority and power from his hands. In proof of this, Ignatius is quoted, who says in his Epistle to the church of Smyrna, "Let no one perform any ecclesiastical office without the bishop;" and the council of Laodicea to the same effect, "The presbyters shall do nothing without the consent of the bishop." This restriction would seem to have applied not only to baptism and the Lord's supper, but also to the office of preaching. On the testimony of Jerome, Chrysostom, and Epiphanius, it is held that the power of ordaining the superior clergy, bishops, presbyters, and deacons, was never intrusted into the hands of presbyters, but performed exclusively by bishops. Chrysostom indeed makes this the only point of difference between the two offices. It is also alleged by Episcopalians, that in early times bishops always retained to themselves the power of calling presbyters to account, and censuring them if necessary, a power which plainly indicated superiority in rank and authority.

II. In replying to these arguments of the Episcopalians, Presbyterians allege in the outset that they must not be understood as denying, but on the contrary fully admitting the existence of bishops, even in apostolic times, not however, in the sense in which the term bishop is used in Episcopalian churches, that is, a dignitary who rules over the clergy of his own diocese, but simply as an overseer or pastor of a flock, a teaching presbyter on a level in point of rank and authority in the church with other presbyters. It is not the existence of presbyter bishops in the primitive churches that Presbyterians deny, but only that of diocesan bishops, men whose only duties are government or discipline, ordination, and confirmation.

The arguments of Episcopalians in reference to the alleged existence in the early Christian church of diocesan bishops, distinct from, and exercising rule over presbyters, are met by Presbyterians in somewhat the following manner.

1. The argument from the Jewish church as being of the nature of a hierarchy, is answered by alleging that at best the argument amounts to nothing more than a presumption in favour of the Episcopal view. It may be stated in the following form. In the ancient Jewish church a gradation of ranks in the ministry existed. It may be inferred, therefore, that Jesus Christ, in framing the constitution of the Christian church, would adopt a similar plan. The argument thus sought to be established on a mere unsupported inference, Presbyterians consider as both presumptive and presumptuous: presumptive, inasmuch as it proceeds on a mere supposition; and presumptuous, inasmuch as it dares to dictate to the All-Wise himself what course of conduct it behoved him to follow. And, besides, there is so wide and marked a difference between the Jewish and the Christian dispensations, that any analogical argument drawn from the one to the other is neither legitimate nor safe. This argument accordingly is regarded by some Episcopal writers themselves as quite invalid.

2. In answer to the argument that our Lord himself while on earth established a distinction among the office-bearers of the church, by appointing apostles corresponding to the bishops, and the seventy disciples corresponding to the presbyters, it is argued

by Presbyterians that the analogy has no force, the seventy having derived their commission directly from Christ, as well as the apostles did, and that, as far as appeared, both their mission and their authority were the same as those of the apostles. But besides, the argument is destroyed by the fact, that the Christian church in its fixed constitution did not, and could not, possibly exist till after the resurrection of Christ from the dead, that great event being the fundamental article on which its whole doctrine rested.

3. The argument deduced from the cases of Timothy and Titus, who are alleged to have been both of them bishops, the one of Ephesus, and the other of Crete, is met on the part of Presbyterians by a decided denial of the allegation. The only evidence to be found in Scripture occurs in the postscripts to the Epistles, addressed to them by Paul, which postscripts are admitted on all hands to be of no authority, having been appended long after the Epistles themselves were written. But not only is evidence wanting in favour of Timothy and Titus having been invested with the office of diocesan bishops, but all the evidence which can be adduced from Scripture on the subject goes to refute the idea that they ever held any such office. Timothy is called not a bishop, but an evangelist, in the Epistles addressed to him, and thus he stood obviously next in rank to an apostle, and had like them a general care of the churches. He was appointed to ordain elders, who are also called bishops, in every city. He was therefore not a bishop, but an archbishop, an office which on all hands is admitted to have had no existence in the apostolical church. Besides, the language of Paul addressed both to Timothy and Titus is completely opposed to the supposition of either the one or the other having been the bishop of a fixed diocese. On this subject Dr. King well remarks, in his able work in exposition and defence of Presbyterian church government: "It has been often asserted and resolutely argued that Timothy was Bishop of Ephesus, and Titus of Crete. But these assertions and arguments have little plausibility; the simplest reading of the New Testament shows them to be forced in the extreme. 'I besought thee to abide still at Ephesus.' Was it needful or decent to beseech a bishop to abide in his diocese? If so, the vice of clerical absenteeism, as has been often observed, had a very early and respectable origin. 'For this cause left I thee in Crete.' Is a bishop in his diocese from being left there? and is he left there for a particular object, and not to fulfil all the duties of his episcopate? The epistles bear that the parties addressed had been fellow-travellers with Paul, and they are required to make all despatch to rejoin him in his journeys. In other portions of the New Testament we find them at various places with the apostle, and sharing in all the changefulness of his eventful pilgrimage. In the last notice we have of Timothy, Paul enjoins him to repair to Rome, 'in words which prove,' says Mr. Newman, 'that Timothy was not, at least as yet, Bishop of Ephesus, or of any other church.' This view of the subject is well put by Dodwell, one of the stoutest champions of Episcopacy. 'Many arguments prove that the office of Timothy was not fixed, but itinerary. That he had been requested to abide still at Ephesus, is testified by the apostle, (1 Tim. i. 3.) He was therefore, when requested, an itinerary. His work of an evangelist is proof to the same effect, (2 Tim. iv. 5.) His journeys so numerous with Saint Paul, and the junction of his name, in common with the apostle, in the inscriptions of the epistles to the Thessalonians, furnish similar proofs. In like manner, the same apostle commands Titus, and him only, to ordain, in Crete, elders in every city, (Tit. i. 5.) He says that he had been left to set in order things that were wanting. He must have been a companion of Paul when he was left. And truly other places also teach us that he was a companion of Saint Paul, and no more restricted to any certain locality than the apostle himself. It is true that Timothy was at Ephesus, and did important work there. But the same can be asserted with at least equal truth of his apostolic superior: 'Watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears.' When Paul could so speak to the Ephesian elders, why is he not forthwith proclaimed Bishop of Ephesus? In these early times, Paul, Timothy, and other fellow-travellers, were occasionally together in the same place, so that a single congregation were favoured temporarily with a whole college of diocesans. But to counterbalance this extraordinary privilege, these clergymen of the first order were liable to quit as they had come, in company, and leave a church in the sad situation which Onderdonk ascribes to Ephesus, of having 'no bishop.'"

4. The argument that the "angels of the churches" in the Book of Revelation, can mean nothing else but bishops, is answered by declaring it to be an altogether unwarranted assumption, and even admitting that the expression denotes bishops, it still remains to be proved that they were diocesan bishops, as Episcopalians would allege. On the contrary, each of the churches is declared to have had an "angel" or bishop, and this would seem to favour the Presbyterian rather than the Episcopalian view.

Presbyterians, however, not contented with repelling the arguments of Episcopalians, build an argument based on Scripture in favour of their own opinions. They allege that it is quite capable of proof from an examination of various passages in the New Testament, that bishop and presbyter are convertible terms. On this subject we may quote the following remarks by Dr. Dick in his 'Lectures on Theology:' "When Paul was on his way to Jerusalem, he stopped at Miletus, from which he sent to Ephesus, and called the elders or presbyters of the church. No mention, you will observe, is made of

the bishop; but we are at no loss to find the reason. It had several bishops, and these were the very presbyters whom the Apostle had summoned to meet him, for he says to them, 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers.' Perhaps prejudice or party-zeal had some influence in rendering the word *overseers*, in this instance, because the term, in the original, if rendered in the usual way, would not accord with the Episcopalian scheme. The Greek word *episcopous*, which, indeed, literally signifies *overseers*, should have been translated *bishops* here, as it is in other places; but, then, it would have been evident to all, that Paul knew of no distinction between a bishop and a presbyter, because those who were first called presbyters, are now called bishops. In his Epistle to Titus, he says to him, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God.' It would be a waste of time to show, that here the bishop and the presbyter are the same person, and no man can resist the evidence, however much he may be disposed. The presbyter must be blameless, for the bishop must be blameless. There would be no force in this conclusion if a bishop and a presbyter were different persons. And hence you perceive the reason why, in his First Epistle to Timothy, he makes no mention at all of presbyters, but speaks only of bishops and deacons. It is, that he did not consider the two former as different; and consequently, in describing the qualifications of the one class, he describes those of the other. For the same reason he takes no notice of presbyters, in his Epistle to the Philippians, but addresses himself to the bishops and deacons. He thus furnishes us with a new argument against Episcopacy. There were several bishops in the Church of Philippi; but how could this be, according to the scheme of our antagonists? More bishops than one in a church seem to them as monstrous as more heads than one upon a human body. It follows that the bishops of Philippi were plain presbyters, and that such were the only bishops in the apostolic age."

In regard to the arguments drawn by Episcopalians from the teaching and practice of the ancient Christian church, Presbyterians readily concede that the Fathers speak of bishops as office-bearers in the church, and lists of the successive bishops of various important places are also to be found. Considerable uncertainty, however, hangs over these lists in consequence of the discrepancies which the statements of different writers exhibit. But even granting that these lists are correct, it still remains to be proved that these were diocesan and not presbyter bishops. Bishops and presbyters have been shown to be convertible terms in Scripture, applied both of them to the same individuals in many passages. If this be the case, then the demand of Episcopalians is reasonable, that Presbyterians should show how it was that the bishop came in process of time to be separate from, and superior to, the other presbyters. On this subject the views of Neander are very plausible. "Since the presbyters constituted a deliberative assembly, it would of course soon become the practice for one of their number to preside over the rest. This might be so arranged as to take place by some law of rotation, so that the presidency would thus pass in turn from one to the other. Possibly, in many places such was the original arrangement. Yet we find no trace, at least in history, of anything of this kind. But neither, as we have already observed, do we, on the other hand, meet with any vestige of a fact which would lead us to infer that the presidency over the presbyterial college was originally distinguished by a special name. However the case may have been then, as to this point, what we find existing in the second century enables us to infer, respecting the preceding times, that soon after the apostolic age the standing office of president of the presbytery must have been formed; which president, as having pre-eminently the oversight over all, was designated by the special name of *episcopos*, and thus distinguished from the other presbyters. Thus the name came at length to be applied exclusively to this presbyter, while the name presbyter continued at first to be common to all; for the bishops, as presiding presbyters, had no official character other than that of the presbyters generally.

"The aristocratic constitution will ever find it easy, by various gradual changes, to pass over to the monarchical; and circumstances where the need becomes felt of guidance by the energy and authority of an individual, will have an influence beyond all things else to bring about such a change. It may have been circumstances of this kind which, near the times dividing the first and second centuries, tended to give preponderance to a president of the council of elders, and to assign him his distinctive title, as the general overseer. Already, in the latter part of the age of St. Paul, we shall see many things different from what they had been originally; and so it cannot appear strange if other changes came to be introduced into the constitution of the communities, by the altered circumstances of the times immediately succeeding those of St. Paul or St. John. Then ensued those strongly marked oppositions and schisms, those dangers with which the corruptions engendered by manifold foreign elements threatened primitive Christianity. It was these dangers that had called the apostle John to Asia Minor, and induced him to make this country the seat of his labours. Amidst circumstances so embarrassing, amidst conflicts so severe from within and from without—for then came forth the first edict of Trajan against the Christians—the authority of individual men, distinguished for piety, firmness, and activity.

would make itself particularly availing, and would be augmented by a necessity become generally apparent. Thus the predominant influence of individuals who, as moderators over the college of presbyters, were denominated bishops, might spring of itself out of the circumstances of the times in which the Christian communities were multiplied, without any necessity of supposing an *intentional* remodelling of the earlier constitution of the church. In favour of this view is also the manner in which we find the names 'presbyter' and 'bishop' interchanged for each other until far into the second century."

The valuable writings of Hippolytus, lately published by Chevalier Bunsen, show that in his time, that is, the earlier part of the third century, a town was synonymous with a diocese, and that a bishop was set over every city, and even every small town in which were resident any considerable number of Christians. The towns adjacent to Rome, instead of being included in the Roman See, had each its own bishop. Nay, even Hippolytus himself, the author of the works to which we refer, was bishop of Portus, which was merely the harbour of Rome, and a suburb of Ostia. Diocesan bishops, then, or the bishops of provinces, must have been introduced at a later period, at all events, than the early part of the third century. Its first appearance is generally considered to have been due to the rise of one class of the clergy in authority and influence over the rest. In the early ages, Christianity, as is well known, made progress chiefly in cities. As the Christians in the cities increased in numbers and wealth, the city bishops were placed in a new position. Each of them became the constant moderator of a presbytery, consisting partly of ordained ministers; while the country bishop was simply the pastor of a poor, and perhaps scattered congregation. The city bishops for at least a century before the time of Constantine had been gradually acquiring an undue influence. The establishment of Christianity, as the religion of the Roman Empire, gave great accession to their wealth and power. The great city bishops were admitted to the confidence of the emperor. The country gradually sunk in importance and weight. The chorepiscopi or itinerant ministers were the first to have their privileges infringed upon. Mosheim tells us, in speaking of the fourth century, that "this order was in most places suppressed by the bishops, with a design to extend their own authority, and enlarge the sphere of their power and jurisdiction." The first attack made upon them was in the council of Ancyra, A. D. 314, which decreed that they should not be permitted to ordain presbyters or deacons. The council of Antioch, A. D. 342, goes a step further, and ordains that those in villages or rural districts, or those called chorepiscopi, even though they have been ordained by bishops, "must not have the assurance to ordain an elder or deacon without the bishop in the city to which they and their district are subject." In the council of Laodicea, A. D. 360, it is still further decreed, that "bishops ought not to be appointed in villages and rural districts, but *periodeutai* or visiting presbyters, and that these (bishops) already appointed, do nothing without the sanction of the city bishop." It was in the fourth century, according to the historian Du Pin, that "the distinction, distribution and subordination of churches were settled for the most part according to the form of the civil government. The civil provinces formed the body of an ecclesiastical province. The bishop of the civil metropolis was looked upon as the first bishop of the province. Some rights and prerogatives were assigned, and the care of overseeing the whole province was committed to him." Thus gradually and to some extent, at the time imperceptibly, was diocesan episcopacy introduced into the Church, and the bishop of a city congregation was converted into the ruler of an entire province, including all its congregations and all its clergy.

In regard to the appeal which Episcopalians confidently make to antiquity, it may be remarked, that Sir Peter King, in his 'Inquiry into the constitution of the Christian Church,' enters into an elaborate argument with the view of proving from the writings of the Fathers, that presbyters had a right to preach; that they baptized; that they administered the eucharist; that they presided in the consistories together with the bishops; that they had power to excommunicate, to restore penitents, and to confirm; and, finally, that they had the power of ordination. A few of the quotations from the early writers which Presbyterians are wont to adduce, may be briefly referred to. Chrysostom, they consider, is explicit in his testimony. Thus, he plainly observes, "between the bishop and presbyter there is little or no difference; and what the apostle had ascribed to the bishop, the same is also proper to the presbyter, since to the presbyter also the care of the Church is committed." Theodoret, again, remarks, with equal decision, "The apostles call a presbyter a bishop, as we showed when we expounded the Epistle to the Philippians, which may be also learned from this place; for, after the precepts proper to bishops, he describes the things that are proper to deacons. But as I said, of old they called the same men both bishops and presbyters." From the works of Augustine various passages might be quoted to the same effect. Let one quotation suffice. "The Apostle Paul proves, that he understood a presbyter to be a bishop. When he ordained Timothy a presbyter, he instructs him what kind of a person he ought to create a bishop, for what is a bishop unless the first presbyter, that is the chief priest; in fine, he calls his co-priests not otherwise than his co-presbyters." Jerome, also, whom Erasmus terms "the prince of divines," says in words which cannot be mistaken, "A presbyter is the same as a bishop, and before there were, by the instigation of the devil, parties in religion, and it was said among different

people, I am of Paul, and I of Apollos, and I of Cephas the churches were governed by the common council of presbyters." And again, in another passage, "Our intention, in this remark, is to show that among the ancients presbyters and bishops were the very same. But that by little and little the plants of dissensions might be plucked up, the whole concern was devolved upon an individual. As the presbyters, therefore, know that they are subjected, by the custom of the Church, to him who is their president, so let the bishops know that they are greater than presbyters more by custom than by any appointment of the Lord."

Such are the arguments adduced by the Episcopalians on the one side, and the Presbyterians on the other, as to the keenly contested point, whether or not a bishop was, from apostolic times, an office-bearer in the Church of Christ, separate and distinct from a presbyter, being an ecclesiastical dignitary of higher rank and authority in the Church.

The power exercised by a bishop, in the early ages of the Church, was strictly spiritual, no claim being arrogated over the persons and the property of men. The ancient bishops of Rome themselves submitted, in all temporal matters, to the authority of the emperors, and it was not until the time of Gregory VII. that the power was assumed to depose Christian princes. As long, however, as the bishops limited themselves solely to spiritual matters, the influence which they exercised, and the respect in which they were held, was such that no Christian traveller ventured to go to a distance from home without letters of credence from his own bishop, which formed a ready warrant for his admission into any Christian community with which he might wish to become connected.

The ancient bishops had the power of framing their own liturgies, provided they kept to the analogy of faith and sound doctrine; and it was within their province to appoint days of fasting to be observed in their particular churches. They were often appealed to as arbiters in secular causes, and Constantine passed a law to confirm the decisions of bishops in such matters, if given in their consistories (See ARBITRATORS). The outward tokens of respect shown to Christian bishops, in early times, were by bowing the head before them to receive their blessing, and kissing their hands. Jerome mentions a most objectionable practice which existed in his time, that the people sung hosannahs to their bishops, as was done to the Saviour on his triumphal entry into Jerusalem. It was required by the ancient canons, that no clergyman should become a bishop until he was at least thirty years of age, that being the age at which our blessed Lord entered on his public ministry. This arrangement, however, in course of time, came to be departed from, and has often been greatly abused in the Romish Church, the office being sometimes conferred on minors, and even young children. Such a state of matters was utterly unknown in the primitive ages of the Church

In the Church of Rome, the pope reserves to himself the right of electing bishops, and even in those cases in which sovereign princes claim the power of nominating to bishoprics, the choice must be approved and ratified by the pope. There are two kinds of Romish bishops, territorial bishops, and bishops *in partibus infidelium*. To understand this distinction, it must be borne in mind that Rome claims jurisdiction over the whole earth; and that, in the eye of Rome, the whole human family are divided into the faithful (*fideles*), and the infidels (*infideles*). Wherever a country is nationally Roman Catholic, the ordinary government of the Church is established, consisting of archbishops, bishops, and priests. But where the adherents of Rome do not form the majority of a country, or where the government does not recognize popery as the religion of the state, that country is ranked among the infidels, and provisional or temporary ecclesiastical arrangement is made in reference to it. For its spiritual government, vicars apostolic are appointed, who not being territorial bishops, or bishops in ordinary, are merely bishops *in partibus infidelium*, exercising spiritual authority over the faithful in those parts, but incapable of meeting in lawful synod, or of exercising any temporal authority whatever.

The consecration of a Romish bishop is conducted with great pomp and ceremony. In the course of it he takes an oath of fidelity to the pope and the Catholic Church, and engages to persecute and impugn to the utmost of his power all heretics, schismatics, and rebels against the pope and his successors. There are some bishops in the Church of Rome who are mere titular bishops without any dioceses whatever. The pope is regarded in the hierarchy of the Romish Church as universal bishop, and all bishops are suffragans of the ARCHBISHOPS (which see). Bishop coadjutors are those who are appointed to assist other bishops who may happen to be unable, from age or any other infirmity, to discharge the duties of their office. These have sometimes the right of succeeding to their principal and sometimes not.

In the Greek Church the bishops are chosen from the regular clergy or Caloyers alone, having usually been archimandrites or abbots of some monastery. They are ordained through other bishops. In the Russo-Greek Church every bishop is independent in his own diocese, or dependent only upon the synod. Among the bishops two are called vicar-bishops, the one of Novgorod, the other of Moscow. These have a jurisdiction in some respects inferior to the rest, as any one may appeal from them to the bishop of the diocese, who is called their metropolitan. The office of these vicar-bishops is supposed to have been the same with that of the ancient chorepiscopi among the Greeks, but they

are now consecrated prelates with full episcopal functions.

In the Lutheran churches on the continent, it is a point of their ecclesiastical law that the Lutheran, or even Calvinistic sovereigns, possess the *jura episcopalia*, or rights of a bishop over their Lutheran subjects. But the Lutheran church does not hold the divine right of Episcopacy; and although Prussia, for instance, is divided into different dioceses, the ministers of each diocese are not under a bishop, but as a mere human arrangement, under the inspection of a clergyman who is called superintendent or inspector, and several of these inspectors are under a general superintendent, who, again, can do nothing without consulting his consistory. Although the Lutheran churches allow the power of ordination to any clergyman, yet, as a practice, that rite is generally performed by a superintendent.

In the Church of Sweden, which is Episcopal, the consecration of a bishop is usually performed by the archbishop; but it may be performed by any one of the bishops. The badge of the bishop's office is a golden cross. In ordinations the bishop is assisted by some of the presbyters, and the people add their confirmation. Every bishop in Sweden is also a pastor of a congregation; but, to enable him the better to superintend his diocese, he is provided with a consistory, composed of both clerical and lay members, in the meetings of which he himself presides. Every bishop has it in his power to assemble his clergy in annual synod if he pleases. He is bound, however, to hold visitations throughout his diocese for purposes of discipline; to inquire into the state of the poor, to promote vaccination, and likewise state objects. The acts of these visitations are read in the presence of the people, and then lodged in the archives of the parish for reference in all time coming. The annual revenue of the several Swedish bishops arising from grain, annexed benefices, and other sources, varies from £300 to £1,000 sterling.

Denmark, including Iceland and its other dependencies, has nine bishops, and one superintendent-general, who are all appointed by the king. The bishop of Zealand, whose residence is in Copenhagen, is the proper metropolitan, who alone consecrates the others, and is himself consecrated by the bishop of Fyhn and Langland, whose residence is nearest to Copenhagen. The king is anointed by the bishop of Zealand, who is permitted to wear the insignia of the highest order of knighthood, and being regarded as the chief dignitary of the church, he is consulted on all ecclesiastical matters. Each bishop is required to draw up and transmit to the king an annual report in reference to the state of the churches and schools of his diocese. Their salaries range from £400 to £1,200 sterling

The earliest account on record of bishops belonging to the British church, is that, at the council of Arles in Gaul, A. D. 314, convened by the emperor Constantine in the fourth century, there were present the bishops of London, York, and Caerleon. In the Anglo-Saxon church, the bishops as well as other ecclesiastical dignitaries sat in the Witenagemote or supreme council of the nation, by whom, in the earlier period, they seem to have been appointed, receiving the confirmation of their dignity from the pope; but towards the Norman invasion, both bishops and abbots derived their promotion from the king. This was objected to by Gregory VII. about the close of the eleventh century, and the sovereign then invested them only with their temporalities; but in 1215, the great charter of King John confirmed to all the English monasteries and cathedral churches the right of electing their prelates. In the reign of Henry VIII. the election of bishops was thus arranged: "The king, upon the vacancy of the see, was to send his *congé d'elire* to the dean and chapter, or prior and convent, and, in case they delayed the election above twelve days, the crown was empowered to nominate the person by letters patent. And, after the bishop thus elected had taken an oath of fealty to the king, his Majesty, by his letters patent under the broad seal, signified the election to the archbishop, with orders to confirm it, and consecrate the elect. And lastly, if the persons assigned to elect and consecrate deferred the performing of their respective offices twenty days, they were to incur a *præmunire*." By a statute of Edward VI., a change was made in the manner of electing bishops, the choice being transferred from the dean and chapters to the crown. The alteration made by the statute of King Edward is no longer in force. The mode of election is now as follows: On the death of a bishop, the dean and chapter of the cathedral in the vacant diocese apply for the royal licence to elect a successor; the licence is sent to the cathedral; but at the same time the dean and chapter receive letters missive from the crown, mentioning the name of the person to be elected, and requiring them to proceed forthwith to the election. The consent of the person to be elected is then formally obtained, after which letters certifying the election are sent to the crown; the royal assent is asked, and the crown issues letters patent to the archbishop of the province requiring him to proceed with the confirmation and consecration. The individual thus elected must be fully thirty years of age. The confirmation having been gone through, the consecration must take place on a Sunday or holiday, three bishops at least being present at the ceremony, who lay their hands upon the head of the new bishop.

England and Wales are divided into twenty-eight bishoprics or dioceses. The bishops of London, Durham, and Winchester, rank immediately after the archbishops, taking precedence of the other bishops, and having always a seat in the House of Lords. The bishop of Sodor and Man is not a lord of parliament, nor is he appointed by the king; the patronage of this see is vested in his grace the Duke of Athol. All the other English prelates, except the

one who was last consecrated, are spiritual peers, and take precedence of all temporal barons. The bishops are addressed by the title of "Your Lordships" and "Right Reverend Fathers in God."

The first bishop introduced into Scotland appears to have been Palladius, who was consecrated a bishop by Celestine, bishop of Rome, and was sent into Scotland about A. D. 431. We learn from the Scotichronicon, that before the time of Palladius "the Scots had as teachers of the faith and administrators of the sacraments only presbyters and monks following the custom of the primitive church." Episcopalian writers allege that Ninian was the first Scottish bishop. His labours were chiefly confined to Galloway. Attempts were made from an early period to induce the Scots to adopt the ceremonies and observances of the Church of Rome, and to yield implicit subjection to the Pope. All however was unavailing. The Venerable Bede declares of the clergy in the time of Columba in the sixth century, that "in the remote part of the world in which they lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the writings of the evangelists and apostles." Bishops existed for a long period in Scotland, but they were presbyter-bishops, not diocesan bishops. No trace can be found of the latter, indeed, before the time of Malcolm III. and Alexander I., or rather of David I. That about this period—the beginning of the twelfth century—Episcopacy must have been of recent introduction into Scotland, is evident; for on Turgot being elected bishop of St. Andrews in 1109, no one could be found in the kingdom duly qualified to consecrate him; and, accordingly, application was made to Thomas, Archbishop of York, who gladly consented to perform the solemn act, and, in consequence of his having done so, he claimed the Scottish bishops as the suffragans of his see. This claim, however, was denied by both the king and the clergy. David I., however, subjected the Scottish church to the Roman See, and her conformity to the Romish church continued without almost any interruption till the Reformation, though at various periods resistance was made to the encroachments of the Bishop of Rome.

At the Reformation in Scotland, when the hierarchy was shorn of its wealth, which was seized by the nobility, the new order of bishops, who got possession of the sees without the revenues, received the name of *tulchan bishops*, in allusion to a custom at that time prevalent in the Highlands, of placing a calf's skin stuffed with straw, called a *tulchan*, before cows, to induce them to give their milk. These pretended bishops, who were mere tools of the nobility, were compelled to demit their offices by an act of the General Assembly of the Scottish Church, held at Dundee in July 1580. In 1597 bishops were again introduced into the Scottish Church by James VI., who, on his succeeding to the throne of England, directed all his efforts towards the establishment of Prelacy in the northern part of his dominions; but in 1638 an Act of Assembly was passed putting an end to diocesan Episcopacy, and restoring the former constitution of the church by Kirk-sessions, Presbyteries, Synods, and General Assemblies. Charles II. restored the order of bishops in Scotland in 1661, which, however, continued only for a short time, as in 1689, at the Revolution Settlement, an act was passed "abolishing Prelacy, and all superiority of any office in the church in this kingdom above presbyters." Thus was the order of diocesan bishops finally abolished in Scotland. From that period the Scottish Episcopal church, though it has continued to exist, has had bishops which exercise no more than spiritual authority over their own flocks.

In Ireland bishops seem for a long period to have been simply pastors of single parishes. They were located not only in cities but in villages, and many parts of the country. Speaking of their numbers, Archbishop Usher remarks, "We read in Nennius that at the beginning St. Patrick founded 365 churches, and ordained 365 bishops, besides 3,000 presbyters or elders. In process of time, the number of bishops was daily multiplied according to the pleasure of the metropolitan, and that not only so far that every church almost had a separate bishop; but that also, in some towns or cities, there were ordained more than one." The same author states, that "in 1151, Pope Eugenius, by his legate, John Papiron, transmitted four palls into Ireland, whither a pall had never been brought." Previously to that time, archbishops being unknown in that country, the bishops had ordained one another. But a change now took place in the constitution of the church in Ireland. The village bishoprics were converted into rural deaneries. Gradually the power of the Roman see over the Irish Church increased. The Reformation was mainly carried forward in Ireland by Archbishop Brown, a native of England, who was raised to the see of Dublin in 1535, and from that time the Church of Ireland sought to form a close alliance with the Church of England. Accordingly, after the restoration of Charles II., an Irish convocation adopted the Thirty-nine Articles. At the union of the two countries in 1800, the two churches were united under the title of the United Church of England and Ireland. The Church of Ireland consists of two archbishops and twelve bishops, each of whom visits every part of his diocese annually, the visitations of archdeacons being there unknown.

The first bishop that ever set foot in America was Dr. Samuel Seabury, who was ordained in Aberdeen by the Scottish Episcopal Church in 1784, for the diocese of Connecticut. After the conclusion of the war of independence, an act of Parliament was passed in 1787, authorizing the Archbishop of Canterbury and the Bishop of London, to consecrate three bishops for the dioceses of Pennsylvania, New York, and Virginia. Such was the origin of the Protestant Episcopal Church in America.

BISHOPRIC. See DIOCESE.

BISHOP OF THE SYNAGOGUE. See ANGELS OF THE CHURCHES.

BISMILLAH, a solemn form of words which Mohammed has prefixed to every chapter of the Koran except the ninth. The form runs thus: "In the name of the Most Merciful God." A number of the Mohammedan doctors, as well as commentators of the Koran, believe the Bismil'ah to be of Divine origin, like the text of the Koran itself, while others are of opinion that the words, however solemn, are the invention of men. See KORAN.

BIZOCHI. See BEGHARDS.

BLACK CLERGY, the regular clergy of the RUSSO-GREEK CHURCH (which see). From them the bishops are chosen. They consist of the *Archimandrites* or heads of monasteries; the *Hegumeni*, who preside over smaller convents; the *Hieromonachi* or monks who are priests; the *Hierodiaconi*, or monks who are deacons; and, finally, the monks. The Black clergy follow the rule of St. Basil, and like the Greeks observe great austerity.

BLACKFRIARS, a name given, from their dress, to the religious order of DOMINICANS (which see).

BLASPHEMY, the sin of cursing God, or speaking slightingly of Him and his attributes. It was a capital crime among the ancient Hebrews, being punished with stoning by the law of Moses, Lev. xxiv. 16, "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." The criminal in this case was tried before the Sanhedrim, and being convicted, he was solemnly condemned to die. Thereupon he was led forth to execution without the camp. Each of the witnesses laid his hand upon the blasphemer's head, designed probably to indicate that they acquitted themselves of all share in his crime, and said, "Thy blood be on thine own head, which thou hast brought upon thyself by thine own guilt." The witnesses having removed their hands, the blasphemer was stoned to death by the whole congregation, the witnesses throwing the first stones.

In the early Christian church blasphemy incurred the highest ecclesiastical censures. This sin was distinguished into three kinds, which are noticed by Bingham in his 'Antiquities of the Christian Church.' The first of these was the blasphemy of apostates, whom the heathen persecutors obliged not only to deny, but to curse Christ. Pliny, in giving an account to the emperor Trajan of some Christians who apostatized in the persecution which raged in his time, says, "They all worshipped the Emperor's image, and the images of the gods, and also cursed Christ." The proposal to blaspheme Christ, seems indeed to have been the usual way in which the early Christians were called upon by their heathen persecutors to manifest to the world that they abjured their religion. (See APOSTASY.)

The second sort of blasphemy, which was visited with the heaviest censures of the church in early times, was that of those who made a profession of Christianity, but yet, either by impious doctrines or profane discourses, uttered blasphemous words against God, derogatory to His majesty and honour. In this sense, various kinds of heretics, as for example, Arians and Nestorians, were charged with blasphemy. Chrysostom classes blasphemers and fornicators together, as persons who were to be excluded from the Lord's table. But not only open and avowed heresy which dishonoured God or Christ; even the hasty utterance of profane blasphemous expressions brought an individual under the discipline of the church. The civil law also took cognizance of blasphemy as a heinous crime. In the Code of Justinian it was a capital offence, to be punished with death.

It has often been questioned whether, consistently with religious toleration, blasphemers ought to be punished by the civil authorities. But when we reflect upon the true nature of the offence, there can be little doubt upon the matter. "To plead," as Mr. Robert Hall well remarks, "for the liberty of divulging speculative opinions is one thing, and to assert the right of uttering blasphemy is another. For blasphemy, which is the speaking contumeliously of God, is not a speculative error; it is an overt act; a crime which no state should tolerate." The distinction here referred to is plain, and surely if any well regulated government feels it to be an incumbent duty to protect the characters of either public or private men against aspersion, it is only just and rational that they should restrain men from speaking injuriously of the Author of our being, and the Founder of our faith. The third species of blasphemy, which was heavily punished in the early church, was one of so great importance as to call for separate consideration. See next article.

BLASPHEMY AGAINST THE HOLY GHOST. This sin has been explained in a great variety of ways. Some have considered it as a lapsing into idolatry and apostasy, and denying Christ in the time of persecution. This was the opinion of Cyprian. It is made by Hilary to consist in denying Christ to be God, thus involving the Arians in this weighty charge. Origen held that those who had received the gifts of the Holy Ghost in baptism, and afterwards run into sin, had committed the unpardonable sin. Some again alleged that it consisted in denying the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascription of the works of the Holy Spirit to the power of the devil. Augustine makes frequent reference to this crime, and he views it as a continual resistance of the motions and graces of the Holy Spirit, by an invincible hardness of heart, and final impenitence to the end of a man's life. The view which this eminent Christian Father entertained on this difficult point, appears

to approach the nearest to the meaning which rises out of a careful comparison of the different passages in which this heinous sin is specially mentioned by our blessed Lord. In considering this point somewhat more fully, it may be well to bring into one view the explanation given by Christ, in the three Evangelists, where it is to be found. Mat. xii. 31, 32. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Luke xii. 10, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." Mark iii. 28—30, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit."

In these passages, Jesus says, that there is one sin which cannot be forgiven. He terms this unpardonable sin, "blasphemy against the Holy Ghost." Taking the expression without reference to the context, in which it is found, many have assigned to it significations which are altogether unwarranted by the connection in which it occurs. The key to the explanation of this mysterious sin, may be discovered, we conceive, in the closing observation of Mark, "Because they said, He hath an unclean spirit." This naturally carries us back to the previous conduct of the Pharisees. Jesus had shortly before cured a man who was possessed of a devil, and was both blind and dumb. The Pharisees had witnessed the miracle, and were so convinced of its reality, that they never attempted for a moment to deny it. But in opposition to the conviction of their understandings, and with the bitterest malignity of heart, they attributed the miracle to the agency of the Prince of Darkness. Such the Redeemer plainly declared was the unpardonable sin of blaspheming against, or speaking evil of, the Holy Ghost. It was a direct, malicious, determinate rejection of the only Saviour. It showed a blinded perversity of mind, and an obstinate hardness of heart, which too plainly proved that they were given over to a reprobate mind, and would finally and for ever perish.

This sin then is unpardonable, not because it is committed against the Holy Ghost, for there are many evil thoughts and expressions against the Holy Spirit of God, which cannot be said to amount to the sin here spoken of. Thus Simon Magus, the sorcerer, was guilty of a very aggravated sin against the Holy Ghost when he offered to purchase with money the power of working miracles. "Thy money perish with thee," says Peter with holy indignation, "because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right with God." But that the sin of Simon Magus did not amount to the unpardonable sin, is plain from the exhortation which Peter gave—"Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee."

Neither is blasphemy against the Holy Ghost unpardonable because of its heinousness and peculiar aggravation. "For the blood of Christ" is expressly declared to "cleanse from all sin." "All manner of sin and blasphemy shall be forgiven unto men."

But the sin of which Christ speaks is unpardonable from its very nature, as being a determined and final rejection of the pardon which God has offered. Christ comes, but he is rejected. He prefers his claims in the most open and striking manner, so that the understanding is convinced, but the heart remains hard as an adamant stone. With a mind to a certain extent enlightened, though not savingly, in the knowledge of the truth, there is a bitter malicious hatred to Christ and to his cause. This is not a single sinful act, but a complicated state of mind and character. It is described as blasphemy or evil-speaking against the Holy Ghost, because words are the expression of our thoughts, and feelings, and desires. Let us, then, endeavour to discover some of the chief ingredients of the unpardonable sin.

1. It includes a determined *suppression of the convictions of the mind, and of the workings of conscience.* Paul informs us that, though a blasphemer, he obtained mercy, because he did it ignorantly and in unbelief. Though a well-educated and in many points enlightened Jew, yet, so ill instructed was he in the true spiritual meaning of God's Word, that when engaged in persecuting the saints of God, he verily imagined that he was doing God service. Such, however, was not the condition of the Pharisees in the time of our Lord. They were not ignorant. They waited upon the ministry of Christ with the most exemplary diligence. They listened with the most marked attention to every word that he uttered, and they examined with the most jealous scrutiny every miracle that he wrought. None, not even the disciples themselves, had such an extensive outward knowledge of Christ, and versed as they were both in the Law and the Prophets, they were neither ignorant nor unconvinced that Jesus was the very Christ of God. Hence he declared (John vii. 28) as he taught in the temple, "Ye both know me, and ye know whence I am." They knew Christ, but like multitudes in every age, they knew him not savingly. Their knowledge reached the mind, and to a certain extent awakened the conscience, but the heart was as hard and unmoved as ever. Nay, they strove to suppress the rising convictions of their minds, and to

lull the voice of conscience. Hence they were engaged in a perpetual struggle against the influence of the light. The light shone around them with the utmost clearness, and yet they not only prevented the entrance of further light, but the very light that was already in them they converted into darkness.

2. A second ingredient of the unpardonable sin is *determined and obstinate unbelief.* It may appear strange that a man should be convinced and yet unbelieving. In the Scriptural sense of faith, however, this is not unfrequently the case; for it is not so much with the mind as with the heart that man believeth unto righteousness. Did the Word of God reveal nothing more than some abstract notions in which we had no personal concern, the conviction of the mind would be enough. But the Bible reveals Christ in his person and work as available for the salvation of sinners; and therefore faith is well described in the Westminster Assembly's Shorter Catechism, as a receiving of Christ, and resting upon him for salvation. Such a faith implies not merely a persuasion of the mind, but an embracing with the heart. The outward evidence of the truth concerning Christ is strong, but the inward feeling of the need of Christ is stronger still. The Pharisees, however, were determinedly unbelieving. They were not, like Paul before his conversion, ignorant and unbelieving, but they were intelligent, enlightened, and convinced, and yet they were obstinate rejectors of Christ. They were unbelievers in the face of the evidence from without, and the convictions from within. They put away from them the gospel as an idle tale, and they were given up to believe a lie.

3. A third ingredient in the unpardonable sin is a *rooted malice and enmity against the person, the work, and the cause of Christ.* This malignant spirit was very conspicuous throughout the whole conduct of the Pharisees towards our blessed Lord. With untiring jealousy, they watched his every word, and his every movement, anxious to ensnare him in his talk, or to find some ground of accusation against him. But their malignity knew no bounds, when they saw the effect which his miracles produced upon the people. "This fellow," they cried, "doth not cast out devils, but by Beelzebub, the prince of the devils." He is not the Messiah, he is a vile impostor, in league with the friends of hell. Bitter words, but feebly expressive of the hatred of their hearts. Had they not feared the multitude, they would gladly have embrued their hands in his blood. But his hour was not yet come, and, therefore, by restraining grace alone, were they prevented from accomplishing the purpose of their hearts.

4. The last ingredient which we notice in the unpardonable sin is a *total indifference and unconcern about their personal condition.* This also was a remarkable feature in the character of the Pharisees. They were diligent in their outward attendance upon the preaching of Christ, and in the observance of many of the outward forms of religion, but they seem never to have entertained the slightest suspicion that they were guilty condemned sinners. They were quite at ease, satisfied that all was well with them. They said, like the Laodicean Church, "We are rich and increased in goods, and stand in need of nothing." In this state they were quite callous. With them all argument was unavailing, all warning utterly fruitless. They said, without the slightest hesitation, 'we see,' while all the time they were in total darkness; they said, 'we live,' while all the time they were dead in trespasses and sins.

Such, we conceive, are the chief ingredients of the unpardonable sin, the blasphemy against the Holy Ghost, a sin which, from its very nature, cannot possibly obtain forgiveness in this world or in the world to come. It cannot be forgiven here, for in such a state of mind forgiveness is neither sought nor desired. It cannot be forgiven hereafter, for God's plan of forgiveness has been set at nought, and the only Saviour obstinately, and determinedly, and finally rejected. God is merciful, but he is merciful in his own appointed way, and if that way be disregarded, mercy cannot be obtained.

BLESSING, or BENEDICTION, one of the most solemn parts of Divine service. In the early ages of the world, we find from the Old Testament, that it was usual for private individuals to pronounce solemn blessings on special occasions. The bridal blessing was given to Rebecca, couched in these words, "Be thou a mother of thousands of millions, and let thy seed possess the gate of those that hate them." This afterwards became a solemn form of benediction in leading the bride to the bridegroom. Nuptial benedictions were used both by the Jews, Greeks, and Romans. It was also customary for the father of a family, when on his death-bed, to summon his children around him, and to give a solemn blessing to each, and on these occasions the prophetic power was sometimes imparted from on high. Thus Jacob, Gen. xlix., blessed his sons and predicted their future destiny. Moses also, Deut. xxxiii., gave a parting blessing to the children of Israel. Among the Jews it was performed by the high priest in a most impressive manner (see AARON'S BLESSING), and it was listened to by the people with deep religious awe. The members of the synagogue, among the modern Jews, are required to repeat at least a hundred benedictions every day, a few of which may be given as a specimen of the whole: "Blessed art thou, O Lord our God, King of the universe! who givest to the cock knowledge to distinguish between day and night. Blessed art thou, O Lord our God, King of the universe! who openest the eyes of the blind. Blessed art thou, O Lord our God, King of the universe! who settest at liberty those who are bound. Blessed art thou, O Lord our God, King of the universe! who raisest those who are bowed down. Blessed art thou, O Lord our God, King of the universe! who clothest the naked. Blessed art

thou, O Lord our God, King of the universe! who hast not made me a heathen. Blessed art thou, O Lord our God, King of the universe! who hast not made me a slave." *For a man.*—"Blessed art thou, O Lord our God, King of the universe! who hast not made me a woman." *For a woman.*—"Blessed art thou, O Lord our God, King of the universe! who hast made me according to thy will. Blessed art thou, O Lord our God, King of the universe! who removest sleep from mine eyes and slumber from mine eye-lids. Blessed art thou, O Lord our God, King of the universe! who hast sanctified us with thy commandments, and commanded us to wash our hands."

In the early Christian Church, the benediction was pronounced just before the close of the morning service. The deacon called upon the people to bow their heads, and to receive the imposition of hands, or the bishop's benediction, which was given in the following form of words: "O God, faithful and true, that showest mercy to thousands, and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all things stand in need of, because all things serve thee: look down upon this thy people who bow their heads unto thee, and bless them with thy spiritual benediction; keep them as the apple of the eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life in Christ Jesus, thy beloved Son, with whom, unto thee, be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen." When the bishop had thus pronounced the benediction, the deacon dismissed the congregation with the usual form, "Depart in peace." In some cases the sermon in the primitive churches was prefaced with a short form of benediction. In the celebration of the Lord's Supper, also, the bishop gave a benediction to the people immediately after repeating the Lord's Prayer. This was more especially the case in many of the Western churches. Accordingly, the third council of Orleans decreed that all laymen should stay till they had heard the Lord's Prayer, and received the bishop's benediction. And the council of Toledo censures some priests for communicating immediately after the Lord's Prayer without giving the benediction to the people, and orders, that, for the future, the benediction should follow the Lord's Prayer, and that after the communion. In the Apostolical constitutions, after the prayer of the consecration and oblation, the bishop is appointed to pronounce this short benediction, "The peace of God be with you all;" and then, after the deacon has rehearsed a BIDDING PRAYER (which see), the bishop again recommends the people to God in another benediction, beseeching God to sanctify their bodies and souls, and to make them worthy of the good things he has set before them. The constitutions lay down a form of benediction to be pronounced in the ordination of presbyters.

In the Romish Church the act of blessing is not limited to persons, but extends also to inanimate objects. It is enough to pronounce a form of words, and anything whatever is blessed. The act of benediction, however, differs from the act of consecration, the latter being accompanied with unction or anointing with oil, while the former has no such ceremony, but is performed simply by sprinkling holy water, making the sign of the cross, and pronouncing certain prayers. Various forms of benediction are laid down in the Roman Pontifical, in the Missal, and in the Book of Ecclesiastical Ceremonies.

BLOOD. Immediately after the flood, when for the first time the use of animal food was allowed to man, we find it accompanied with the prohibition. Gen. ix. 4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." According to this command, the blood of every animal was to be poured out before the flesh was eaten, and the reason why this was to be done is declared in these words, "because the blood is the life." Not that Moses is laying down a plain physiological fact, that the blood is a vital fluid, though the Jewish doctors understand it to involve nothing more than a prohibition against cutting off any limb of a living animal and eating it while the life or the life-blood is in it. According to this view, the design of this precept given to Noah was to prevent cruelty to animals, and give the people a horror at the shedding of blood A far deeper and more important ground, however, of the command to pour out the blood of slain animals is found in the command as given in its more enlarged and detailed form in the Mosaic law, Lev. xvii. 10—12: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." In this passage the reason alleged for the repetition of the command formerly given to Noah, is not only that "the blood is the life," but that "it is the blood that maketh atonement for the soul." It is worthy of notice that the blood is not only prohibited from being eaten, but commanded to be poured upon the earth like water. It would seem as if the Israelites were to be taught that not only the blood of animals offered in sacrifice, but the blood of every animal that was slain even for common purposes, must be treated as if it had in it a sacrificial character. On this subject Maimonides throws considerable light in his remarks upon the manner of killing beasts among the ancient Israelites. He says that he who killed the animal prayed to God in these words, "Blessed be he who has sanctified us by his commandments and

has given us his ordinances for the killing of beasts." He adds also, that the beasts killed for eating were to be slain without the temple, and if they were slain in any other place, the carcase was to be buried, not eaten. And besides, a peculiar ceremony was gone through by the Jews, in covering the blood after it was poured out. Before they covered it, they prayed in these words: "Blessed be thou, O Lord our God and Eternal King; who hast sanctified us by thy commandments, and ordained us to cover the blood." Maimonides adds, that even when the blood was mixed with water they were obliged to cover it, provided it retained the colour of blood. Only the blood of clean beasts was covered, as these alone were considered fit to be eaten. The process of covering was this. He that killed the beast made a kind of hillock of dust wherein he poured the blood, which he afterwards covered with more dust. The blood might be covered with anything reduced to powder, as ashes, stones ground down, or lime, but not with a piece of solid stone or wood. This ceremony was to be performed not with the foot, but with the hand, by means of a knife or some other instrument with which the dust was thrown upon the blood.

In all this there was obviously a meaning which it is well worth attempting to discover. The grand spiritual design undoubtedly of the prohibition of the eating of blood, was to preserve upon the minds of the Israelites the great principle of the divine economy in regard to a fallen world, "that without shedding of blood there is no remission." An important, though no doubt subsidiary, object of the law was to prevent idolatry. Now heathen nations were accustomed to take the blood of animals and pour it into a hole in the earth for food to their gods. Particularly when they sacrificed to infernal deities, or devils, having slain the animal, they frequently drank part of the blood, and poured the rest into a pit, consecrating it to the demon in whose honour the sacrifice was offered. They then eat the flesh over or round about the blood, which they left for the demon to come and feast upon. Now there was ample provision made in the Mosaic law against the Jews falling into this idolatrous practice. Thus, in Lev. xix. 26, God prohibits the "eating anything with the blood," or, as the preposition admits of being rendered, "over the blood," thus pointing directly at the idolatrous custom we have been describing.

But God not only prohibits the idolatrous practices of the heathens in so far as blood was concerned; he also laid down a law in reference to the killing of animals which was quite incompatible with their observance of such practices. The law is contained in these words, Lev. xvii. 3—6. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord." By this arrangement the person who killed the animal was not to collect the blood as the heathens did, who poured it into a pit for a feast to their demons, but he was to take the blood and sprinkle it upon the altar And if the Israelites caught any beast or bird in hunting, they were commanded "to pour out the blood thereof, and cover it with dust," an observance which, as we have seen on the testimony of Maimonides, the Jews followed with great ceremony. The covering it with dust was designed to keep them from offering it to demons as the heathens did, who poured it into an open pit or trench that the gods might feast upon it. And if an Israelite killed any beast without bringing it to the door of the tabernacle, he was supposed to have killed it for idolatrous purposes, and, therefore, he was "to be cut off from among his people." And after the chosen people of God had entered the promised land, he restricts their sacrifices to one place which He should choose; and though he permits them to kill and eat in all their gates, he lays down the express condition that they eat not the blood, but pour it upon the earth, that it might sink into the ground like water. The Jews understood the design of this arrangement, when, as we have seen from Maimonides, they poured out the blood in covering it, not upon solid stone, but upon soft or powdered earth, which would readily absorb it.

Maimonides, the Jewish commentater, speaks of two different kinds of blood, the life-blood, or that which is sprinkled upon the altar, and which springs forth from the animal with great impetuosity when it is slain. He that eats of this sort of blood, it is alleged, is to be cut off from among his people. But the other species of blood, that which issues from the wounded animal before it has begun to die, or which issues by drops from the body after the animal is dead, is not reckoned so sacred as the life-blood, and, therefore, the individual who eats of it is said to deserve only scourging. The Jews hold that of the seven precepts of Noah, as they are termed, only the prohibition against eating blood was given to Noah, the other six having, as they allege, been previously given to Adam.

The question has often been started, Whether the Noachic precept forbidding the eating of blood, and which was repeated in the Law of Moses, be still binding upon Christians? The ground on which the affirmative of this is maintained, rests on the

decree of the council of Jerusalem, that the Gentiles in Antioch, and Syria, and Cilicia, should "abstain from things strangled and from blood," as we read in Acts xv. 29. To understand the full meaning and extent of this apostolic decree, we must bear in mind the circumstances in which it was passed. While Paul and Barnabas were engaged in preaching the gospel at Antioch, certain Christian converts from Judaism came down from Jerusalem, and taught that if a Jew embraced Christianity, he was bound at the same time to be circumcised, and to observe the whole Mosaic Law. The city of Antioch, where these Judaizing tenets were inculcated, was peculiarly favourable for the diffusion of such opinions; for as Josephus informs us, it was the seat of a famous Jewish college, in which were many proselytes of the gate, as they were termed. The originators of the controversy were some of the sect of the Pharisees who had become converts to Christianity, while they still retained many of their former Jewish prejudices. The question in debate had a reference chiefly to proselytes of the gate, who, though they were Gentiles by birth, had renounced heathenism in so far as idolatry was concerned, and before being allowed to live among Jews, required to be circumcised. It became therefore a very natural subject of doubt, whether such proselytes could be acknowledged as belonging to the Christian church without receiving the Mosaic seal of circumcision. When the council at Jerusalem met, therefore, the question came before them in a very peculiar form, and under a strictly Jewish aspect. It was decided accordingly in the way best fitted to obviate the prejudices of the Jewish against the Gentile converts, and to reconcile them to their admission to the Christian church, on the same footing precisely as to privileges with themselves. Such a decree passed under peculiar circumstances, and strictly adapted to these circumstances, was necessarily temporary in its nature, and could only remain in force so long as the Jewish and Gentile converts were not thoroughly amalgamated into one body, and both of them alike brought under the influence of Christian principle. In this view of the matter, it is plain that in the altered circumstances of the Christian Church the decree of Jerusalem can be no longer binding, the circumstances in which it was applicable having long since passed away. The early Christian Church, however, for several centuries, continued rigidly to abstain from eating blood, and clergymen were ordered to observe the apostolic decree on this subject under pain of degradation. The Apostolical canons are clear upon the point, and several decrees of councils were passed upon the subject. Augustine, however, states that in his time the African church no longer regarded the decree of Jerusalem as of force, and few persons, he says, made any scruple of eating blood. The Eastern Church have never ceased to hold it an imperative duty to abstain from things strangled and from blood. The Mohammedans also, whose religion is a mixture of Judaism and Christianity, practise the same abstinence. Both the Romish and the Protestant Churches, however, are agreed in regarding it as no longer obligatory upon Christians to maintain their adherence to what they consider a temporary arrangement made by the apostles under circumstances peculiar to the time at which the decree was passed. "This decree," says Dr. Welsh, "which was conveyed in a letter by brethren who might accompany it with every necessary explanation, was obviously intended for a transition state of the church, when ancient Jewish prejudices and the prevailing customs of heathenism presented a barrier to the diffusion of Christianity. It was wisely calculated to remove difficulties and objections on the part of the Jews; and while it imposed no real burden, and could lead to no misapprehension on the part of the Gentiles, it could scarcely fail to produce a favourable effect upon heathen converts, by marking a distinction between them and their former associates, and drawing them away from the infectious influence of heathen superstitions and pollutions." Individual Christians are here and there to be found who have some scruples as to the eating of blood, but such cases are by no means numerous.

Blood being regarded among the ancient Hebrews as specially sacred, the sprinkling of it in their sacrifices was considered as belonging to the priests alone. The blood to be sprinkled was put into a vessel used for the purpose, and taken by a priest clothed in his official vestments, who carried it in his right hand. The blood of some victims was carried into the holy place, as for example those sacrificed as sin-offerings for the whole nation, the bullock presented for the family of Aaron, and that which was offered by the high priest himself. The blood of other victims was either sprinkled upon the horns or upon the sides of the great altar that stood without. The mode of sprinkling was as follows. The priest carrying the blood in his hand ascended the steps of the altar, and, standing between the east and the south, he dipped the forefinger of his right hand in the blood, and pressing it with his thumb, he touched with the blood that horn of the altar; then in the same way he dipped his finger in blood at each horn, till he came to the south-west horn, which was the last that was sprinkled. The blood that remained at the close of the sprinkling was poured out at the bottom of the altar upon the west side, and was conveyed by a subterraneous passage into the valley of Kedron, where it was sold as manure.

The blood of animals used in burnt-offerings, trespass-offerings, and peace-offerings, was sprinkled upon the sides of the altar after this manner. The priest, as he stood upon the east side of the altar near the north-east corner, was to cast the blood out of the vessel with such force, as that part of it might fall upon the east side where he stood, and part of it upon the north side, and on both sides below the red line that went round about the altar. The same

course was followed while the priest stood upon the west side, near the south-west corner, that part of it might fall upon the west side, and part of it upon the south. In this way the Jewish priests imagined that they fulfilled the law, which commanded that the blood should be sprinkled round about upon the altar.

The blood of some sacrifices was carried into the holy place, and put upon the horns of the golden altar, or the altar of incense. In the case of such victims, the blood was sprinkled seven times towards the veil before the most holy place; and then some of it was put upon each horn of the altar, beginning at that between the east and the north, and ending at that between the east and the south, being exactly the opposite of the order observed in sprinkling the horns of the other altar.

The blood of the bullock that was offered for a sin-offering upon the Day of Atonement for the family of Aaron, and also that of the goat which was offered for all Israel, was carried by the high priest into the holy of holies, where it was sprinkled once upwards towards the mercy-seat, and seven times downwards. Then the high priest returned with the blood into the holy place, and sprinkled it in the same manner towards the veil—that is, once above, and seven times below. The blood of each victim, which had been hitherto kept in separate vessels, was now mingled together in one, and the high priest with his finger sprinkled with it the horns of the golden altar, and seven times he poured some of the blood upon the top of the altar. The remainder of the blood was poured at the bottom of the altar of burnt-offering on the west side.

BLOOD BAPTISM. Any one devoted to martyrdom was reckoned, in the early Christian Church, among the catechumens, martyrdom being regarded as a full substitute for baptism, and therefore termed blood-baptism. This notion was derived from various passages in the Sacred Scriptures. Thus Mark x. 39, "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized;" Luke xii. 50, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Martyrdom was esteemed a passport for heaven, and therefore it was made a substitute for baptism.

BODHI (Singhalese, *wisdom*), one of the three principles which influence a Budhist priest. When under its power he is kind and tractable; he eats his food slowly and is thoughtful; he avoids much sleep, and does not procrastinate; and he reflects on such subjects as impermanency and death.

BODHISAT, a candidate for the Budhaship. See BUDHISTS.

BODHISATWA. The incipient state of a Budha, in the countless phases of being through which he passes previous to receiving the Budhaship.

BOEDROMIUS, a surname of Apollo at Athens, indicating him to be a helper in distress. Some suppose that he was so called because he assisted the Athenians in their war with the Amazons, who were defeated on the seventh of the month Boedromion See next article.

BOEDROMIA, a festival celebrated at Athens in honour of Apollo, under the surname of Boedromius It was celebrated on the seventh of the Grecian month Boedromion. Plutarch attributes the origin of this festival to the success of the Athenians in the war against the Amazons. No account has come down to us as to the manner in which this festival was observed, except that sacrifices were offered to Artemis.

BOGS, favourite saints among the Russians. A figure of some patron saint, stamped on copper, is carried about in the pocket, or fixed in some small chapel in the house. The practice naturally reminds us of the Lares and Penates among the ancient Romans. The household bog is usually painted on wood; and, in the houses of men of wealth and rank, it is surrounded with diamonds or precious stones, and wax candles or tapers are burned before it. M. Chantreau, in his travels in Russia, mentions having seen in the possession of a member of the directing senate, a cabinet of bogs worth more than a million of rubles, amounting to £222,222 4s. sterling. Men of all classes among the Russians have their bogs, whom they hold in the highest veneration. The most popular of these patron saints are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski. In the houses of the poor the bog is sometimes kept in a small and obscure apartment, but the moment a Russian enters a house, if the bog does not immediately catch his eye, he enquires where it is, and, before saluting any of the inmates of the house, he approaches the bog, and crosses himself three times before it, repeating "Lord have mercy upon me." When it has become decayed and worn out, the precious relic is carefully buried in a churchyard or a garden. Sometimes, indeed, it is put into a rapid stream, that it may be borne away by the current.

BOGARDINES. See FRANCISCANS.

BOGOMILES (Slav. *Bog*, God; *milvi*, show mercy), a sect of Christian heretics which sprung up in the twelfth century, in the Greek Empire, especially in the region of Philippopolis. They have sometimes been regarded as allied in doctrine to the older Gnostics, but they make no reference to the Æons, nor do they make any allusion to an original evil principle. They were sometimes called Phundaites, from the *phunda* or girdle which they were accustomed to wear. Their system of opinions regarded chiefly the higher order of spirits, at the head of whom they placed Satanael, whose name somewhat resembles Sammael, the angel of death among the Rabbinical Jews. They represented, according to Euthymius, the Divine Being under the

figure of an old man, adopting the figure probably from the expression of the prophet Daniel, "The Ancient of Days." We cannot describe the opinions of the Bogomiles more clearly than by adopting the lucid statement of Neander. "Satanael, they regarded as the first-born son of the supreme God—in which they agreed with the Euchites, and with one particular view of the Parsic dualism—who sat at the right hand of God, armed with divine power, and holding the second place after him. To each of the higher spirits God had committed a particular department of administration, while Satanael was placed over all, as his universal vicegerent. Thus he was tempted to become proud; and, intoxicated with the sense of his power and dignity, was for making himself independent of the supreme God, and founding an empire of his own. He endeavoured also to lead away from their allegiance the angels to whom God had entrusted the management of the different portions of the world; and he succeeded with a part of them. The Bogomiles believed they found Satanael described in the unjust steward of the parable, and they expended much labour in expounding the several points in the parable in accordance with this notion. Satanael now called together the angels who had apostatized with him, and invited them to join him in laying the groundwork of a new creation, independent of the supreme God, a new heaven and a new earth; for the Father had not yet deprived him of his divine form, he had not as yet lost the El, but still possessed creative power. He let himself down, therefore, with his apostate companions, into chaos, and here laid the foundations of this new empire; with his angels he created man, and gave him a body formed out of the earth. To animate this being, he meant to give him a portion of his own spirit; but he was unable to carry the work to its completion. Therefore he had recourse to the supreme God, beseeching him to have pity on his own image, and binding himself to share with him in the possession of man. He promised that, by the race proceeding from man, the places of those angels should be made good who had fallen from God in heaven. So the supreme God took pity on this image, and communicated to it a portion of his own spirit, and so man became a living soul. But now, when Adam and Eve, who had been created with him, became radiant with splendour, in virtue of the divine life that had been communicated to them, Satanael, seized with envy, resolved to defeat the destination of mankind to enter into those vacant places of the higher spiritual world. For this purpose he seduced Eve, intending by intercourse with her to bring forth a posterity which should overpower and extinguish the posterity of Adam. Thus Cain was begotten, the representative of the evil principle in humanity; while Abel, the offspring of Adam and Eve, was the representative of the good principle. Satanael ruled in the world he had created. He had power to lead astray the majority of mankind, so that but few attained to their ultimate destination. It was he who represented himself to the Jews as the supreme God. He employed Moses as his instrument; giving him the law, which in fact the apostle Paul describes as begetting sin; he bestowed on Moses the power of working miracles. Many thousands were thus brought to ruin by the tyranny of Satanael. Then the good God had pity on the higher nature in humanity which had proceeded from himself and was akin to his own, in that humanity which had become so estranged from its destination by the crafty plots of Satanael. He determined to rescue men from the dominion of Satanael, and to deprive the latter of his power. For this purpose, in the 5500th year after the creation of the world, he caused to emanate from himself a spirit who was called the Son of God, Logos, the archangel Michael, exalted above all the angels, the angel of the great council, Isa. ix. 6, who was to overthrow the empire of Satanael and occupy his place. This being he sent down into the world in an ethereal body, which resembled an earthly body only in its outward appearance. He made use of Mary simply as a channel of introduction. She found the divine child already in its swaddling-clothes in the manger, without knowing how it came there. Of course, all that was sensible here, was merely in appearance. Satanael, who held Jesus to be nothing more than a man, and saw his kingdom among the Jews drawn into apostacy and endangered by him, plotted his death. But Jesus baffled him in reality, he could not be affected by any sensuous sufferings. He who, though supposed to be dead, was exalted above all suffering, appeared on the third day, in the full vigour of life; when, laying aside the veil of his seeming earthly body, he showed himself to Satanael in his true heavenly form. The latter was forced to acknowledge his supremacy, and being deprived by Christ of his divine power, was obliged to give up the name El, and remain nothing but Satan. Christ then ascended to the right hand of God, to be the second after him, and to occupy the place of the ruined Satanael. When Christ was now removed from the earth, and taken up into heaven, God caused a second power, the Holy Ghost, to emanate from himself, who took the place of the now risen and exalted Christ, by his influences on individual souls and the community of the faithful. It may be noticed as a characteristic peculiarity, that the Holy Spirit was represented by the Bogomiles under the form of a beardless youth, doubtless a symbol of his all-renovating power. They regarded it as the final end of all things, that when Christ and the Holy Ghost should have finished their whole work, all the consequences of the apostasy from God would be removed, and the redeemed souls would attain to their final destination. Then God would receive back into himself those powers which had emanated from him, and all things would return to their original unity."

The Bogomiles rejected baptism with water, holding that the only Christian baptism was a baptism of the Spirit, to be imparted simply by calling upon the Holy Ghost, with the laying on of hands. The mode of admission into the sect was very peculiar. The candidate for initiation passed through a previous course of preparation, which consisted of the confession of sins, fasting, and prayer. He was then introduced into the assembly, when the presiding officer laid the gospel of John upon his head, and they invoked upon him the Holy Ghost and repeated the Lord's Prayer. He was then required to lead a life of probation, in the course of which he observed the strictest abstinence, and, if he faithfully passed through his probationary period, he was again introduced into the assembly, placed with his face towards the east, and the gospel of John again laid upon his head. The whole assembly, men and women, touched his head with their hands, and sung together a hymn of thanksgiving to God, that the man had proved himself worthy to be admitted as a member of their community.

As the Bogomiles refused to admit an outward celebration of baptism, so they seem to have been equally opposed to an outward celebration of the Lord's Supper. They contended against the worship of the Virgin Mary and of saints and images, refusing also all reverence for a crucifix. Euthymius alleges that they rejected the historical books of the Old Testament, but received the Psalms and the Prophets, and all the writings of the New Testament. To the gospel of John they seemed to attach a peculiar value and importance. They looked upon the dominant church as an apostate church, ruled by Satanael, while they represented themselves as the true followers of Christ.

The Bogomiles had no sooner sprung up in A. D. 1116, than their tenets were adopted by individuals belonging even to the highest classes of society. The Greek emperor Alexius Comnenus hearing how rapidly the sect was spreading, resolved to take steps to ascertain the real leaders of the movement. For this purpose he caused several members of the community to be arrested and put to the torture; and by this cruel stratagem he learned that an old monk, by name Basilius, was at the head of the party. The emperor, accordingly, invited this leader of the Bogomiles to a private interview at the palace, pretending that he wished to learn the principles of the sect with the design of joining it. The old man, though at first suspicious, at length acceded to the request. He repaired to the royal residence, and, while unfolding the principles of the community which he headed, a person was stationed by the emperor behind a curtain taking notes of the whole conversation. When sufficient information had been obtained to secure the condemnation of the unwary monk, the curtain was raised, and there stood before him an array of clerical dignitaries, ready to pronounce a sentence likely to suppress the obnoxious sect. Basilius was forthwith conducted to prison, and numbers of the Bogomiles were arrested, as well as some who had no connection with the sect. To separate the innocent from the guilty, the emperor devised the following plan. He caused the whole of those who had been arrested to appear in a public place before a large assembly, in the centre of which he took his seat on an elevated throne. Two great fires were kindled, the one of them having a cross placed beside it, and the other none. The emperor now declared that all were to be put to death, and those who wished to die as believers were to pay their homage to the cross. Those who obeyed this command were dismissed with a simple admonition, while those who refused to do homage to the crucifix were doomed to perpetual imprisonment. Basilius alone perished at the stake in A.D. 1119. The death of their leader did not prevent the Bogomiles from actively propagating their opinions. They speedily spread themselves throughout the Greek Empire. The writings of a venerated monk, Constantius Chrysomalos, are said to have contributed greatly to the diffusion of these doctrines. It was not, however, till after his death that a synod, assembled at Constantinople in A. D. 1140, under the Emperor Emmanuel Comnenus, pronounced condemnatiou on him and his followers. In the year 1143, two Cappadocian bishops, Clemens and Leontius, were deposed as Bogomiles by a synod at Constantinople; about the same time, and for the same reason, Niphon, a monk, was sentenced to imprisonment. In the tenets which they held, and the opposition which they manifested to the dominant church, the Bogomiles bore considerable resemblance to the CATHARI and the PAULICIANS (which see).

BOHEMIAN BRETHREN. See MORAVIANS HUSSITES, TABORITES.

BOIAS, medico-priests among the native Indians of the Caribbee islands. Each of these Boias has a particular genius, whom they pretend to invoke by humming over certain words, and by smoking tobacco. They never call upon this genius or demon, unless in the night, and in a place where there is neither fire nor light. The Boias seem to be conjurors or wizards, who possess the secret of destroying their enemies with charms. The old Boias make their candidates for the priesthood pass through a somewhat severe discipline. The novice is obliged from his infancy to abstain from various kinds of meat, and even to live upon bread and water in a little hut, where he is visited by no person except his masters. To effect his purification, incisions are made in his skin, and tobacco-juice is administered to him freely. His body is rubbed over with gum, which they afterwards cover with feathers, in order to make him exact and diligent in consulting the genii, and obeying their orders. They teach him to cure the diseased, and to conjure up the spirit. When a Boia is summoned in a case of sickness, he

immediately orders the fire to be extinguished in the first instance; then he goes into a corner, where he orders the patient to be brought to him. He now smokes a leaf of tobacco, and bruises a part of it in his hands, and, snapping his fingers, blows what he has rubbed into the air. The odour of this perfume attracts the *Chemen* or good spirit, and the Boia, approaching his patient, feels, presses, and handles, several times in succession, the diseased part, if it be outward, and applying his mouth to the part, he pretends to suck out the diseased matter. Should the patient fail to obtain the expected relief, the Boia lays aside his medical character, and assumes that of a priest, administering consolation to the afflicted person, and endeavouring to reconcile him to a speedy departure from this world.

BONA DEA, a Roman divinity, daughter of Faunus, and an object of worship almost exclusively to females, to whom she made known her oracles. A festival in honour of this goddess was celebrated every year on the 1st of May, the ceremonies being conducted wholly by the vestal virgins, and only females, generally of the higher ranks, were permitted to take part in them. The house of the consul or prætor, where the festival was held, was adorned as a temple with all kinds of flowers except myrtle. The statue of the Bona Dea was covered with a garland of vine-leaves, and a serpent was twined around its feet. The solemnities were conducted by night, with drinking and dancing. The Bona Dea is sometimes regarded by Greek writers as the same with HECATE or PERSEPHONE (which see).

BONI HOMINES (Lat. good men), a name sometimes applied to the CATHARI or PAULICIANS (which see), in the eleventh century.

BONOSIANS, a Christian sect which arose towards the end of the fourth century, headed by Bonosus, a bishop, probably of Sardica in Illyrium. They were accused of maintaining that Mary the mother of our Lord did not always remain a virgin, but bore several children after the birth of Jesus. It is very doubtful, however, whether Bonosus and his followers maintained what has sometimes been imputed to them, that Christ was a mere man, and was the Son of God only by adoption. Yet in the fifth and sixth centuries, there were heretics both in France and Spain, bearing the name of Bonosians, who opposed the doctrine of the Trinity, and of the divinity of Christ. Pope Gregory says, that the church rejected their baptism, because they did not baptize in the name of the three Persons. But the council of Arles, held in the year A. D. 452, by the seventeenth canon, commands the Bonosians to be received into the church by the holy unction, the imposition of hands, and a confession of faith, it being certain that they baptize in the name of the Trinity. The Bonosians have sometimes been confounded with the PHOTINIANS (which see).

BONZES, priests in China, Tartary, and Thibet. Great numbers were formerly attached to each pagoda, and although they lived in monasteries, they were wholly dependent for subsistence on public charity. The most recent travellers, however, inform us, that the moderate provision which they pick up by begging, is quite insufficient for their support, and hence, they are under the necessity of working at some trade for their living. Most of them act as schoolmasters, and those who are incapable of teaching, wander up and down begging from door to door the revenues of the pagodas being no longer adequate for their livelihood. M. Huc, in his 'L'Empire Chinois,' informs us, that they are daily diminishing in numbers. The manner in which they recruit their ranks is singular. The Bonze who is attached to a pagoda, purchases for a small sum one of the children of a poor family. He shaves the boy's head, and appoints him his pupil, or rather his attendant. The poor child waits upon his master on all occasions, and at length becomes accustomed to the life of a Bonze. In course of time he succeeds his master, and thus the race of Bonzes is perpetuated. At one period these priests exercised a powerful influence over the people, but this is no longer the case, their authority and importance being completely gone. In the recent insurrection, the revolutionary party, as M. Huc tells us, sought to render themselves popular by murdering the Bonzes in every district through which they passed.

A large monastery in which the Bonzes resided was generally connected with each pagoda. These monasteries, once so famous, are now almost entirely deserted. M. Huc gives an account of a visit which he paid to one of the most famous of these priestly residences, that which is situated on the island of Pou-tou. More than fifty monasteries, he says, are scattered over the sides of the mountains, and in the valleys, of this beautiful and picturesque island. These large monasteries, however, which were once crowded with Bonzes, are now, as this traveller informs us, "almost entirely abandoned to legions of rats, and to large spiders which weave their webs in peace in the deserted cells." Over each of the monasteries a superior is appointed, who is, however, rather an administrator of temporal goods, than a ruler to whom all the other Bonzes resident there are bound to yield obedience. They are usually distinguished from the laity, not only by the tonsure, but many of them by wearing a chaplet about their necks, consisting of a hundred beads, and, besides, they have at the end of their staff a wooden bird. Though themselves very poor, they are said to be generally charitable to others. They assemble the people to worship by the ringing of some particular bells, and often also by the sound of trumpets. To become a Bonze, any one has only to shave his head and put on a robe with long and wide sleeves, and to give up the office he has only to change his dress and let his hair grow.

We learn from M. Huc, that convents of female Bonzes are found in considerable numbers in China.

particularly in the southern provinces. Their costume differs little from that of the male bonzes. They have their heads completely shaven; they are not confined to their convents, but are often to be seen walking in the public thoroughfares.

BONNET, a covering for the head, worn by the Jewish priests, as appointed in Exod. xxviii. 40. According to the Jewish Rabbis, this article of dress was made of a piece of cloth sixteen yards long, and which covered the head like a helmet or turban. The mitre, however, which was worn only by the high priest, is described by Josephus as a bonnet without a crown, which did not cover the whole head, but only the middle part of it. The bonnet came lower down upon the forehead than the mitre, and rose up higher, tapering upwards to a point. Josephus says that the bonnet worn by private priests was composed of many folds of linen cloth sewed together in the form of a thick woven crown of linen. The whole was covered with a piece of linen cloth which descended to the forehead, that the seams might be concealed. The same author remarks that the high priest's bonnet was identical with that of the priests, except that another piece, of a violet colour, covered the back part of the head and the temples, and was surrounded with a triple crown of gold, in which were small buttons of henbane-flowers. This circle of flowers was interrupted in the fore part of the crown by the plate of gold, on which the name of God was engraven. See MITRE.

BOR, the father of the three Scandinavian gods, Odin, Vili, and Ve. His wife was a Joten or giant-woman, whose name was *Besla*, the daughter of Böl-thorn. From the 'Northern Antiquities' it appears that the creators of the first human pair are all sons of Bör; that the oldest of them, Odin, conferred upon the man and woman life and souls; the second, Vili, motion and knowledge; and the third, Ve, speech, beauty, sight, and hearing, with the addition of raiment. The mode of man's creation was, according to this system, very peculiar. One day as the sons of Bör, or the gods, were taking a walk on the sea-shore, they found two pieces of wood floating upon the water; these they took, and out of them made a man and woman.

BORAC. See ALBORAC.

BORAS, a remarkable race found in all the larger towns in the province of Gujerat in Hindustan, who, though Mohammedans in religion, are Jews in features, manners, and genius.

BORDJ, or, with the article prefixed, ALBORDJ, the mythic world-mountain of the ancient Persians. From this mountain, situated in Persia, all mundane existence took its rise, and the stars leapt into their orbicular paths. Cosmically considered, it is the symbol of creation, and its genetic connection with the Infinite Supreme Essence. The Bordj is affirmed to be the navel of the world, and the mountain of mountains. It towers far above the most elevated parts of the earth, and, overtopping the clouds, reaches the subtile ether of heaven. From it have descended prophets and lawgivers who imparted to mankind the rays of a purer light, and opened to them the vista of a brighter hope. In short, it was the prolific seed-bed and potent centre of the religious dogmas and liturgic rites of the ancient Persians.

BOREAS, the north wind, represented by the ancient Greeks as dwelling in a cave of Mount Hæmus in Thrace. In the Persian war, the Athenians felt their obligations to Boreas, for destroying the ships of the enemy. The inhabitants of Megalopolis also honoured him with a regular festival held every year, in memory of the assistance which they received from him in their contests with the Spartans. See next article.

BOREASMUS, a festival celebrated by the Athenians in honour of Boreas, the north wind, which had scattered the ships of Xerxes in the Persian war.

BORHAN, the name of God among the Tartars. A Lama of Thibet said to M. Huc, speaking of that people, "They prostrate themselves before all that they meet; all is *Borhan* in their eyes. At every step they throw themselves on the ground, and lifting their clasped hands to their forehead, cry out, *Borhan, Borhan.*"

BORRELISTS, a sect said to have arisen in Holland towards the middle of the seventeenth century. They were the disciples of Adam Borrel, a Dutch minister who was well skilled in the Hebrew, Greek, and Latin languages. His brother was Dutch ambassador at the court of Louis XIV. The Borrelists were somewhat allied in sentiment to the MENNONITES (which see), though they formed a separate body. They seem to have been noted for strictness of religious deportment, approaching even to austerity. They held the notion that religion, being spiritual in its nature, all outward ordinances of any kind were unnecessary, and indeed inconsistent with true acceptable worship. They maintained also that the Word of God ought to be read without note or comment, and that all human expositions only corrupted the purity of the inspired volume. In many points this sect resembled the Society of Friends.

BORYSTHENES, or DNIEPER, universally revered among the Russians in ancient times as a holy river, and in the holy city Kiev, or Kiew, situated on its right bank, nearly all the gods of the Slavic race were at one time assembled. In an island, at the distance of four days' journey from its mouth, the inhabitants of Kiew in their annual voyages to the Black sea, in the month of June, offered their sacrifices under a sacred oak.

BOSCI (Gr. grazers), a sort of monks in the regions of Syria and Mesopotamia in early times. They derived their name from their peculiar manner of living, as they never dwelt in any house, eat no flesh or bread, nor drank wine, but fed only upon the herbs of the field. This class of monks is mentioned by Sozomen.

BOTANOMANCY (Gr. divination by herbs), a species of divination practised by the ancient Greeks. It was done by writing one's name on herbs and leaves, which were then exposed to the winds, and as many of the letters as remained in their proper places being joined together, contained an answer to their question. See DIVINATION.

BO-TREE (WORSHIP OF THE). It was under the bo-tree that Gotama Budha attained the Budhaship. The worship of this tree in Ceylon is of very ancient origin. The city of Budha Gaya, which, from the extent of its ruins, appears to have been large and populous, was erected near the bo-tree, and on the very spot on which this town once stood a bo-tree still flourishes, which is regarded by the Budhists as the same tree under which Gotama sat more than two thousand years ago. European travellers, however, do not regard it as more than a century old. In the court-yard of nearly every monastery or temple in Ceylon, there is a bo-tree, which is said to be taken from the tree at Anuradhapura, brought over to the island in the beginning of the fourth century before Christ. It is generally thought by the Budhists that the place where the bo-tree stands is the centre of the world. Mr. Spence Hardy, in his work on Eastern Monachism, gives the following account of the origin of the worship of this tree.

"At the time when the usual residence of Gótama was near the city of Sewet, the people brought flowers and perfumes to present to him as offerings; but as he was absent, they threw them down near the wall, and went away. When Anépidu and the other upásikas saw what had occurred, they were grieved, and wished that some permanent object of worship were appointed, at which they might present their offerings during the absence of the sage. As the same disappointment occurred several times, they made known their wishes to Ananda, who informed Budha on his return. In consequence of this intimation, Budha said to Ananda, 'The objects that are proper to receive worship are of three kinds, serírika, uddésika, and paribhógika. In the last division is the tree at the foot of which I became Budha. Therefore send to obtain a branch of that tree, and set it in the court of this wihára. He who worships it will receive the same reward as if he worshipped me in person.' When a place had been prepared by the king for its reception, Mugalan went through the air to the spot in the forest where the bo-tree stood, and brought away a fruit that had begun to germinate, which he delivered to Ananda, from whom it passed to the king, and from the king to Anépidu, who received it in a golden vessel. No sooner was it placed in the spot it was intended to occupy in the court, than it at once began to grow; and as the people looked on in wonder it became a tree, large as a tree of the forest, being 50 cubits high, with five branches extending in the five directions, each 50 cubits in length. The people presented to it many costly offerings, and built a wall around it of the seven gems. As it had been procured by means of Ananda, it was called by his name. Budha was requested to honour it by sitting at its foot as he had sat at the foot of the tree in the forest of Uruwela; but he said that when he had sat at the foot of the tree in the forest he became Budha, and that it was not meet he should sit in the same manner near any other tree.

"The vastness of the ruins near Budha Gaya is also an evidence that the original bó-tree must have been visited by great numbers of pilgrims, and have been regarded with peculiar veneration. It is said that not long after the death of Gótama a number of priests went to worship this tree, among whom was one who, in passing through a village, was accosted by a woman as he sat in the hall of reflection; and when she learnt whither he was bound, and the advantages to be gained by making an offering to this sacred object, she listened with much pleasure, but regretted that as she was poor, working in the house of another for hire, and had not so much as a measure of rice for the next day, it was not in her power to make any offering besides the cloth she wore; and this cloth, after washing it, she presented to the priest, requesting him to offer it in her name to the bó-tree, that she might receive the merit resulting therefrom. The priest acceded to her request, and offered the cloth as a banner. At midnight the woman died, but was born in a déwa-lóka, where she lived in the greatest splendour, arrayed in the most beautiful garments. The day after the priest visited the tree he retired to the forest, and fell asleep; when a female appeared to him, with many attendants, singing sweetly, and playing the most enchanting music. The priest asked her who she was, and she said, 'Do you not know me? I am the female in whose name you presented the cloth. Yesterday I was mean and filthy, but to-day I am clean and beautiful; and this I have gained through the merit of the offering at the bó-tree."

In the Bo-tree, or *ficus religiosa*, is observed the same shaking of its leaves, as is seen in the aspen of Syria; and the Budhists allege, that the leaves thus constantly move out of respect for the great sage. It is customary to plant a bo-tree on the mound under which repose the ashes of the Kandian chiefs and priests. An interesting ceremony connected with this tree, is quoted by Mr. Hardy, from 'Knox's Captivity in Ceylon:' "Under the tree, at some convenient distance, about ten or twelve feet at the outmost edge of the platform, they usually build booths or tents; some are made slight, only with leaves, for the present use; but others are built substantial, with hewn timber and clay walls, which stand many years. These buildings are divided into small tenements for each particular family. The whole town joins, and each man builds his own apartment, so that the building goes quite round, like a circle; only one gap is left, which is to pass through

the bó-tree, and this gap is built over with a kind of portal. The use of these buildings is for the enterrainment of the women, who take great delight to come and see these ceremonies, clad in their richest and best apparel. They employ themselves in seeing the dancers, and the jugglers do their tricks, who afterwards by their importunity get money from them, or a ring off their fingers, or some such matter. Here also they spend their time in eating betle, and in talking with their consorts, and showing their fine clothes. These solemnities are always in the night; the booths all set round with lamps; nor are they ended in one night, but last three or four, until the full moon, which always puts a period to them."

BOURAITS (Religion of the). This is a people of Mongol origin, who reside in the western part of Siberia, and on the frontiers of China in the government of Irkutzk. Their religion is a mixture of *Lamaism* and *Shamaism*. In their huts they have wooden idols, naked or clothed: others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamans, or priests, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present.

BOURIGNONISTS, the followers of Madame Antoinette Bourignon de la Ponte, a native of Flanders, born at Lisle in A. D. 1616. Even in very early life she was characterized by a strong imagination, a lively enthusiastic temperament, combined with a warm devotional spirit. From her natural temperament, therefore, and the peculiar qualities of her mental constitution, she was quite prepared to enter into the spirit and imbibe the doctrines of the Mystics. She conceived herself to be divinely inspired, and to be set apart by God for the important work of reviving the spirit of Christianity, which she alleged to have been extinguished by the theological disputes which had so long agitated the different churches. Madame Bourignon had no desire to found a sect, believing, as she did, that the variety of sects was one of the greatest evils which had befallen the Christian church. Both Roman Catholics and Protestants were in her view alike to be blamed in this matter. She protested equally against both, and wished to retire from the world with a few associates, and there, bound by no vow, distinguished by no peculiar dress, to give themselves up to a life of calm meditation and prayer. The fame of her asceticism and devotional life soon spread, and many resorted to her as their spiritual guide. She believed that she enjoyed the high privilege of knowing the true spiritual meaning of Scripture, and that it was her special vocation to recall the church from formalism to spirituality of worship. To some extent indeed she was successful in rousing individual Christians in Holland and Germany, France and Switzerland and England also, to a more earnest devotional spirit, mingled it might be with partial enthusiasm, but still containing no small portion of true Christian vitality. The Bourignonists became a numerous body, and among them persons of some note. Swammerdam, the naturalist, held their opinions.

Madame Bourignon diffused her peculiar views not only by conversation, but also by her writings, which extend to eighteen volumes. The most important of her productions, and those which are most highly valued, are, 'Light in Darkness,' 'The Testimony of Truth,' and 'The Renovation of the Gospel Spirit.' The hostile attitude which she assumed towards the different churches roused against her a storm of persecution, which drove her from one hiding place to another, throughout Schleswig and Holstein. She died at last in 1680, impoverished and deserted, concealed in a miserable lodging at Amsterdam. Her opinions, however, long survived her, and the Quietist and Mystic pietism which she inculcated, has many admirers even in our own day. The substance of her system is, that religion consists in internal emotion or feeling, and not in either knowledge or practice.

The most distinguished supporter of the Bourignonist principles was Peter Poiret, a Calvinistic minister, who relinquished his office, and gave himself up to the development through the press of the mystical theology which he had embraced. He published a system of divinity, under the title of 'The Divine Economy,' in which he lays it down as a fundamental principle, that the understanding or intellect of man being made for God, is in a manner infinite, so as to be able to exert infinite acts, that is, to raise itself up to the contemplation of God as incomprehensible, infinite, and above all particular forms of conceiving him. Poiret inculcates, therefore, a passive implicit faith, surrendering the understanding to God, and yielding ourselves up to his teaching, and in this way, according to his view, we acknowledge that "God is infinite, and incomprehensible; that he is a Light, a Good, a Wisdom, a Power, a Justice, in a word, a Being above all comprehension and thought." Thus, on the principles of this system, in all matters of religion the understanding is to be utterly inert, and man is reduced to a merely passive machine, without action, and without responsibility. In a quotation which Mr. Vaughan gives in his 'Hours with the Mystics,' Poiret endeavours to meet the objections which naturally occur in looking at the matter in this light. His reply is as follows:—"It will be objected, may be, to what has been said, that this second condition required here of the intellect that means to be enlightened by Faith, is a state of idleness—time lost; and that it is an absurd thing not to make use of the understanding and faculties God has given us, nor so much as endeavour to excite in our minds good and bright thoughts

Here are several things tacked together, and most of them beside the purpose. For at present I am not treating of the means by which one may be introduced, or rather brought, as it were, to the threshold of faith, as I may say; nor of that imperfect and beginning faith, by me styled active. Nor yet do I say, that when one has been enlightened by the light of God, one is not to fix one's mind to the consideration of the lights held out by God: but what I say is this: I suppose a man has already had some glimpse of the divine light by the call of preventing grace, and that he has actively co-operated with it, by turning his understanding towards it, with particular desires of such and such lights; and moreover, that to confirm himself therein, he has deduced in his reason and his other inferior faculties, notions, ratiocinations, images, and words, and other particular exercises wherein he has been exercised long enough to be capable of ascending to the state of pure and altogether divine faith. Upon this supposition, the question is, whether one whose faith has as yet been but weak, and the small light he has had clouded and mixed with great darkness, prejudices, and errors, designing to clear the principles of the light he has from the aforesaid mixture, and desiring to see this divine light in its purity and more fully, —whether, I say, to this end he ought to apply thereto the activity of his understanding, of his meditations, reflections, and reasonings; or else whether, all this apart, he ought to offer his understanding in vacuity and silence to the Son of God, the Sun of Righteousness, and the true Light of Souls? And this last is what we affirm, and against which the objections alleged are of no force."

After the death of Madame Bourignon, the peculiar principles of mysticism which she and her coadjutor Poiret had so sedulously taught, continued to attract many followers in the close of the seventeenth and the opening of the eighteenth century. Some shut themselves up in seclusion and solitude, devoting their whole time and thoughts to religious exercises; others refused to hold communion with any Christian society whatever, and therefore renounced public worship, engaging only in private devotion. Pietist and mystical writers were eagerly read. Thomas à Kempis, Madame Guyon, Arndt, and Spener, and especially the voluminous works of Madame Bourignon, infused into many Christians a relish for an abstract spiritualism, which lavished all its regard upon inward frames and feelings to the almost total neglect of the active duties of the outward Christian life. See MYSTICS.

BOURNEANS. See ANNIHILATIONISTS.

BOWDYANGA, the seven sections of wisdom among the Budhists, including, 1. The ascertainment of truth by mental application. 2. The investigation of causes. 3. Persevering exertion. 4. Joy. 5. Tranquillity. 6. Tranquillity in a higher degree, including freedom from all that disturbs either body or mind 7. Equanimity.

BOWING. See ADORATION.

BOYLE'S LECTURES, a series of eight lectures delivered annually in one of the churches in London, according to an arrangement made by the celebrated Robert Boyle, who, by his will in 1691, bequeathed a large portion of his estate for religious purposes, the income to be annually paid over to acute and eloquent men, who should oppose the progress of impiety, and demonstrate and confirm the truth of natural and revealed religion. For the support of this Lecture, Mr. Boyle assigned the rent of his house in Crooked Lane, London, to some learned divine within the bills of mortality, to be elected for a term not exceeding three years. In course of time, however, the fund was found to be inadequate, and Archbishop Tennison procured a salary of £50, charged on a farm in the parish of Brill, in the county of Bucks. Thus the foundation is settled in perpetuity, and the Boyle Lectureship continues to be a valuable institution, for the defence of Christianity against infidel objections of every kind.

BRAGI, the god of eloquence and poetry among the ancient Scandinavians. Bragi is accordingly the Norse name for the poetic art, and also employed to denote a distinguished poet or poetess.

BRAHM, the incommunicable appellation among the Hindus of the Supreme, eternal Spirit, viewed in its own abstract impersonal essence. This Supreme Being, considered as unrevealed, is known by different names, such as Brahm, Parabrahma, Paratma, Ram, or Bhagavat. He is represented as without beginning or end, eternal; that which is, and must remain, unchangeable; without dimensions, infinite; without parts, immaterial, invisible; omnipotent, omniscient, omnipresent; enjoying ineffable felicity. And yet, notwithstanding this description, he is often said to be without qualities or attributes. The two statements appear contradictory, and yet they are explained by the Hindu as states of being not contemporaneous, in which case they would be contradictory, but successive, each of them being assumed alternately, after immense intervals of time. On these two successive states, Dr. Duff makes the following remarks in his 'India and India Missions:'

"The primary and proper state of Brahm's being, is that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external universe. He is then denoted emphatically THE ONE—without a second. Not merely one, *generically*, as being truly possessed of *a* divine nature;—not merely one, *hypostatically*, as being simple, uncompounded, and, therefore, without parts;—not merely one, *numerically*, as being, in point of fact, the only actually existing deity. No. He is simply, absolutely, and by necessity of nature, one:—and not only so, but he is one in the sense of excluding the very possibility of the existence of any other god. Thus far a Christian might accord in the definition of the divine unity. It is, *in words*, the

very definition which the Bible gives of the unity of the '*only* living and true God.' But the Hindu advances a step farther. He conceives, that when Brahm exists in his proper and characteristic state, he is one; not merely in the sense of excluding other gods, but in the sense of excluding the possibility of the existence of any other being whatever. He is thus not merely *one*, but *the one*,—the single and sole entity in the universe,—yea more, the *only possible* entity, whether created or uncreated. His oneness is so absolute, that it not only excludes the possibility of any other god, co-ordinate, or subordinate, but excludes the possibility of the existence of any other being, human or angelic, material or immaterial.

"The Hindu theologist does not stop even here. His Brahm, as already stated, exists 'without qualities or attributes.' What!—literally and absolutely without qualities or attributes? Yes, literally and absolutely so. The possession of qualities or attributes implies multiplicity and diversity of some kind. But Brahm's unity is so perfectly pure, so essentially simple, that it must exclude multiplicity or diversity of any kind. Consequently, he is represented as existing without intellect, without intelligence, without even the consciousness of his own existence! Surely this is the very transcendentalism of unity.

"No wonder though the Hindu often exclaims that his Supreme Brahm is 'nothing.' In any sense, within the reach of human understanding, he is 'nothing.' For the mind of man can form no notion of matter or spirit apart from its properties or attributes. Let Brahm, therefore, be represented as utterly devoid of attributes, and, to human apprehension, he must be actually as nothing,—a mere abstract negation more absolute than *darkness*, of which it has been remarked, that it is endowed with the property of at any time admitting light; or than *silence*, which has the quality of admitting sound; or than *space*, which has the capacity of admitting extension. No wonder though the Hindu confess, with a peculiar emphasis of meaning, that his Supreme Brahm is 'incomprehensible.'"

Thus stripped of all attributes, Brahm is wholly inactive, existing in a state of unbroken sleep, undisturbed repose. This profound slumber, however, is not everlasting in its duration. After unnumbered ages, he suddenly awakes, and starting to a consciousness of his own existence, he exclaims, "Brahm is," or "I am." From that moment he begins to exhibit active qualities and attributes. A desire for duality arises in his mind. In obedience to this desire, the archetype or ideal form of the universe presents itself before him. This is succeeded by an act of volition, which calls the universe into actual existence. This done Brahm relapses into his former state of quiescent repose, renouncing all his active qualities and attributes. Such is the idea of the Supreme Being among the Hindus, one Brahm without a second as he is usually described.

The Hindu Brahm has no temple dedicated to his worship, nor is a single act of adoration ever offered to him. This may appear strange, but the reason which is given by the admirers of Hinduism for the denial of all worship to Brahm is, that the "representing the Supreme being by images, or the honouring him by the institution of sacred rites, and the erection of temples must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." In Brahm, there was originally existent Swada or the golden womb, the receptacle of all the types of things when he produced Maya, matter or illusion, the source of all phenomena, and by means of which individual existences made their appearance. From the bosom of Brahm came forth the Trimurti or Triad of the Hindus, consisting of Brahma the Creator, Vishnu the Preserver of forms, and Shiva the Destroyer of forms, who by this very destruction causes the return of beings to unity, and their re-entrance into Brahm. The Hindus are taught to look forward to absorption into the divine essence, or Brahm, as the ultimate reward, as final beatitude. See next article.

BRAHMA, the Ceator, the first member of the Hindu Triad or Trimurti, He is represented as a golden-coloured figure, with four heads and four arms. The origin of Brahma is variously stated by Hindu writers. Some inform us, that, when BRAHM (see preceding article) awoke to consciousness and activity, Brahma and the other two Persons of the Triad sprung from his essence. Others allege that creation sprung from a seed deposited in the waters, which became an egg, from which Brahma the Creator was born. Brahma's first attempts at the production of the forms of animated beings are reported to have been numerous, and far from successful. "At one time," says Dr. Duff, "he is said to have performed a long and severe course of ascetic devotions to enable him to accomplish his wish, but in vain; at another, inflamed with anger and passion at his repeated failures, he sat down and wept,—and from the streaming tear-drops sprang into being, as his first-born, a progeny of ghosts and goblins of an aspect so loathsome and dreadful, that he was ready to faint away. At one time, after profound meditation, different beings spring forth, one from his thumb, a second from his breath, a third from his ear, a fourth from his side, and others from different members of his body; at another, he assumes sundry strange qualities to effectuate his purpose, or he multiplies himself into the forms of different creatures, rational and irrational. As the result of all his toil some labours and experiments, there did proceed from Brahma. directly or indirectly, a countless progeny of animated beings that people the fourteen worlds which constitute the universe."

Having peopled the heavens above, and the worlds below, stored the earth with all stationary and moveable bodies, destined to be occupied by terrestrial spirits, from the substance of his body emanated

the human race, consisting originally of four classes or castes. From his mouth came the Brahmans; from his arms the Kshattrya or military caste; from his breast the Vaishya or caste of productive capitalists; from his foot the Shudra or servile caste. According to the Hindu Scriptures, the continued manifestation of the universe is co-extensive with the life of Brahma, which, according to Hindu computation, extends to upwards of three hundred billions of our years. A day of Brahma is termed a kalpa, consisting of four thousand three hundred and twenty millions of solar years. At the close of each kalpa commences his night of repose, which is of equal length with his day. During this long night, sun, moon, and stars are shrouded in gloom. Clouds from above pour down torrents of rain; and the waves of the ocean, agitated with mighty tempests, rise to a prodigious height. The seven lower worlds are at once submerged, as well as the earth which we inhabit, and even the two worlds next in the order of ascent above the earth. In the midst of this tremendous abyss, Brahma reclines on the serpent Ananta or eternity with closed eyes, and reposes in mysterious slumber. During the long night of Brahma, the wicked inhabitants of all worlds utterly perish. When he awakes, the darkness is instantly dispelled, and the universe returns to its pristine order and beauty. A partial disorganization of the ten lower worlds takes place at the close of every kalpa or day of Brahma; and a similar renovation at the succession of every night. And there being thirty-six thousand days and as many nights in his life, there must be thirty-six thousand partial destructions or disorganizations of the larger half of the universe, and as many restorations or reconstructions of it during the full period of its duration. When the life of Brahma shall come to a final termination, there will be no longer a partial destruction, but an utter annihilation. This is called a *Maha Pralaya*, or great destruction of the entire universe, with all that it contains, when the whole shall be reduced into nonentity, or re-absorbed into the essence of Brahm. After this mighty catastrophe, Brahm, who had fallen asleep after the manifestation of the universe, and had continued to repose during the whole duration of its existence, awakes again, and another manifestation of the universe takes place, all things being reproduced as before, and Brahma the Creator commencing a new existence. Thus, according to the Hindu sacred books, there has been, during the past eternity, and will continue to be during the eternity that is to come, an alternating succession of manifestations and annihilations of the universe at intervals of inconceivable length, stretching throughout each life of Brahma, extending to three hundred billions of our years.

BRAHMANS, in the Hindu system, accounted the highest and noblest caste in the scale of human existence, the nearest in kindred and in likeness to Brahma himself, and deriving their name from him as being his visible representatives in human form. They have been constituted the sole depositaries, the sole interpreters, the sole teachers of the Vedas or sacred books of the Hindus, and in emblem of this, the Brahmans are said to have sprung from the mouth of Brahma. A graphic account is given by Dr. Duff, of the ordinary daily religious observances prescribed to a Brahman, which are as follows, being chiefly drawn from a paper by Mr. Colebrooke, in the 'Asiatic Researches: "When a Brahman rises from sleep in the morning, his first religious duty is to clean his teeth. This is a duty so sacred, that the omission of it would incur the penalty of losing the benefit of all other rites performed by him. It consists in rubbing his teeth with a proper withe or twig of the racemiferous fig-tree, pronouncing to himself this prayer,—'Attend, Lord of the forest; Soma, king of herbs and plants, has approached thee: mayest thou and he cleanse my mouth with glory and good auspices, that I may eat abundant food. Lord of the forest!—grant me life, strength, glory, splendour, offspring, cattle, abundant wealth, virtue, knowledge, and intelligence.' On certain days, when the use of the withe is forbidden,—that is, on the day of the conjunction, and on the first, sixth, and ninth days of each lunar fortnight, he must, as a substitute, rinse his mouth twelve times with water.

"His second duty is carefully to throw away the twig which has been used. It must, on no account, be deposited in any place tainted with any of those multiplied impurities or religious stains enumerated in the sacred writings.

"His third duty is religious ablution. This is a duty, the strict observance of which is fraught with efficacy in removing not only corporeal but spiritual defilements. He *may* bathe with water drawn from a well, from a fountain, or from the basin of a cataract; but he should prefer water which lies above ground,—choosing a stream rather than stagnant water; a river in preference to a small brook; a holy stream before a vulgar river; and, above all, the water of the Ganges. And, if the Ganges be beyond his reach, he should invoke that holy river, saying,—'O Ganga, hear my prayers; for my sake be included in this small quantity of water, with the other sacred streams.' Then, standing in the river, or in other water, he must hallow his intended performance by the *inaudible* recitation of certain sacred texts. Next sipping water, which is a grand preparatory to any act of religion, and sprinkling some before him, the worshipper throws water eight times on the crown of his head, on the earth, towards the sky; again towards the sky, on the earth, on the crown of his head; once more on the earth, on the crown of his head; and, lastly, on the ground, to destroy the demons who wage war with the gods During the performance of this sacred act of ablution, he must be reciting these prayers: 'O waters

since ye afford delight, grant us present happiness, and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters! grant it to us.' Immediately after this first ablution, he should sip water without swallowing it, silently praying in these words,—'Lord of sacrifice! thy heart is in the midst of the waters of the ocean. May salutary herbs and waters pervade thee. With sacrificial hymns and humble salutation we invite thy presence. May this ablution be efficacious.' These ceremonies and prayers being concluded, he plunges *thrice* into the water, each time repeating the prescribed expiatory texts. Last of all, he, in due form, washes his mantle; and, rising out of the waters, thus terminates his morning ablution.

"Besides the prayers and texts from the Vedas and other sacred books, specifically intended for the different parts of all religious observances, there are certain recitations of peculiar efficacy which are constantly to be rehearsed throughout all the parts of all observances. Amongst those of most frequent occurrence, may be noticed the utterance of the names of the *seven superior worlds;* the triliteral monosyllable AUM, contracted OM, the symbol of the Triad; and the *Gayatri*, or holiest text of the Vedas, which, in one of its forms, has been thus translated, —'We meditate on the adorable light of the resplendent Generator, which governs our intellects.'

"The fourth morning duty in immediate succession, in which the Brahman is called on to engage, is the important one of worshipping the rising sun. For discharging this duty aright, he must prepare himself by due ceremony and prayer. He begins by tying the lock of hair on the crown of his head, holding much *cusu* grass in his left, and three blades of the same grass in his right hand; or wearing a ring of grass on the third finger of the same hand. During this ceremony he must recite the *Gayatri*. The sipping of water next occupies his attention; as this is a requisite introduction of all rites, since without it all acts of religion are pronounced to be vain. Accordingly, he sips water three times,—each time repeating the mysterious names of the seven worlds and the Gayatri,—each time, also, rubbing his hands as if washing them; and finally, touching with his wet hand his feet, head, breast, eyes, ears, nose, and shoulders. After this, he must again sip water thrice, pronouncing to himself the prescribed expiatory texts. If, however, he happen to sneeze or spit, he must not immediately sip water, but *first* touch his right ear, in compliance with the maxim—'after sneezing, spitting, blowing his nose, sleeping, putting on apparel, or dropping tears, a man should not immediately sip water, but first touch his right ear.' The business of *sipping* being finished, he next passes his hand, filled with water, briskly round his neck, reciting this prayer,—'May the waters preserve me.' He then meditates with intense thought, and in the deepest silence. Meditates on what?—on something peculiarly sacred and sublime, and correspondent with the awful solemnity of the occasion? Let the hearers judge when they learn, that during this moment of intense devotion, he is striving to realize the fond imagination, that 'Brahma, with four faces, and a red complexion, resides in his bosom; Vishnu, with four arms, and a black complexion, in his heart; and Shiva, with five faces, and a white complexion, in his forehead!' To this sublime meditation succeeds a suppression of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then closing that nostril likewise with his thumb, he holds his breath, while he internally repeats to himself the Gayatri, the mysterious names of the three worlds, the triliteral monosyllable, and the sacred text of Brahma; last of all, he raises both fingers off the left nostril, and emits the breath he had suppressed through the right. This process being repeated three several times, he must next make three ablutions, with the following prayer:—'As the tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass,—so may this water purify me from sin.' To this succeed other ablutions, with various expiatory texts. He must next fill the palm of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and, retaining it for a while, exhale it through the other, and throw away the water to the north-east quarter. This is considered as an internal ablution which washes away sin. He then concludes by sipping water with the following prayer:—'Water! thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word *vasha;* thou art light, taste, and the immortal fluid.'

"All the preparatory acts being thus concluded, he is now qualified to engage in the direct worship of the rising sun. To this most sacred and solemn duty he thus proceeds: Standing on one foot, and resting the other on his ankle or heel; looking towards the east, and holding his hands open before him in a hollow form, he pronounces to himself the following prayers:—'The rays of light announce the splendid fiery sun, beautifully rising to illumine the universe. He rises, wonderful, the eye of the sun, of water, and of fire, collective power of gods. He fills heaven, earth, and sky with his luminous net; he is the soul of all which is fixed or locomotive. That eye, supremely beneficial, rises purely from the east; may we see him a hundred years; may we live a hundred years; may we hear a hundred years. May we, preserved by the divine power, contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries

Thou art self-existent; thou art the most excellent ray; thou givest effulgence; grant it unto me.' These prayers being ended, the oblation or offering is next presented. It consists of *tila*, flowers, barley, water, and red sandal wood, in a clean copper vessel, made in the shape of a boat. This the worshipper places on his head, presenting it with the following holy texts:—'He who travels the appointed path (viz. the sun), is present in that pure orb of fire, and in the etherial region. He is the sacrificer at religious rites; and he sits in the sacred close, never remaining a single day in the same spot, yet present in every house, in the heart of every human being, in the most holy mansion, in subtile ether produced in water, in earth, in the abode of truth, and in the stony mountains; he is that which is both minute and vast.' The oblation is then concluded by worshipping the sun with the subjoined text:—'His rays, the efficient causes of knowledge, irradiating worlds, appear like sacrificial fires.' After the oblation follows the invocation of the *Gayatri*, in these words:—'Thou art light; thou art seed; thou art immortal life; thou art effulgent; beloved by the gods, defamed by none; thou art the holiest sacrifice.' It is afterwards recited measure by measure; then the two first measures as one hemistich, and the third measure as the other; and lastly, the three measures without interruption. The same text is then invoked in these words:—'Divine text, who dost grant our best wishes, whose name is trisyllable, whose import is the power of the supreme being; come thou mother of the Vedas, who didst spring from Brahma, be constant here.' After this address, the *Gayatri* itself is pronounced inaudibly, along with the triliteral monosyllable, and the names of the three lower worlds, a hundred or a thousand times; or as often as may be practicable,—counting the repetitions on a rosary of gems set in gold, or of wild grains. To these repetitions are subjoined the following prayers to the sun: 'Salutation to the sun: to that luminary, O Brahma, who is the light of the pervader, the true generator of the universe, the cause of efficacious rites. I bow to the great cause of day, the mighty luminary, the foe of darkness, the destroyer of every sin.' Last of all, the worshipper walks towards the south, rehearsing a short text: 'I follow the course of the sun.' 'As the sun in its course moves through the world by the way of the south, so do I, following that luminary, obtain the benefit arising from a journey round the earth, by the way of the south.'

"With the rehearsal of this text terminates the *daily morning* ablution and worship of the sun.

"One might suppose that such ablutions and ceremonial observances were enough for one day. But no. By one order of Brahmans, similar ablutions and worship of the sun must be renewed at noon; and by a higher order, *both at noon* and *in the evening*. In these cases the accompanying ceremonies are the same in spirit and substance as those already detailed,—differing only somewhat in the words and forms,—every day in the year."

From childhood the life of a Brahman is one continued series of superstitious observances. One of the most important occasions in his early life is the investing him with the sacred or triple thread which constitutes him one of the twice-born or perfect Brahmans. When he becomes a student of theology he must provide himself with a mantle, girdle, staff, and other personal apparatus. The legal staff, "made of the canonical wood, must be of such a length as to reach the student's hair; straight; without fracture; of a handsome appearance; not likely to terrify men; with its bark perfect and unhurt by fire." The most minute arrangements are made as to his marriage, his household affairs, the manner in which he is to study the Vedas, the ordinary routine of life, his purification and diet. The directions as to this last point are very curious: "After washing his hands and feet, and sipping water without swallowing it, he sits down on a stool or cushion, but not on a couch nor on a bed, before his plate, which must be placed on a clean spot of ground, that has been wiped and smoothed in a quadrangular form. When the food is first brought in he is required to bow to it, raising both hands in the form of humble salutation to his forehead; and he should add, 'May this be always ours;' that is, may food never be deficient. When he has sat down, he should lift the plate with his left hand, and bless the food, saying, 'Thou art invigorating.' He sets it down, naming the three worlds; or, if the food be handed to him, he says, 'May heaven give thee;' and then accepts it with these words, 'The earth accepts thee.' Before he begins eating, he must move his hand round the plate, to insulate it; he must also, with his hand, trace a line all around, and consecrate the circle by appropriate texts;—for what purpose?—to insulate his person during the meal, lest it should be contaminated by the touch of some undetected sinner who may be present, or who might intrude! He next consummates the consecration of the food, by making five oblations out of it to Brahma and other gods—dropping each oblation on fire, or on water, or on the ground, with the usual addition, 'May this oblation be efficacious.' He sips and swallows water; he makes five oblations to breath by its five distinct names;—and lastly, he wets both eyes. These important and indispensable preliminaries being ended, he may now proceed to partake of his repast; but he must proceed in solemn silence, lifting the food with the fingers of his right hand. After the eating is finished, he again sips water; and concludes the whole by saying, 'Ambrosial fluid, thou art the couch of Vishnu, and of food.'"

Among the Brahmans there are several degrees or orders. Formerly they were employed in austere devotion and abstinence, their business being the worship of the gods; at that time they were

supported by kings and princes, and they seem not to have employed themselves in worldly labour. At present only a few are supported by such means, most of them being obliged to enter into all kinds of worldly employment for support, and many of them deriving a scanty subsistence by begging. But however poor they may be, the Brahmans are held in great respect, and any want of reverence to them, especially by the lowest or Sudra class, is accounted one of the most atrocious crimes. They are exempted from taxation, and from the sanguinary laws which affect the other classes. Neither the life nor property of a Brahman can be touched, even though he should be guilty of the heaviest crimes. The duties which properly belong to this high and honourable order are to meditate on divine things, to read the Vedas carefully and diligently, to instruct the young Brahmans, and to perform sacrifices and other religious acts. The most abandoned Brahman retains his rank notwithstanding his crimes; but he will entirely forfeit it by touching impure food, or by some such petty delinquency. No one can become a Brahman but by birth, and the Institutes of Manu declare, that "if a Brahman have not begotten a son, yet shall aim at final beatitude, he shall sink to a place of degradation."

BRAHMA, in the Budhist system, an inhabitant of a Brahma-lóka. See next article.

BRAHMA-LOKA, the highest of the celestial worlds, reckoned by the Budhists as sixteen in number. It is the abode of those beings who in their different states of existence have attained a superior degree of merit.

BRAHMA SAMPRADAYIS. See MADHWACHARIS.

BRAHMANISM. See HINDUISM.

BRANCH. An idolatrous practice is referred to in Ezek. viii. 17, under the expression "putting the branch to the nose." Learned men have differed as to the custom which the prophet thus describes. It may have been that the worshipper with a branch in his hand touched the idol, and then applied the branch to his nose and mouth, in token of worship and adoration. Some writers think that it refers to the worship of Adonis.

BRANCHUS, a son of Apollo, by whom he was endowed with prophetic power, which he received at Didymus near Miletus. At that place he founded an oracle, of which his descendants, the Branchidæ, were the priests, and which was held in great esteem, especially by the Ionians and Æolians. See next article.

BRANCHIDÆ, priests of the temple of Apollo, at Didymus in Ionia. They opened their temple to Xerxes, who plundered it of all its riches. After this they fled to Sogdiana, where they built a city called by their own name. Alexander the Great, after he had conquered Darius, destroyed their city, and put them all to the sword. Oracles were given by the Branchidæ, in the temple at Didymus.

BRANDENBURG CONFESSION. A formulary or confession of faith, drawn up in the city of Brandenburg, by order of the Elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the AUGSBURG CONFESSION (which see).

BRAURONIA, a surname of Artemis, under which she was worshipped in a temple on the Acropolis of Athens. There was an image of her also at Brauron in Attica, which was of great antiquity. See next article.

BRAURONIA, the name of a festival celebrated in honour of the goddess Artemis, at Brauron in Attica, where Orestes and Iphigenia left the statue of the Taurian goddess. The festival was held every fifth year, when a number of young females, about ten years of age, dressed in crocus-coloured garments, walked in solemn procession to the temple of the goddess, where they were consecrated to her service. The priests sacrificed a goat, and the girls went through a ceremony in which they imitated bears, probably because the bear was sacred to Artemis, especially in Arcadia. Another festival bearing the same name, was celebrated every five years at Brauron, in honour of Dionysus. Both men and women took part in this festival.

BRAZEN SEA, a brass laver, which in the first temple stood in the court of the priests. It was an immense vessel of metal, nine feet deep, and more than fifty in circumference. Its precise shape is not known, but it contained somewhere about fifteen or twenty thousand gallons of water. It was made to rest upon twelve oxen, three looking every way, which were supposed by some Jewish writers to have been made by Solomon, in contempt of the golden calf worshipped by the Israelites in the wilderness. Josephus thinks, but without the slightest foundation, that God was offended with Solomon for having made these images. The brazen sea is thus described by Lewis in his 'Hebrew Antiquities:'

"It was placed at the east end of the court of the priests, towards the north-east corner. Its extent and dimensions are thus expressed: it was ten cubits from the one brim to the other, five cubits in height, and thirty cubits in circumference, and contained, say the Jews, of liquid two thousand baths; but of dry things that would lie heaped above the brim, it would hold three. In the brim of it it was perfectly round, and so it continued in the two upper cubits; but below the brim, in the three lower cubits, it was square. It was a hand-breadth thick, and the brim was wrought like the brim of a cup, with flowers of lilies. About the body of this huge vessel there were two borders of engravings, the work of which are called oxen, not in their full proportion, but the heads only, and the rest in an oval instead of the body; and it is conceived by some, that out of these heads, or out of some of them, the water issued forth, they being made as cocks and conveyances for that purpose. This molten sea was

designed for the priests washing themselves before they went about the service. Their washing was twofold, either of their hands and feet, or of their whole bodies; and this vessel served for both uses, but in a different manner. Their hands and feet they washed in the water that ran out by some cocks and spouts of it; but to wash or bathe their bodies they went down into the vessel itself. Now had it been always full of water to the brim, it would have been too deep for them to stand in, and they would have been in danger of drowning; therefore there was such a gage set by cocks or pipes running out continually, that the water was kept at such a height as should serve for their purpose abundantly, and yet should not endanger their persons; and it may properly enough be said, that the water it had constantly in it was two thousand baths, which served for washing; and that it would hold three thousand baths, were it filled up to the brim. The supply of water into this vessel was through a pipe out of the well Etam; though some are of opinion that it was constantly supplied with water by the Gibeonites."

The Jewish priests were bound to wash their hands and feet every day on pain of death. This ceremony was performed at their entrance on their ministration for the day; but on the great day of atonement, the washing was to be renewed before five of the various duties then to be discharged. A similar vessel, though by no means so magnificent, stood, according to the Talmudists, at the entrance of the tabernacle, but a little on the south side, so that the priests coming into the court went immediately to the laver, and having washed, ascended to the altar. This sea was made of the finest brass, obtained from the brazen mirrors of the Israelitish women. These they brought voluntarily to Moses, who constructed with them lavers for the service of the priests.

BRAZEN SERPENT. To punish the Israelites for their sinful murmuring and repining in the wilderness, God sent great swarms of fiery serpents among them. In great alarm the people cried to the Lord for deliverance from this fearful calamity, and in answer to their prayers God commanded Moses to construct a serpent of brass, and to raise it upon a pole in the sight of the wounded Israelites, that as many as looked upon it might be healed. The result was as God had promised; multitudes were cured, and the brazen serpent was kept as a memorial of so remarkable a deliverance. It continued to be preserved with great care for upwards of seven hundred years; but, in course of time, it became an object of idolatrous worship, and we are told concerning Hezekiah, king of Judah, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." From the expression used in this passage, "Unto those days the children of Israel burnt incense to it," this species of idolatry would appear to have been of long standing. Hezekiah, however, in righteous indignation, broke the serpent in pieces, calling it in derision Nehushtan, a mere piece of brass. It seems strange, that if the brazen serpent had been worshipped long before the time of Hezekiah, such kings as Asa and Jehoshaphat, who were zealous for the purity of Divine worship, should have permitted such gross idolatry Rabbi David Kimchi attempts to explain the matter, by alleging that Asa and Jehoshaphat did not destroy the brazen serpent when they abolished idolatry, because they did not perceive that it was worshipped, or that incense was burnt to it in their time. This explanation, however, is by no means satisfactory, and it is far more probable that Asa and Jehoshaphat, while they strongly disapproved of the idolatry into which the people had fallen, contented themselves with a simple prohibition, but that Hezekiah, perceiving the utter inadequacy of such lenient measures to arrest the progress of idolatry among his people, came to the resolution of boldly suppressing the heinous crime by the total destruction of the object of their idolatry. The Nehushtan was ground to powder, and yet the Romanists pretend to show at Milan a brazen serpent which they allege was the identical serpent constructed by Moses.

BREAD (Blessed). See Antidoron.

BREAD (Day of), a name given sometimes, in the early ages of the Christian Church, to the Lord's day, because the breaking of bread in the Lord's Supper was so general a custom in the Church on that day. See Lord's Day.

BREAD (Eucharistic), the bread used in the Lord's Supper. In the early ages of the Christian church it was customary for the faithful at the seasons for celebrating the Lord's Supper, to bring with them a free-will-offering, each according to his ability, to the treasury of the church. In the case of the more wealthy Christians, these oblations consisted partly of bread and wine, from which the sacramental elements were taken, the bread being that which was commonly used in the country, and the wine being mixed with water, according to the invariable custom of the ancients. These oblations were not allowed to be presented by any but communicants, and to be prevented from making them was accounted as a sort of lesser excommunication. That the bread which was used in the primitive church, in the Lord's Supper, was common leavened bread, is plain from the very circumstance, that it was taken from the oblations contributed by the people. And, besides, Epiphanius mentions it as one of the peculiar observances of the Ebionite heretics, that they used unleavened bread in the Eucharist, which he would not have noted as a peculiarity had it been the regular practice of the Christian church. The ancient writers never refer to the employment of unleavened bread in the communion, but they often

speak of leavened bread, and even call the Lord's Supper *fermentum*, or leaven, on this account. It is somewhat remarkable, that no Greek writer before Cerularius, whatever complaint he may make against the Roman church, ever hints at their being chargeable with the use of unleavened bread—a strong proof that such a practice was utterly unknown even among them before the eleventh century.

What may have led to the change from leavened to unleavened bread it is difficult with any certainty to say. The conjecture of Bona upon this point, which Bingham thinks probable, is, that the custom was introduced when the people ceased to bring their oblations, and it became necessary for the clergy to provide the elements. The duty thus devolving upon them, it was judged more respectful and solemn to use unleavened instead of leavened bread, and at the same time, probably, they changed from a loaf of common bread that might be broken, to a thin delicate wafer, formed in the figure of a denarius or penny, to represent the pence, as some think, for which our Saviour was betrayed. But whether Bona's conjecture be well-founded or otherwise, one thing seem to be clearly established, that for more than a thousand years the use of unleavened bread in the sacrament of the supper was altogether unknown.

A keen controversy arose in the eleventh century between the Greek and Latin churches, on the question whether leavened or unleavened bread ought to be used in the Eucharist. The former contended for the use of leavened, the latter for the use of unleavened bread. The Greeks accordingly called the Latins, Azymites (which see), while the Latins retorted upon the Greeks the charge of being *Fermentati* or *Prozymites*. Both parties claim our Lord's example as in their favour, the one party alleging that he made use of the unleavened bread of the passover, and the other asserting with equal vehemence that he employed only common bread. On this point it is impossible to arrive at anything approaching to certainty. But the early Christian writers are completely silent as to the bread being any other than the fermented bread, which was commonly in use. Protestants consider the quality of the bread as of no importance. At the Reformation the greater number of them discontinued the use of unleavened bread. The Lutherans, however, still continue it. The eucharistic bread among the Romanists is made of meal and water, and formed into thin, small circular cakes like wafers, which receive the name of the Host (which see). The Armenian church follows the Roman in employing unleavened bread. The Nestorians lay peculiar stress on the annual renewal of the holy leaven, a rite which they observe on the same Thursday that is set apart in the other Eastern churches for the sanctification of the chrism. They have a curious tradition that John the Baptist preserved a few drops of water which dripped from our Lord's garment as he came up out of Jordan, and that these were intrusted to the care of John the son of Zebedee; that the latter John received from Christ at the supper a double portion of bread, and having eaten the one, he preserved the other; that he also being present at the crucifixion preserved some of the blood and water that flowed from the Saviour's side, gathering the former upon the bread, and adding the other to the baptismal water; and that the water being mixed with oil, and the bread ground down to powder, they were divided and distributed among the twelve, each of whom went forth to distant nations, provided with holy water for baptism, and leaven for the sacramental bread. In accordance with this tradition, the Nestorians mix oil, the Jacobites oil and salt with the flour in making the eucharistic bread. The loaf which is used by the Greeks in the communion is round, with a square projection in the middle called the Holy Lamb, or the Holy Bread, and on this projection there is a motto implying "Jesus Christ conquers." The motto stamped on the bread among the Copts is, "Holy, holy, holy; Lord of Sabaoth." See Lord's Supper.

BREAD OF THE PRESENCE. See Shew-Bread.

BREAD (Unleavened), unfermented bread. Among the Jews, the passover has always been celebrated with unleavened bread, the paschal lamb being commanded to be eaten with this kind of bread, on pain of being cut off from Israel, or excommunicated. The reason of this strict injunction seems to have been partly to remind them of the hardships they had endured in Egypt, and hence it is called Deut. xvi. 3. the bread of affliction; and partly in commemoration of the haste with which they had fled from Egypt, not having had time to leaven their dough, and hence the command was given, "Thou shalt eat unleavened bread, even the bread of affliction; for thou camest forth out of Egypt in haste." The Jews are even yet so attentive to the observance of this ceremony, that the greatest care is taken in the preparation of the paschal bread. By the Rabbinical precepts on the point, it was either made of wheat or barley, but it was necessary that it should be of the very best quality. They separated all the moist grains, examined every sack, lest any remainder of old meal should be found in it, and conveyed it to the mill on the backs of horses, and uncovered, lest it should become heated. It was neither to be mingled with oil, nor salt, nor butter. Neither a child, nor a fool, nor a deaf man, nor a Gentile, nor a Christian, was allowed to touch it. Only a Jew was permitted to prepare it, and the Rabbis deemed it a peculiar honour to be so employed.

The modern Jews, before commencing the feast of the passover, are quite alarmed lest the slightest portion of leaven should be found in their houses. On the thirteenth day of the month Nisan, corresponding nearly to our March, all the houses and surround

ing premises are examined with the most sedulous care; a candle being lighted, and every hole and corner searched. Before entering upon the search, the master of the house utters the following ejaculation, "Blessed be thou, O Lord our God, the King everlasting, who hast sanctified us by thy commandment, and hast enjoined us the taking away of leaven." Not a sentence is uttered between this and the search, and if any leaven is found, it is pronounced useless, and the master of the house repeats this wish, "All the leaven that is in my possession, which I have seen, or which I have not seen, be it null, be it as the dust of the earth, or entirely perish." All the leaven that can be found is collected together in a vessel, carefully preserved during the night, and along with the vessel in which it is deposited, is solemnly burnt a little before noon the next day. No vessels are to be used that have had any leaven in them, and. therefore, the ordinary kitchen utensils are removed, and others put in their place. Sometimes vessels are kept for special use on passover occasions, and employed at no other times. The whole kitchen furniture also is carefully washed first with hot water and then with cold.

After the leaven has been burnt, the unleavened cakes are prepared as many as will be wanted during the feast, to supply the place of common bread. The cakes are usually round, thin, and full of little holes. In general they consist only of flour and water, but the more wealthy Jews enrich them with eggs and sugar, taking care, however, to use only the simple cakes on the first day of the festival. The injunction of the use of unleavened bread during the feast of the passover has been supposed by some to have had a moral design, calling upon the Israelites to cleanse out the old leaven of malice and wickedness, and to cultivate the simple, pure qualities of sincerity and truth.

BREAD (Feast of Unleavened). See Passover.

BREAST-PLATE, one of the official garments of the Jewish high-priest in ancient times. It was called the breast-plate of judgment, probably because it was worn on those solemn occasions when the high-priest went into the most holy place, to consult God in reference to such judicial matters as were too difficult for decision by the inferior judges, and referred to the more important civil and religious concerns of the nation. The breast-plate was formed of the same rich brocade as the Ephod (which see), of two spans in length, and one in breadth. It was doubled, and thus became a span, or eighteen inches square. At each corner was a golden ring. To the two upper rings were attached two golden chains of wreathen work, by means of which it was suspended on the breast. Through the two lower rings were passed ribbons of blue, which were also connected with two corresponding rings of the ephod. Thus were the breast-plate and the ephod inseparably joined together, and the punishment of stripes was decreed against any one who should attempt to divide the one from the other. The breast-plate was set with twelve precious stones in four rows, three in each row. These stones were called Urim and Thummim (which see), by means of which God was consulted and answers received. Under the second temple there was a breast-plate made, and stones set in it, but these were never used to ascertain the will of God. Upon each stone was engraven the name of one of the sons of Jacob. The high-priest was not allowed to enter the holy place without being clothed in the sacred breast-plate, except on the great day of atonement, when he wore not his pontifical garments, but a dress of white linen.

The stones of the breast-plate were in some way used as a medium of the oracular responses which the high-priest obtained from Jehovah by consultation in behalf of the Jewish people. Some writers, among whom are Josephus and Philo, suppose them to have been identical with the Urim and Thummim; others regard the two as entirely distinct from one another. Sir Gardner Wilkinson, in his work on the 'Manners and Customs of the Ancient Egyptians,' refers to a pectoral ornament worn by the Egyptian judges, which seems exactly to correspond to the breast plate of the Jewish priests. "When a case," he says, "was brought for trial, it was customary for the arch-judge to put a golden chain around his neck, to which was suspended a small figure of truth ornamented with precious stones. This was, in fact, a representation of the goddess, who was worshipped under the double character of *truth* and *justice*, and whose name *Thmei* appears to have been the origin of the Hebrew *Thummim*, a word, according to the Septuagint translation, implying *truth*, and bearing a further analogy in its plural termination. And what makes it more remarkable is, that the chief priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge, and the Thummim of the Hebrews, like the Egyptian figure, was studded with precious stones." See High-Priest

BREIDABLIK, one of the mansions of the celestial regions, according to the ancient Scandinavian mythology. It was the region of ample vision.

BRETHREN, a class of Christians, in England, who assume to themselves this name to indicate their individual state as Christians or brethren in Christ, while they refuse to consider themselves as a distinct religious sect. They arose about 1830, and as their first church was formed in Plymouth, they are generally known by the name of Plymouth Brethren. The peculiar idea which they entertain of a Christian church, is, not that it is a definite ecclesiastical organization, but a recognized union of all who are true believers. They protest against all sects and separate denominations, both Established and Dissenting. They see no reason why the body of Christ, which is really one, should not be also visi-

bly united, having as its sole bond of union the recognition of the same vital truths and fellowship with the same living Head. Separation on account of differences of opinion on minor and non-essential points they regard as sinful and unwarranted by the Word of God. All articles, creeds, and confessions they view as a denial of the sufficiency of Scripture; and the appointment of a regular ministry, and the observance of ritual ceremonies, as a virtual refusal to acknowledge the Holy Spirit as the all-sufficient guide of his people. They disclaim, therefore, all human forms and systems, and profess to submit only to the direction of the Spirit. They disavow all distinction between the clergy and the laity in the Church of God. Any one of the Brethren who possesses the gift, not only may, but is morally bound to use it for the edification of the Church; all believers under the New Testament being a spiritual priesthood, subject to the guidance of the Holy Ghost. In their meetings, accordingly, any one who believes himself to be led by the Spirit to speak for edification may address the assembly. Should any, however, conceive themselves to be possessed of such peculiar gifts as to warrant them in devoting themselves to the work of preaching and expounding, they must do so solely on their own individual responsibility to the Lord, without any appointment or ordination from the brethren. A ministry ordained by man they disclaim, and in the case of the special ordinances of baptism and the Lord's Supper, the latter of which they celebrate weekly, it is in the power of any one of the Brethren to officiate.

In doctrine the Brethren avow principles which differ from those of most Christian churches. They hold that any man in whom the Holy Spirit dwells is a member of the Church Catholic throughout the world; and having received gifts from the Spirit, who divides to every man severally as he will, he may lawfully preach without any authority received from man. Being in a state of grace already, a Christian, in their view, has no need to ask for blessings which he has already received, but simply for increase of them. He is no longer under the law as a rule of life, having been delivered from it by Christ. To preach the law, therefore, to true believers, is distinct legalism, and a denial of the completeness of Christ's work. Many of the "Brethren" believe in the second advent of Christ as a personal advent, and in his millennial reign upon the earth. This is by no means, however, the universal opinion of the body.

By the last census in 1851, the returns gave 132 places of worship as belonging to the "Brethren." This, however, is probably below the actual number, in consequence of their unwillingness, in many cases, to be recognized under any sectarian appellation. The number of adherents at that period did not exceed 6,000 or 7,000; but for several years past they have obtained considerable accessions, and are now a much larger body. In America, also the "Brethren" are making rapid progress.

BRETHREN OF ALEXIUS. See CELLITES.

BRETHREN OF THE COMMON LOT, a Christian institute or association which sprung up in the Netherlands in the fourteenth century, and proved itself one of the means under God of paving the way for the Reformation. The originator of this important institution was Gerhard Groot, a native of Deventer, born in 1340. Having been educated for the church at the university of Paris, he became canon of Utrecht and of Aix. Being a person of rank and fortune, and as yet a total stranger to the influence of divine grace, he gave himself up to worldly pleasure and amusement without regard to his clerical office and its deep responsibilities. But this was only for a time. It pleased God to awaken Groot to more serious and deeper thought. He now became a changed man. Renouncing the vanities of the world, he resolved to devote himself to the spiritual good of his fellowmen. To prepare himself for a life of active usefulness, he retired to a Carthusian monastery, where he spent three years in earnest study of the Holy Scriptures, serious meditation, and prayer. He now returned to active duty, as a private individual, however, not as a priest. "I would not for all the gold of Arabia," said this devout thoughtful man, "undertake the care of souls even for a single night." With such elevated views of the sacred ministry, he refused to be ordained to any higher office than a deacon—an office which conferred on him the right of instructing the people.

Thus, invested with the power of preaching, Groot set out to do the work of an evangelist, travelling through towns and villages everywhere, calling upon the people, like another John the Baptist, to repent and turn to the Lord. Nor did he preach like the priests of his time, in the Latin language, but in their own vernacular tongue, and with an eloquence and a power which attracted crowds to hear him. Wherever he went, he was unwearied in proclaiming the gospel, frequently preaching twice a-day, and for three hours at a time. The result was, that numbers, attracted by curiosity to hear the wonderful preacher, were brought by his instrumentality to the saving knowledge of the truth. The clergy, whose corrupt manners he denounced with unsparing severity, were indignant at the uncompromising fidelity with which their vices were exposed. They complained to the bishop of Utrecht, and prevailed upon that prelate to withdraw from Groot his license to preach. The good man meekly submitted to the orders of his ecclesiastical superior, and now confined himself to a quiet and circumscribed sphere of labour, in which he felt peculiar enjoyment. He settled at Deventer, and loving the society of young men, he gathered around him a number of active zealous youths, whom he employed in copying the Scriptures and other devotional books. This led to the institution of the

Brotherhood of the Common Lot. The nature and objects of the society are thus described by Ullmann in his 'Reformers before the Reformation:'—"In their mode of life and pursuits they constituted a union of brethren, conformed as far as the circumstances of the times would permit to the apostolical pattern. Combined for the cultivation of genuine piety, they procured for themselves the means of a simple livelihood, partly like the apostle Paul by manual labour, and partly by receiving voluntary donations, which, however, no one was permitted to solicit, except in a case of urgent necessity. To insure their common subsistence, and in token of their fraternal affection, they had introduced among them the principle of a community of goods. In most cases each member surrendered what property he possessed for the use of the society. There seems, however, to have been, at least in the infancy of the institution, no strict and general law upon the subject, such as obtained in the societies of the Pythagoreans and Essenes. All was to proceed from freedom and love. Imitating the Church at Jerusalem, and prompted by brotherly affection, they mutually shared with each other their earnings and property, or consecrated also their fortune, if they possessed any, to the service of the community. From this source, and from donations and legacies made to them, arose the Brother-houses, in each of which a certain number of members lived together, subjected, it is true, in dress, diet, and general way of life, to an appointed rule, but yet not conventually sequestered from the world, with which they maintained constant intercourse, and in such a way as, in opposition to monachism, to preserve the principle of individual liberty. Their whole rule was to be observed, not from constraint, but from the sole motive of good-will constantly renewed, and all obedience, even the most unconditional, was to be paid freely and affectionately, and for God's sake.

"The grand object of the societies, was the establishment, exemplification and spread of practical Christianity. This they endeavoured to accomplish, in the first instance, among themselves, by the whole style of their association, by the moral rigour and simplicity of their manner of living, by religious conversations, mutual confessions, admonitions, lectures, and social exercises of devotion. For the promotion of the same object outwardly, they laboured by transcribing and propagating sacred Scripture and proper religious treatises, but most of all by the instruction of the common people in Christianity, and the revival and improvement of the education of youth. In this last department they form an epoch. It is true that at a much earlier date schools had been instituted in the chief cities of the Netherlands, as for example at Gravesande in 1322, at Leyden in 1324, at Rotterdam in 1328, at Schiedam in 1336, at Delft in 1342, at Hoorn in 1358, at Haarlem in 1389, and at Alkmaar in 1390. But for the most part these schools were not purely scientific. They were at the same time financial enterprises of the towns. The right to set up a school was leased. The consequence was that wages were exacted from the scholars, such as only the more wealthy could pay; while the whole style of the institutions was very defective. Nor was the instruction imparted by the monks in the conventual schools more satisfactory. It was too superficial, and being universally mingled with coarse and superstitious ingredients, was in many ways at variance with true enlightenment. The Brethren of the Common Lot, on the contrary, not merely gave instruction gratuitously, and thereby rendered the arts of reading and writing attainable by all, both rich and poor, and not merely promoted in every way the progress of the more indigent class of students; but what was of most consequence, they imbued education with quite a new life and a purer and nobler spirit."

The system of instruction followed by the Brethren of the Common Lot was thoroughly religious. It was founded upon the Word of God, and while the best of the Church Fathers were used in the schools, as well as useful selections from the heathen moralists, all was directed to the inculcation of a spirit of vital godliness. Nor were these institutions long in commending themselves to public favour. In a short space of time, and at different places in Holland, Guelders, and Brabant, in Friesland, Westphalia, and even as far as Saxony, Brother-houses were erected.

Though professing himself a rigid and zealous adherent of the Romish church, Groot was perhaps unconsciously hastening forward the Reformation. He insisted with the greatest earnestness upon the use of the holy Scriptures, and the multiplication and diffusion of copies of them. Christ was to him the beginning and end of the Bible, the root and stem of life, the sole foundation of the church. The anxiety of this excellent man was to bring back the clergy to the model of apostolic life and doctrine. "Whoever wishes," says he, "to undertake the cure of souls in a worthy manner, ought above all things to have a pure intention. A pure intention, however, requires of him that he seek the glory of God, and the salvation of souls, as his chief object, and it will be a test of this if he undertake the pastoral office even when no temporal advantage is connected with it, and solely for the work's own sake; provided he have sufficient means from other sources to support himself and those dependent upon him."

Groot intended, had his life been prolonged, to have founded a convent of regular canons, with the view of exemplifying the mode of life which he judged to be the most profitable. But death prevented the accomplishment of his scheme. He was cut off by the plague, and his death was calm, peaceful, and resigned.

After the decease of Groot, his disciple Florentius Radewins completed the work that he had begun, by founding in 1386 at Windesheim, in Zwoll, a chapter of regular canons, and afterwards granted to

the society a Brother-house in Deventer, in which, under the superintendence of priests, young men were prepared for the sacred office, and pious laymen who plied their different trades, lived together as brethren in community of goods, but without a perpetual vow, endeavoured to promote Christian piety among themselves and others by regular devotional exercises, to which every one had free access. These brethren spread themselves quickly in the Netherlands, and also in Northern Germany. From their resemblance to the BEGHARDS (which see) they quickly fell under the suspicion of the inquisitors, and suffered much persecution.

At the beginning of the fifteenth century, the Brethren of the Common Lot in the Netherlands were attacked by Matthew Grabo, lector of the Dominican monastery at Groningen, who declared their whole method of life unlawful and heretical. The reformed canons of the Windesheim congregation interposed in defence of the Brethren. Grabo was accused before the bishop of Utrecht, and appealed to the Pope. The question was brought before the council of Constance, when the principal authorities pronounced at once in favour of the Brethren, and Grabo was sentenced to renounce his errors. From this time the institution of the Common Lot made rapid progress. Many of the Brethren were engaged in schools, and others were employed in different trades to earn a livelihood. It was a leading object of the association to forward the religious education of the people, and in particular to train up a pious clergy. Thus it soon became a fruitful training school for the monasteries. The jealousy of the Mendicant monks was aroused, and they stretched forth the hand of persecution; but Eugene IV. took the Brethren under his protection, and many of them found it necessary to unite with the Tertiaries of the Franciscans, in order to obtain peace. The hostility of the Mendicants to the Brethren, however, in process of time began to abate, when they saw that the training given to the young brought them also many novices. In Upper Germany and Switzerland, the Brethren of the Common Lot could find no footing; and there the societies of the Beghards remained continually addicted to mendicancy, and became nurseries of heresy.

The Brethren of the Common Lot were associated together in separate communities, under the name of Brother-houses, which are thus described by Ullmann:—"About twenty of them lived together in a domicile, possessing a common fund, and taking their food at a common table. They were again divided into priests, clergy, and laymen. The number of priests was at first very small, because the first brethren, after the example of Gerhard, viewed the spiritual office in all its magnitude and responsibility. Subsequently, however, more of them received ordination as priests, and of these several accepted spiritual offices, and ceased cohabiting with the brethren, whereas others still continued as inmates of their houses. Usually there were four priests or even more in a house, and about twice as many so called *clerici*, with whom were classed the novices and such laymen as were desirous of practising for a while the brethren's method of life. Reception into a fraternity, usually accorded only after repeated and urgent solicitation (for the brethren were above courting proselytes like the mendicant monks), was preceded by a year of probation, during which the novices were subjected to very rigorous treatment. Nor was it thought desirable during this interval for the probationer to return home, lest he might again become ev'angled with family affairs and worldly connections. The candidate, on his admission into the Society, was expected to resign his patrimony for the common use. Among the sayings of Florentius we find the following, 'Woe to him who, while living in a community, seeks his own things, or says that anything is his own!' Whoever passed the trial, and was still desirous of permanently joining the Society, became a clerk. This state corresponded with that of an ordinary monk, excepting that no vow binding for life was exacted. Any clerk was at liberty to leave the Society without incurring canonical penalties; though he required to settle accounts with the brethren, and leave behind him a certain sum of money. The freedom in respect of dress and mode of living, was also greater than in monasteries. The customary dress was a grey cloak, coat, and breeches, without ornament A cowl of the same colour covered the head, whence they were called *cucullati*, pupils had the hair shaved from their crowns. The life of the brethren in every house was very methodical. They had fixed hours for devotional exercises, writing, and manual labour. During meals some book was read, the brethren taking duty in turn. On such occasions one of them was also appointed to censure the improprieties that might take place at table. In general an equality, like that between the members of a family, prevailed in the societies, though, for the sake of order, it was requisite that there should be distinct offices. Over every house presided a rector, prior, or *præpositus*, elected from among the brethren and assisted by a vice-rector."

About the same time as that which saw the commencement of the Brother-houses, female Societies of the Common Lot also arose. Groot had formed a community of women, who lived a simple and retired life, chiefly employing themselves in sewing and weaving, devotional exercises, and the instruction of female children. The sisterhood once begun, rapidly extended. At the head of each house was placed a directress, called Martha, with an under-Martha as her assistant. The chief Martha in Utrecht superintended all the female societies of the district, and visited them once a-year. The houses were formed on the principle of a community of goods.

The Brethren of the Common Lot continued to

operate with the most beneficial influence upon society wherever their institutions were planted, until they were absorbed in the men of the Reformation. Luther acknowledged that they had faithfully kept the pure Word, and first introduced the gospel. They were the pioneers, indeed, of the Reformation, and by the encouragement which they gave to the cultivation of polite literature, as well as by the pious, though somewhat mystical spirit which they diffused all around them, they contributed mainly to the hastening of that glorious era when multitudes threw off the yoke of Rome, and claimed for themselves complete liberty of thought and action.

BRETHREN OF THE COMMUNITY, one of the two parties into which the Franciscan order of monks was divided in the beginning of the fourteenth century. They, in opposition to the Spirituals, were strongly in favour of relaxing the strict vow of poverty enjoined by their founder, St. Francis. In A. D. 1310, Pope Clement V. summoned the leaders of both parties to his court, and made great efforts to bring about a reconciliation. After various conferences, the Pope, in the general council of Vienne, A. D. 1312, published a bull, in which he endeavoured to terminate the dispute, by adopting a middle course. To please the Spirituals, he commanded the Franciscans to adhere strictly to their rule, enjoining poverty, while to please the Brethren of the Community, he allowed the Franciscans, where they had no opportunity of procuring a subsistence by begging, to provide themselves with granaries, and to collect and lay up in them what they could procure by begging, while the officers and overseers of the order were to judge when and where such granaries were necessary. This decision quieted the contention for a time; but unhappily it burst forth in France with increased vehemence on the death of Clement V., and, in A. D. 1314, the Spirituals drove the Brethren of the Community out of the monasteries of Narbonne and Beziers, appointed new presiding officers, cast off their former garments, and put on a short, narrow, ill-shaped dress. John XXII., on his elevation to the popedom, directed all his efforts towards a settlement of the dispute, summoning the French Spirituals before him at Avignon, and exhorting them to lay aside the obnoxious dress they had assumed. Some of them complied, but a few refused to submit to the requisition. Indignant at this attempted resistance to his authority, John called in the aid of the Inquisitors, who burned several of the rebels at the stake for no other crime than setting the rule of their founder, St. Francis, above the power of the pontiffs.

The points thus keenly contested were of very inferior importance, referring exclusively to the form of the garments which Franciscans were allowed to wear, and their right to have granaries and cellars in which to store their provisions. The Brethren of the Community wore long, loose, somewhat elegant habits, with ample hoods or coverings for their heads, while the Spirituals wore short, narrow, mean dresses, with small hoods. The Brethren of the Community also, in the seasons of harvest and vintage, laid up corn in their granaries and wine in their cellars; but the Spirituals contended that such a practice was inconsistent with true mendicity. The two parties were bitterly opposed to each other. The Pope, John XXII., however, persecuted the Spirituals with the most unsparing severity, committing numbers of them to the flames without mercy. This persecution raged for a long period, and, from A. D. 1318 to the time of Innocent VI., A. D. 1352, no fewer than one hundred and thirteen persons of both sexes were cruelly put to death in France and Italy. "To these," says Mosheim, "so many others might be added from the historians and documents, printed and manuscript, that I suppose a catalogue of two thousand such martyrs might be made out." See FRANCISCANS.

BRETHREN OF THE FREE SPIRIT, a sect which arose in the thirteenth century. It seems to have originated in the Pantheistic system, introduced by Amalric of Bena (See AMALRICIANS), which, after the persecution it underwent in Paris, in A. D. 1210, only spread more widely than before. The sect of the Brethren of the Free Spirit made its appearance first under the name of Ortlibenses, or Ortlibarii, in Strasburg, in A. D. 1212. This name was probably derived from a person called Ortlieb, who made known the doctrines of Amalric in that part of Germany. From Strasburg the sect spread into the rest of Alsace and the Thurgau. In A. D. 1230, they had crept in among the Waldenses in Lyons, in A. D. 1250 they appeared at Cologne, and a few years later they were so numerous among the BEGHARDS (which see) on the Rhine, that they were often confounded with them. In the beginning of the fourteenth century, they made their appearance also in Italy, where Mosheim erroneously alleges them to have had their origin. The peculiar name of Brethren and Sisters of the Free Spirit, seems to have been taken from the words of the Apostle Paul, Rom. viii. 2, 14, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For as many as are led by the Spirit of God, they are the sons of God." Founding on this passage, they alleged themselves to be the true sons of God, brought into the most perfect freedom from the law. The mystic theology which they taught is thus described by Mosheim. "They held that all things emanated from God and would revert back to him; that rational souls were parts of the Supreme Being, and that the whole universe was God; that a man, by turning his thoughts inward, and withdrawing his attention from all sensible objects, may become united in an inexplicable manner with the Parent and First Cause of all things, and be one with him; that persons thus immersed in the vortex of the Deity by long contemplation attain to perfect freedom, and become divested not only of all

their lusts, but of the instincts of nature. From these and similar principles they inferred that a person thus raised up to God, and absorbed as it were in the divine nature, is himself God, and such a son of God as Christ was, and therefore is raised above all laws, human and divine. And they maintained, consequently, that all external worship of God, prayer, fasting, baptism, the sacred supper, &c., are mere elements for children, which a man no longer needs when converted into God himself, and detached from this visible universe."

Some of the adherents of this sect limited their notion of the liberty to which the apostle referred, to a freedom from outward worship and ecclesiastical law; thus making religion consist solely in the internal worship of the heart. Others, again, carried the idea of liberty so far as to maintain that it involved a complete exemption from even the possibility of sinning, the believer being so closely united to God that his whole actions and operations must be viewed as done by God himself. That such opinions were maintained by a portion of the brethren is evident from their own writings. "If God wills," says one of their favourite works, "that I should sin, I ought by no means to will that I may not have sinned. This is true contrition. And if a man have committed a thousand mortal sins, and the man is well regulated and united to God, he ought not to wish that he had not done those sins, and he ought to prefer suffering a thousand deaths rather than to have omitted one of those mortal sins."

The teachers of the sect of the Free Spirit wandered from place to place in imitation of the apostles. They were also called apostles by their followers, and laboured by teaching and writing for the extension of their sect. It was owing to the activity of this sect, indeed, that the Inquisition, after a long interval, was revived in Germany in the fourteenth century with fresh energy. Two Dominicans were appointed, about A. D. 1367, to be Inquisitors for Germany. Charles IV., in A. D. 1369, lent the Inquisitors the most powerful support, by the publication of three edicts in their favour. Gregory XI. increased the number of the Inquisitors for Germany to five, and Boniface IX. appointed six for North Germany alone. The Brethren of the Free Spirit did not wholly disappear before the fifteenth century.

BRETHREN OF THE HOLY TRINITY, an order of monks which arose in the end of the twelfth century, in consequence of the holy wars of the Christians in Palestine, in which many Christians became captives among the Mohammedans. It originated with John de Mattia and Felix de Valois, two pious Frenchmen, who led a solitary life at Cerfroy, in the diocese of Meaux. The name, Brethren of the Holy Trinity, was given to the order, because all their churches were dedicated to the Holy Trinity. They were also called Brethren of the Redemption of Captives, because of the work to which they directed their energies, the redemption of the Christian captives from the hands of the Mohammedans, a purpose to which they devoted one-third of their revenues. By some ancient writers, Mosheim informs us, this order is called the Order of Asses, because their rule forbids the brethren to ride on horses, and requires them to ride on asses. An order similar to the Brethren of the Holy Trinity was instituted in Spain, A. D. 1228, by Paul Nolasco, and called the Order of St. Mary for the Ransoming of Captives.

BRETHREN OF THE HOSPITAL. See KNIGHTHOOD (ECCLESIASTICAL ORDERS OF).

BRETHREN OF THE OBSERVATION. See FRANCISCANS.

BRETHREN OF THE REDEMPTION OF CAPTIVES. See BRETHREN OF THE HOLY TRINITY.

BRETHREN OF THE SACK, an order of monks instituted in the thirteenth century.

BRETHREN OF THE SWORD, an order of ecclesiastical knights founded by Albert, bishop of Livonia, in A. D. 1202, against the so-called infidel Livonians.

BRETHREN (THE TWELVE). See MARROW-CONTROVERSY.

BRETHREN (UNITED). See MORAVIANS.

BRETHREN (WHITE). See ALBATI.

BREVIARY (Lat., *Brevis*, Short), the private liturgy of the priests of the Church of Rome, composed, as has been usually alleged, in the eleventh century. It contains for each day of the year appropriate prayers, psalms, and hymns, Scripture lessons for daily reading, with accompanying comments from the fathers and doctors of the church, and the legends of its saints and martyrs. Such books for the special instruction and guidance of the priesthood, existed long before the Reformation in almost all the national churches of Europe. The name Breviary is obviously intended to convey the idea of a compendium, but the Roman Breviary is the largest of the books of devotion in use in the Church of Rome; so that, in all probability, the name was applied at an early period, to some short collection of prayers and Scripture lessons for the use of the priesthood. Such an epitome was prepared in the time of Pope Damasus for the use of the monks in Palestine, and was afterwards enlarged by Gregory the Great. During the sittings of the Council of Trent, various attempts were made to obtain an authorized version of the Breviary. The council, however, delayed the matter, and at length gave it over into the hands of the reigning pontiff. Three divines, accordingly, were selected, A. D. 1568, by Pius V., to undertake the difficult and delicate task. After the lapse of many years it was still incomplete It was not indeed until the pontificate of Urban VIII. that, in his own name and the name of his two predecessors, the reformed Breviary appeared as it now stands, with the exception of some additions

made since that period, including the new festivals and new saints, with their offices and legends. An edition of the Breviary, with considerable amendments, was prepared by Cardinal Quignonius at the suggestion of Clement VII., with the consent of Paul III. It omitted the office of the Virgin, and was so arranged as to "revive the custom of reading through all Scripture every year, and all the Psalms every week." This new edition of the Romish priest's book of devotion, however, though realizing the theory of the Breviary more completely than the edition actually in use, failed to meet with acceptance in the church generally, being considered as savouring of heresy, being too Protestant and too little Popish in its whole aspect.

The following is a condensed view of the contents of the Romish Breviary: — "The Roman Breviary is divided much in the same manner as the Missal, as to its parts. The Psalms are so distributed, that in the weekly office (if the festivals of saints do not interfere), the whole Psalter would be gone over, though several psalms, viz., the 118th (alias 119th), &c., are said every day. On the festivals of saints, suitable psalms are adopted. The lessons are taken partly out of the old and New Testament, and partly out of the acts of the saints and writings of the holy fathers. The Lord's Prayer, the Hail Mary, or angelical salutation, the apostles' creed, and the *confiteor*, are frequently said. This last is a prayer by which they acknowledge themselves sinners, beg pardon of God, and the intercession, in their behalf, of the angels, of the saints, and of their brethren upon earth. No prayers are more frequently in the mouth of Roman Catholics than these four, to which we may add the doxology, repeated in the office at the end of every psalm, and in other places. In every canonical hour a hymn is also said, often composed by Prudentius, or some other ancient father. The Roman Breviary contains also a small office in honour of the blessed Virgin, and likewise what is called the office of the dead. We there find, besides, the penitential and the gradual psalms, as they are called, together with the litanies of the saints and of the Virgin Mary of Loretto, which are the only two that have the sanction of the church."

That the reader may form an idea of the extent of a priest's daily employment in the use of the Breviary, we may quote Mr. Lewis's account of the first Sunday in Advent, as given in his 'Bible, Missal, and Breviary.' "He turns to the beginning of the Breviary, and recites the Lord's Prayer, a Hail Mary, a short prayer to Mary, consisting of a single sentence, the apostles' creed, a halleluiah, and a verse called the Invitatorium, or invitation to praise; Ps. xcv., "Come let us sing to the Lord," &c., is then said or sung; if he observe the first nocturn, he recites the first fifteen psalms; if the second nocturn, he recites three psalms, Ps. xvi., xvii., and xviii.; if the third nocturn, three psalms, Ps. xix., xx., xxi., also some versicles, and the hymn Te Deum, any one of the nocturns forms a good night's work of recitation. If he prefer the lauds, then he recites seven psalms, with the song of the three children of Babylon, taken from the apocryphal book of Daniel, with the song of Mary (Luke i.); if the prime, that is the hour that is usually in the south of Europe six o'clock in the morning, after the Lord's Prayer, Hail Mary, and the creed, he says or sings one of the hymns of the Breviary, reads the creed of Athanasius, along with certain prayers very suitable to morning devotions. Having completed the office of the Psalter, he has still before him those of the festival, or saint's day, if he is called by duty or inclination to its observance, which includes a Scripture lesson, a homily from a father or doctor, and, if a saint's day, also a church legend, besides prayers and hymns."

Instead of the whole Word of God being perused by the priest in the course of the year, as the true ideal of the Breviary implies, only mutilated extracts are given in the Breviary, and portions which contain the vital doctrines of Christianity are carefully omitted. Thus the Epistle to the Romans, which so clearly unfolds the fundamental doctrine of justification by faith, contains in all 433 verses, of which 259 are omitted. Of the Epistle to the Hebrews more than one-half is not to be found in the Breviary. The other books, both of the Old and New Testaments, meet with similar treatment at the hands of Rome. The Psalter, however, is given in its entire form.

Besides the quotations from Scripture, the Breviary contains numerous passages from the Fathers, amounting to no fewer than 449 quotations or lessons from twenty-eight different Fathers and Doctors of the Church. Of these, 113 lessons are from the writings of Augustine, the most scriptural in his opinions of all the Fathers. The passages extracted for the perusal of the priests, though many of them professing to be expositions of Sacred Scripture, are far from being in accordance with the Word of God. Many of the portions selected, particularly from the writings of Jerome, are evidently introduced to give sanction to the erroneous doctrines and superstitious practices of Rome.

The Breviary contains, however, not only portions of Scripture and quotations from the Fathers, but also numerous legends of the saints, including narratives, in many cases, incredible and absurd, of the miracles which they performed, and the strange events which befell them. The sufferings of various martyrs are also related in the most exaggerated style.

Such is the Romish priest's book of devotion which he is bound diligently and with unvarying punctuality to peruse every day on pain of mortal sin. Dens, in his 'Theology,' considers it as a sufficient excuse for the omission of his daily task, if the priest is engaged in a work of necessity or charity, if he has no Breviary, or even if he has accidentally for-

gotten his duty. Though the Roman Breviary is most generally in use in the Roman Catholic Church, there are several dioceses, and several religious bodies, even in that church, which have their particular breviaries.

BRIAREUS, one of the Uranids of ancient Greek mythology, who are described as having been huge monsters, with fifty heads and a hundred arms. Homer says, that among men he was called Ægeon, but among the gods Briareus, and that he came on one occasion to the rescue of Zeus, when he was threatened to be put in chains by the Olympian gods. Briareus and his brothers conquered the Titans when they rebelled against Zeus, by hurling at their heads three hundred rocks, which so completely defeated them, that they were cast down to Tartarus or the infernal regions. By some writers Briareus is regarded as a sea god, while most authors look upon him as having been one of the giants who stormed Olympus. Theocritus represents him as one of the Cyclops who resided under Mount Ætna. The most probable opinion, as to the nature and origin of this fabulous monster, is, that he was a personification of volcanoes or earthquakes, or some of the more violent powers of nature. See GIANTS.

BRIDGE (THE SHARP). See AL-SIRAT.

BRIDGET, ST., (ORDER OF), a religious order established about 1363, by St. Bridget, a Swedish lady. It was confirmed by Urban V. in A. D. 1370, and united nuns and monks in a peculiar manner in the same houses. Each cloister, by the arrangements made by their founder, was to hold sixty sisters, and thirteen priests for their service, along with four deacons, and eight lay brothers. These male persons, though dwelling under the same roof with the sisters, were completely separated from them. The rule of St. Bridget is nearly the same with that of St. Augustine. The religious profess great mortification, poverty, and self-denial; and they are bound not to possess any thing they can call their own, and on no account to touch money. This order spread extensively through Sweden, Germany, and the Netherlands. There appears to have been one monastery of this order in England. It was built by Henry V. in 1415, opposite to Richmond on the Thames, now called Sion House. On the dissolution of the monastery at the Reformation, the inmates settled at Lisbon.

BRIDE. See MARRIAGE.

BRIEFS, letters patent, in England, giving license for public collections in churches. They are no longer in use.

BRIEFS (APOSTOLICAL). See APOSTOLICAL BRIEFS.

BRIHAT-KATHA, the great story, a collection of the popular legends of India.

BRIMIR, one of the halls of VALHALLA (which see), or heaven of the ancient Scandinavians. It was situated in that region of the abodes of the blessed which was called *Okolni*, and abounded in the richest wines of every kind.

BRIMO, the angry, a surname of several divinities of ancient Greece, such as *Hecate*, *Demeter*, and *Cybele*.

BRISÆUS, a surname of the Grecian deity Dionysus, derived probably from Mount Brisa in Lesbos.

BRITISH CHURCH. It is difficult to ascertain with certainty the precise period at which Christianity was first introduced into Britain; but from occasional remarks which occur in some ancient writers, it is believed to have been before the end, and perhaps even the middle, of the first century, somewhere between A. D. 43 and A. D. 61. Tertullian, in his book against the Jews, which was written A. D. 209, affirms, that those parts of Britain into which the Romans had never penetrated, had become subject to Christ, and from this statement, it has been conjectured, that Christianity had then been, for some time, known in the Roman provinces in the south. Eusebius, who flourished in the beginning of the fourth century, mentions the British Islands among the remote countries in which the apostles had preached; and Theodoret, who flourished a century later than Eusebius, states, that fishermen, tentmakers, and publicans, had persuaded many nations to embrace the gospel of Christ, and among these he includes the Britons. Gildas, also, when speaking of the revolt and defence of the Britons under Boadicea, A. D. 61, appears to fix the introduction of Christianity into the British islands to that period. Another argument in favour of the gospel having thus early reached Britain, is drawn from the circumstance, that in A. D. 43, a Roman province having been established in the south-east parts of the island, Pomponia Græcina, the wife of Aulus Plautius, the first governor, was accused of having embraced a strange and foreign superstition, which has been interpreted as meaning that she was a Christian, and probably one of the first who introduced the new religion into Britain. It has also been thought that Claudia, mentioned along with Pudens in 2 Tim. iv. 21, that Epistle having been written, as is supposed, A. D. 66, was the same British lady who is celebrated by Martial, in his Epigrams, iv. 13, xi. 54, for her beauty and virtues.

The question has given rise to no small difference of opinion among the learned, who first preached the gospel in Britain? Many have contended that the conversion of the Britons is to be traced to the labours of the Apostle James, who preached the gospel in Spain, Britain, and other countries of the West. The early martyrdom of this apostle, however, as related in the Acts of the Apostles xii. 1, 2, renders such a supposition very improbable. Others have mentioned Simon Zelotes as having preached in the West, and particularly in Britain, where they allege him to have suffered martyrdom and been buried. Neither is this supposition likely, as the sphere of this apostle's labours has usually been ad-

mitted to have been the East Indies. One writer, who belongs to so late a period as the tenth century, contends keenly in behalf of the Apostle Peter as having founded the British Church. He alleges that this apostle spent twenty-three years in Britain, where he established several churches, ordained bishops, priests, and deacons, and having thus planted Christianity in the country, he returned to Rome A. D. 65. In opposition, however, to this idea, it is sufficient to bear in mind, that Peter was the apostle of the circumcision, and, therefore, that he fulfilled his mission by preaching, as is generally believed, in those countries where the Jews chiefly abounded. If the introduction of Christianity into Britain must of necessity be ascribed to an apostle, the evidence greatly preponderates, we conceive, in favour of the Apostle Paul, who is alleged by many ancient writers to have passed the latter years of his life in the western provinces of Rome, of which Britain was one. There is a popular legend, devised by the monks of Glastonbury, which alleges Joseph of Arimathea to have been sent into Britain by Philip, about A. D. 63. The effect of this mission is thus described by Mr. Thomson, in his 'Illustrations of British History:' "Though they preached with great zeal, they could not induce any of the Britons to forsake their ancient superstition; but the king being informed that they had come from far, and behaved modestly, appointed them a residence in an island called Iniswitrin, on the borders of his kingdom, to which two other Pagan princes afterwards added twelve hides of land more. In this wilderness, the angel Gabriel admonished them to build a church to the honour of the blessed Virgin; and they accordingly constructed the first Christian church at Glastonbury. It consisted, however, only of a small oratory, having walls of barked alders, or wicker-wands twisted together, and its roof thatched with straw or rushes. It was sixty feet long, and twenty-six feet broad; the door reached to the eaves of the roof; there was a window over the altar in the east, and it was surrounded by a churchyard capacious enough to hold a thousand graves. An imaginary representation of this church has been engraven by Sammes and Hearne; but another ancient Christian church, erected at Greensted in Essex, by the Saxons, about the eleventh century, partook of nearly the same architectural character. The walls consisted of the upright trunks of large oaks placed close together, roughly hewn on both sides, let into a sill beneath, and a plate above, where they were fastened by wooden nails. The original fabric was twenty-nine feet nine inches long, fourteen feet wide, and five feet six inches high on the sides supporting the ancient roof."

Bede, a monkish historian of the eighth century, reports that Lucius, a British king, requested the Roman bishop, Eleutherus, in the latter part of the second century, to send him some missionaries. The evident design of this tradition is to make the British Church an offspring of Rome. But the peculiarities of the later British Church completely militate against the idea of its having had its origin from Rome; for in many parts of its rites and ceremonies it differed from the usages of the Romish Church, and approached much more nearly to the practices of the churches of Asia Minor. It is well known besides, that during a great part of its early history, while the ANGLO-SAXON CHURCH (which see) submitted to the Papal power, the British Church continued to withstand the authority of the Romish see.

But although the period of the first entrance of Christianity into Britain is far from having been fully ascertained, the British Christians, at all events, appear to have been a numerous body so early as the third century, and the British Church at that period was an organized community. Towards the end of the third or the beginning of the fourth century, the Christians in the Roman province of Britain were exposed to persecution for their religion, and St. Alban, a native of Verulamium, was the first British martyr in that city, which is now named after him, St. Albans. His martyrdom took place about A. D. 286, and at the same time, Aaron and Julius, two citizens of Caerleon, and several other persons of both sexes, were put to death in different parts of the country. This persecution of the British Christians was stopped by Constantius Chlorus, when he was declared emperor, A. D. 305; and peace was fully restored to the Church by the accession of his son, Constantine the Great, in the following year. "Then," says Gildas, "the British Christians came out of the lurking-places, to which they had retired, rebuilt their ruined churches, and kept their sacred solemnities with pure and joyful hearts."

About this period the Arian controversy (see ARIANS) which had broken out at Alexandria, and for a long period continued to agitate the whole Christian church, spread even to the remote shores of the British Islands, where, we learn on the authority of Gildas, this pernicious heresy made alarming progress. It is pleasing, however, to be able to state, in opposition to the monkish historian, that both Jerome and Chrysostom in their writings frequently speak in strong terms of the constancy of the British church Christianity having obtained a firm footing in this remote island, continued to flourish until the Romans left Britain, in A. D. 422, when the nation became exposed to the incursions of the Picts and Scots. At this time sprung up the noxious heresy of Pelagius, a British monk, whose real name was Morgan. Being a native of the country, his opinions (see PELAGIANS) spread rapidly throughout the British Church. The clergy, alarmed at the prevalence of this fatal heresy among their flocks, applied for assistance in suppressing it to the church in Gaul, which forthwith despatched two orthodox prelates to Britain. These prelates, Germanus bishop of Auxerre, and

Lupus bishop of Troyes, in their voyage to the British shores, are said to have been exposed to a violent storm, from which they miraculously escaped. Having at length reached their destination in safety, they directed their most strenuous efforts to expose the erroneous character of the doctrines of Pelagius. Their preaching aroused the attention and interest of the people, when, taking advantage of the excitement which their coming had occasioned, they summoned the Pelagians to a public disputation, in the course of which their arguments were felt to be so convincing, that the Pelagian champions could scarcely be defended from popular fury. Having remained some time in Britain, the prelates returned to Gaul, though Germanus afterwards made a second visit to Britain, with similar success, in consequence of the Pelagian heresy having again broken out. After this the British church maintained its orthodoxy for a long period, until the arrival of the Saxons in A. D. 449, when the nation was almost reduced a second time to Paganism.

The Saxons treacherously made themselves masters of the land which they had come professedly to relieve, and leaving the western division of the island only to its ancient possessors, they founded the kingdom of the Anglo-Saxon Heptarchy. They had now almost overrun the country, and the Saxons, not contented with having driven the Britons into a narrow district, evinced their violent hatred towards the British church by the murder of its ecclesiastics and the destruction of its churches. As Christianity came to be introduced among the Anglo-Saxons, and a Christian church to be formed, this fierce animosity gradually subsided, or at least changed its character. Having itself submitted to the Papal power, it was desirous that the ancient British church should also own the domination of the bishop of Rome. This they positively refused to do. Having received Christianity at first, not from Rome, but from the East, and never having been accustomed, like the Anglo-Saxon church, to acknowledge the Roman church as their mother, they looked upon themselves as a completely independent church of Christ. In various points of their ecclesiastical arrangements they differed widely from Rome. Among these may be mentioned the time of keeping the festival of Easter, the form of the tonsure, and several of the rites practised at baptism. Rome was indignant at the resistance made by the British church to her power, and the Anglo-Saxon church, unwilling to tolerate an independent church in her immediate neighbourhood, discouraged as far as possible the ancient church of Britain, which, limited to the mountainous districts of Wales, gradually diminished and died away. See ENGLAND (CHURCH OF).

BRITOMARTIS, an ancient Cretan deity who presided over hunters and fishermen. At a later period this goddess became identified with Artemis, the favourite female divinity of Crete. Britomartis was worshipped also at Ægina under the name of Aphæa, or goddess of the moon. She was called Dictymna, from being concealed by fishermen under their nets. Her temples, like those of ARTEMIS (which see), were usually built on the banks of rivers or on the sea-coast.

BRITTINNIANS, a congregation of Augustinian monks, so called from their having been first established at a place named Brittinin, near Ancona in Italy. They were very austere, eat no animal food, fasted from the feast of the Exaltation of the Holy Cross till Easter, and at other times, every Wednesday, Friday, and Saturday, besides the fasts enjoined by the Church. This congregation refused to submit to the bull of Pope Gregory IX., which enjoined the Augustinian monks to lay aside their grey habits, and to put on the black. At length Gregory issued a bull in their favour, in A. D. 1241, allowing them to wear the grey habit, but without the surcingle or belt to distinguish them from the Friars Minor. They joined the general congregation of AUGUSTINIAN MONKS (which see), which was formed by Alexander IV. in A. D. 1256.

BRIZO (Gr., to fall asleep), a goddess worshipped anciently in the island of Delos, as presiding over dreams, regulating their nature, and interpreting their meaning. She was worshipped by women, who brought sacrifices to her in vessels constructed in the shape of boats, and she was invoked more especially to give protection against shipwrecks.

BROCKEN, the mountain of altars, the Olympus of the ancient Saxons.

BRONTES, one of the three CYCLOPES (which see).

BROTHERS (LAY), attendants on the monks in Romish monasteries, who, not being in sacred orders, received the name of Lay Brothers.

BROTHERHOOD, a name given to a congregation of monks residing in a monastery.

BROTHERHOOD OF GOD, a Christian sect which arose in the twelfth century, having for its chief object to restrain and abolish the right and exercise of private war. It was founded by a carpenter at Guienne, who pretended to have had special communication with Jesus Christ and the Virgin Mary. He was received as an inspired messenger of God. Many prelates and barons assembled at Puy, and took an oath, not only to make peace with all their own enemies, but to attack such as refused to lay down their arms and to be reconciled to their enemies.

BROWNISTS, a sect which arose in England immediately after the Reformation in the sixteenth century, and which violently opposed the Church of England, affirming it to be Popish and Antichristian. It derived its name from its originator, Robert Brown, a clergyman who had early imbibed the principles of the Puritans, and, although holding the office of chaplain to the lord-treasurer, Burghley, he avowed openly so strong a hatred of the nationa

church, that, in A. D. 1571, he was summoned to appear before Archbishop Parker at Lambeth Palace; and on that occasion he was only rescued from condign punishment by the kind interference of his patron and relative Burghley, who claimed for Brown, as his chaplain, exemption from the authority of the court. The opinions of this Puritan divine were equally opposed to Episcopacy and Presbyterianism. He and his followers maintained, according to Neal, in his 'History of the Puritans,' "that the form of church government should be democratical; that every distinct society was a body corporate, having full power within itself to admit or exclude members, to choose and ordain officers, and when the good of the society required it, to depose them, without being accountable to any other jurisdiction. They did not allow the priesthood to be a distinct order; any lay brother had the liberty of prophesying, or giving a word of exhortation in their church assemblies; it was usual after sermon for some of the members to propose questions, and confer with each other, upon the doctrines that had been delivered. They declared against all prescribed forms of prayer; and as for church censures, they were for an entire separation of the ecclesiastical and civil sword. Some of their reasons for withdrawing from the church are not easily answered. They alleged that the laws of the realm and the queen's injunctions had made several unwarrantable additions to the institutions of Christ: that there were several gross errors in the church service . and these additions and errors were imposed and made necessary to communion: that, if persecution for conscience' sake was the mark of a false church, they could not believe the Church of England to be a true one. They apprehended, further, that the constitution of the hierarchy was too bad to be mended, that the very pillars of it were rotten, and that the structure should be raised anew. Since, therefore, all Christians are obliged to preserve the ordinances of Christ pure and undefiled, they resolved to lay a new foundation, and keep as near as they could to the primitive pattern, though it were at the hazard of all that was dear to them in the world."

Mr. Brown exercised the ministry for several years at Norwich, but was on different occasions arrested and imprisoned for the intemperate language in which he spoke of the Church of England. At length, accompanied by a number of his adherents, he took refuge in Holland, where they were permitted to open a place of worship at Middleburg, in the year 1588. This congregation, however, being distracted by internal dissensions, was speedily dissolved, and their pastor, unable to reconcile the contending parties, returned to England in 1589, where, having renounced his principles, he obtained through the interest of his former patron, Lord Burghley, a rectory in Northamptonshire. His violent temper, however, still continued to involve him in many troubles, and even when upwards of eighty years of age, he was carried to prison for an assault upon the parish constable. He died in jail at Northampton in 1630, "boasting," as Fuller asserts, "that he had been committed to two-and-thirty prisons, in some of which he could not see his hand at noon-day."

Though forsaken by their leader, the Brownists in Holland still continued to maintain their existence as a separate community, as it appears that they had a chapel at Middleburg in 1592, called the *Vischmarkt kerk*. A few years after, the sect received considerable accessions in Holland by the arrival of a number of their brethren from England, who had been compelled to emigrate in consequence of the severe persecutions to which they were exposed. The congregation at Middleburg, for a number of years, flourished under the ministry of Mr. Henry Jacob, and from the press of that town issued various works in defence of the Brownist principles, particularly maintaining the congregational or independent form of church government (see CONGREGATIONALISTS), in which each congregation is recognized as independent of all other churches. It is not known how long the Brownists existed in Middleburg as a separate community, but Dr. Stevens, to whom we are indebted for much of our information on the history of this sect in Holland, conjectures that it became extinct in the end of the seventeenth century.

Meanwhile the Brownists in England were subjected to the most arbitrary treatment. An act of parliament was passed in 1580, which punished absence from the parish church with a penalty of £20 a-month, and imprisonment till the fine was paid; absence for a year, not only exposed the delinquent to a fine, but two sureties were required for £200 till he should conform. The result of this oppressive enactment was, that great numbers of the Brownists were sent to prison, where not a few of them died; others were tried by the court of High Commission which had recently been appointed, and condemned to death for no other crime than that they held the opinions and read the writings of Brown. As usually happens when exposed to persecution, the obnoxious sect rapidly increased, and in 1590, they had become so large and important a body, that still more stringent measures were devised by government to arrest their progress. Another act was passed for the avowed object of punishing persons obstinately refusing to come to church. And the punishment was sufficiently severe, indicating that the rights of conscience, at that period, met with no respect. By the act to which we now refer, all persons who were convicted of attending a conventicle, or meeting for religious worship, were to be imprisoned until they should conform; if they continued obstinate, they were to be banished for life; and if they returned home, they were to be punished with death. The effects of this intolerant enactment, in so far as the Brownists were concerned, are thus described by Mr. Marsden, in his 'History of Christian Churches and Sects:' "Hiding themselves from the bishop's officers and pursuivants,

those in London met at a retired place in the fields at Islington, where a Protestant congregation had formerly assembled, under similar circumstances, in the reign of Mary. About fifty-six were apprehended on the Lord's-day, while singing hymns, and sent, two by two, to different prisons in London. They suffered a long, miserable confinement, and many died under their barbarous usage; amongst whom was Roger Rippon. He expired a prisoner in Newgate; and his fellow-prisoners placed the following inscription upon his coffin:—'This is the corpse of Roger Rippon, a servant of Christ, and her majesty's faithful subject; who is the last of sixteen or seventeen which that great enemy of God, the archbishop of Canterbury, with his high commissioners, have murdered in Newgate, within these five years, manifestly for the testimony of Jesus Christ. His soul is now with the Lord, and his blood crieth for speedy vengeance against that great enemy of the saints.'"

Among those whom persecution compelled to seek an asylum in foreign parts was Francis Johnson, who had been imprisoned and expelled from the University of Cambridge in 1588, for avowing Brownist principles. This eminent minister of Christ fled to Holland, and in 1600 the Brownists, who had settled at Amsterdam, chose him as their pastor, and Henry Ainsworth as their doctor or teacher. A few were expelled from the congregation for holding doctrines similar to those which were afterwards promulgated by Arminius (see ARMINIANS). Another schism took place in the Amsterdam congregation on the subject of church discipline. Francis Johnson maintained, that the government of the church was vested solely in the eldership, while Ainsworth held that it was vested in the church generally, of which the elders are only a part. The controversy was conducted with considerable keenness, and at length a separation took place; both parties building separate places of worship, and assuming respectively the names of their leaders, the Franciscan and Ainsworthian Brownists. Soon after Johnson left Amsterdam, and retired to Emden in East Friesland, and his small congregation being forsaken by their pastor, speedily dispersed or joined the other congregation which continued under the pastoral care of Ainsworth till 1622. He was succeeded by John Canne, whose marginal references to the Bible have made his name familiar, and who ministered to the Brownist congregation till his death in 1667. After this sect had existed for more than a century in Amsterdam, the congregation was broken up, and its last representatives, six in number, applied and were admitted in 1701 as members of the British Reformed or Presbyterian Church in Amsterdam. Before taking this step, they conveyed over their chapel to the Dutch deacons, on the understanding that it should only be used by those of the Reformed religion.

Towards the end of the reign of Elizabeth, the Brownists in England were treated with great severity. The opinions which they held on the point of spiritual independence, denying, as they did, the supremacy of the queen in ecclesiastical matters, rendered them particularly obnoxious to the ruling powers of the time. Greenwood and Barrow, two of the leaders of the sect, were publicly hanged at Tyburn; Dr. Reynolds, who attended them in their last moments, having the courage to assure the queen, "that had they lived they would have been two as worthy instruments for the Church of God, as any that had been raised up in that age." About the same time two other Brownist ministers were sentenced to death. One of them was executed, and the other died in prison. The queen seems now to have repented of such cruelty being practised towards men whose characters were blameless, and whose lives were admitted to have been useful.

In 1604, John Robinson, a minister in Norfolk, who held Brownist sentiments and had suffered much on that account, emigrated to Leyden, and established a congregation in that town. This individual is generally thought to be the father of the Independents, in whom the Brownists finally merged. From the Brownist congregation at Leyden numbers emigrated, along with their minister, to America, being among the first of the pilgrim fathers who founded the colony of New England. The Brownists maintained their footing in England, though they made no great progress, during the reigns of James I. and Charles I., but during the Commonwealth they were absorbed into the Independents, and the existence of the sect cannot be traced after the Restoration. See PURITANS.

BRUGGLENIANS, a small party of enthusiasts in Switzerland, which sprung up in 1746 at a small village in the canton of Brugglen, whence they derived their name. Two brothers, Christian and Jerome Robler, pretended to be the two witnesses mentioned in the Apocalypse, and collected a number of followers, who gave credit to their pretensions. One day Christian Robler promised to raise himself to heaven, and take his followers along with him; but when the day came he declined the journey. Both the brothers were arrested, tried, and executed in 1753, and the sect soon after became extinct.

BRUMALIA, heathen festivals among the ancient Romans, alleged to have been instituted by Romulus in honour of BACCHUS (which see). They were celebrated twice a year, on the 12th day of the Kalends of March, and the eighteenth of the Kalends of November. Tertullian mentions the *Brumalia* among the heathen festivals, which some Christians were inclined to observe, and he produces it as a matter of reproach to Christians that they were not so true to their religion as the heathen were to theirs; for the heathen would never engage in any Christian solemnity, nor join with Christians in such observances, lest they should be

thought Christians; but "we," says he, "are not afraid of being thought heathens." By the *Brumalia*, to which Tertullian refers, some learned men suppose are meant not the feasts of Bacchus, but the festivals of the winter solstice, so called from *bruma*, winter, and from which they were accustomed to form a conjecture as to their good or bad fortune during the rest of the winter. This superstitious observance seems to have continued among the early Christians till the end of the seventh century, for we find the council of Trullo, A. D. 692, prohibiting the attendance of Christians on the *Brumalia* under pain of excommunication.

BRYANITES. See BIBLE CHRISTIANS.

BUABIN, a household god of the natives of Tonquin in China. He is regarded as presiding over buildings of every kind, and protecting them from fire, lightning, or any other evil to which they are exposed. On the decease of the owner of a house, the priests burn papers and perfumes in honour of this idol.

BUAKUN, a sacred pond at Cape Coast town in Western Africa.

BUBASTIS, a female deity worshipped among the ancient Egyptians. She was a daughter of Osiris and Isis, and the sister of Florus. The chief seat of her worship was at a town bearing her name, where there was a temple erected, and a festival held in honour of this deity. The animal consecrated to her was the cat, and she herself was usually represented with the head of a cat; and Herodotus tells us that when cats died, they were embalmed and carried to Bubastis. This goddess corresponds to ARTEMIS (which see) of the Greeks, who is at once the moon and Lucina. The cat is here the symbol of the night of chaos, of the moon which is the piercing eye of night, and also the symbol of fertility, because, like Lucina, this deity presides over accouchements. The Bubastis of the Scandinavians is FREYA (which see), whose chariot is drawn by two cats. In all probability, Bubastis was the goddess of the moon, and this completely accords with the statement of Plutarch, that the cat was a symbol of the moon. Josephus, in his 'Antiquities of the Jews,' mentions that Onias, the high-priest, requested permission from Ptolemy and Cleopatra to purge a temple of Bubastis which had fallen into decay at Leontopolis, in the nomos of Heliopolis. This statement shows, that even so late as the reign of Ptolemy Philometor, the worship of this goddess existed in Egypt. It is very probable that Bubastis, being sprung from Osiris the sun, and Isis the moon, represented the new moon.

BUBONA, a goddess, among the ancient Romans, of oxen and cows. Small figures of this deity were placed in the walls of the stables, or pictures of her painted over the manger. By these devices, the animals were supposed to be protected from injury or disease.

BUCHANITES, a sect of visionary enthusiasts which sprung up in Scotland in 1783, deriving their origin and name from a female of the name of Buchan. This remarkable person was born in Banffshire in 1738, of humble parentage. Her mother having died while she was yet in infancy, and her father having soon after married again, Elspeth Simpson, for such was her maiden name, was much neglected in early life, and was indebted to the kindness of a distant relative of her mother for any little knowledge she possessed of reading and sewing. Being a young woman of lax religious principles, she fell into dissolute habits, and is said to have trepanned a working potter at Ayr, by name Robert Buchan, to become her husband, though it has been doubted whether they were ever legally married. Elspeth and her partner now removed to Banffshire, wher they commenced a manufactory of earthenware, and this scheme not having succeeded, Buchan set out for Glasgow, leaving his wife behind, who, to provide for herself and her family—then three in number—commenced a school. It was about this period that Mrs. Buchan began to entertain and actively promulgate opinions on religious matters of the most wild and visionary kind. She was a regular attendant on fellowship meetings, where she broached some of the strange views, hinting not obscurely that she had received them directly from heaven. She now became a noted disputant on knotty theological points; her school was neglected, and the pupils rapidly diminished in numbers. By the advice of her friends, Mrs. Buchan and family removed to Glasgow, where she joined her husband, who had found employment in a pottery in that city.

In the end of 1782, the Rev. Hugh White, a minister in connection with the Relief body in Irvine, happened to be assisting at a communion in the neighbourhood of Glasgow. This clergyman was possessed of great popular gifts, and attracted crowds to hear him wherever he preached. Mrs. Buchan availed herself of the opportunity which occurred of hearing Mr. White, and being delighted with his eloquence, as well as impressed with the views which he set forth of divine truth, she wrote him in the most flattering terms, and so much pleased was he with the communication, that he invited her to Irvine, whither she went in 1783, and lived in his house. Her conversation, her visits from house to house, her ready solution of difficulties, but, above all, her expositions of Scripture, raised her very high in the estimation of the religious people of the place. She was listened to as an oracle, and although her sentiments were given forth with the utmost dogmatism and ill-concealed vanity, numbers flocked to converse with her, and to become acquainted with her solution of the mysteries of the Bible. Plausible and insinuating in her general deportment, Mrs. Buchan completely succeeded in gaining over Mr. White to her own views, and while some of the shrewder members of his congregation were not long in discovering the true character of her opinions, as

both erroneous and dangerous, he himself became the thorough dupe of this artful and designing woman. The heresy, and even blasphemy, which he now uttered from the pulpit, shocked the great majority of his hearers. He was summoned before the Relief Presbytery of Glasgow to answer for preaching heretical doctrine, and the charge being fully established, he was suspended from the ministry, to the deep regret of a large circle of friends, who admired his talents and loved him as a man, while they wondered at, and heartily pitied, his credulity. The errors which, through the influence of Mrs. Buchan, Mr. White had imbibed, as referred to in the libel proved before the presbytery, were three in number:—1. That sin does not adhere to the believer; 2. That Christ tasted death for all men; and 3. That whilst the bodies of saints under the New Testament are the temples of the Holy Ghost, the saints under the Old Testament were not favoured with this distinction.

A minister charged with deviations so serious from the doctrines of the Word of God, could not possibly be retained in connection with a professedly orthodox church; and it was not surprising, therefore, that Mr. White was declared no longer a minister of the Relief Church. Though thus ejected, however, he still continued to exercise all the functions of the ministry, and a number of his former congregation still adhered to him. He preached first in his own garden, and afterwards, to escape annoyance from evil-disposed persons, in a room in his own house, which was always crowded to excess. Mrs. Buchan statedly attended these meetings, and, whenever appealed to, gave explanations as to her views on various passages of the Bible which happened to be under discussion. The populace of Irvine were strongly impressed with the idea that a woman who could exercise so strange an influence over an able and long-respected minister, could be no other than a witch-wife, to use their own homely phrase. They watched every opportunity to lay violent hands on her and her deluded followers. At length, on one occasion they seized her, and, dragging her through all the streets of the town, conveyed her forcibly as far as Stewarton, a village eight miles from Irvine, on the road to Glasgow. On reaching that place, a crowd assembled to gaze upon the notorious woman, and, in the confusion which ensued, the night being dark, she escaped from the hands of her enemies. Some of her adherents went in search of their "Friend Mother in the Lord," as they usually termed her, but were disappointed. They returned to Irvine, and, though past midnight, they held a meeting in Mr. White's parlour to mourn their loss, but while they were comforting one another with the idea that she had ascended to heaven, to their astonishment, to quote the language of one of her followers, "in she stepped, in the grey of the morning, in a most pitiable plight; she was bareheaded, barefooted, with scarcely a rag to cover her nakedness, and all her person covered with blood, yet she was cheerful and said, 'I suffer all this freely for the sake of those I love!'"

Next day a crowd again assembled in the streets of Irvine opposite Mr. White's house, and the magistrates, apprehending a riot, ordered Mrs. Buchan to leave the town without delay. She was accordingly carted off to Glasgow, followed by a number of the townspeople, who threatened to take her life if she returned. Her next visit was to Muthill, in Perthshire, where Andrew Innes, one of the earliest and staunchest Buchanites, resided; but neither she nor Mr. White, who followed her to that place, met with the encouragement which they expected. They therefore retraced their steps to Irvine, the headquarters of the sect. The populace were enraged at the re-appearance of Mother Buchan in their town. The magistrates were strongly urged to apprehend both her and her coadjutor, Mr. White, and to try them for blasphemy. This strong step, however, they were unwilling to take, and contented themselves with banishing Mrs. Buchan from the burgh, ordering her to remove within two hours beyond the bounds of the royalty. To protect her from insult, the magistrates accompanied her about a mile out of town, but, notwithstanding all their efforts, she was grossly insulted by the mob, thrown into ditches, and otherwise ill-used by the way.

About this period, Mrs. Buchan was legally divorced by her husband, a step to which she was completely reconciled, it being a rule of her society to disregard the marriage union on the ground of a text of Scripture which they strangely perverted, "It remaineth that they who have wives be as though they had none." Thus set free herself from all legal ties, the female leader of the Buchanites enforced upon her followers to set aside the bonds of matrimony. The community, accordingly, alleging that sin in their case was impossible, indulged in the most lawless licentiousness.

On leaving Irvine, the Buchanites travelled southward towards Nithsdale. They were forty-six in number, but as they proceeded onward, some of the company returned homewards, professing that they wished to settle their affairs and return. The emigrants found a resting-place for a time in an empty barn at New Cample, a farm near Thornhill. Here the Buchanites commenced what they considered as their apostolic life, "all that believed were together, and had all things common." They were joined by a few of the country people, and as the tenant of the farm was quite willing that they should remain, they built a house for themselves where the whole body, now amounting to sixty, were lodged promiscuously together. The founder of the society was now openly proclaimed by Mr. White to be the woman predicted in the book of Revelation, who had come to enlighten the world, and that she would live until the second coming of Christ, when she would be translated to heaven to meet the Lord in the air.

Crowds of people came from all quarters to see the Buchanites, and Mr. White preached daily, the service being usually closed by a short address from Mother Buchan. When curiosity had somewhat subsided, the country-people of Nithsdale, like the populace of Irvine, became indignant at the encampment in the midst of them of a company of lawless fanatics. They resolved, accordingly, to expel them from the country, and, having fixed upon a particular day, multitudes of people assembled and made an assault upon them, destroying the doors and windows of their house, and breaking in pieces the little furniture they had. The mob sought for "Lucky Buchan," as they called her, and the "Man-child White," wishing to wreak their vengeance upon these originators of the fanatical movement; but arrangements had been previously made for the safety of the leaders, by removing them to Closeburn Castle until the tumult should have passed away. A number of the rioters were apprehended, and, although the Buchanites refused to prosecute, and could scarcely even be prevailed upon to bear evidence as to the injury they had sustained, upwards of twenty of the most conspicuous and active in the assault were tried at Dumfries before the sheriff of the county and fined.

The enemies of the Buchanites were now more determined than ever to crush them. A prosecution was instituted in the presbytery of the bounds on the ground of blasphemy, but speedily abandoned. An attempt was then made to raise an action against the leaders in the civil courts, but this also failed. The sect waxed more and more bold every day in the promulgation of their absurd doctrines, and Friend Mother announced openly that she was the Holy Spirit of God, the Third Person of the blessed Trinity, and that she had the power, by breathing upon any person, to communicate the Holy Spirit. Mr. White set himself to the task of preparing a work which might afford a clear exposition of the faith and practice of the community. This curious book was published in 1785, under the following lengthy title, 'The Divine Dictionary, or a treatise indited by holy inspiration, containing the faith and practice of the people (by the world) called Buchanites, who are actually waiting for the second coming of our Lord, and who believe that they alone shall be translated into the clouds to meet the Lord in the air, and so shall be ever with the Lord. "There appeared a great wonder in heaven—a woman." Rev. chap. xii. verse 1. Written by that society.' To the mortification of the new sect, which sought nothing more earnestly than notoriety, this exposition of their dogmas, though given forth to the world in the most authentic form, as revised and approved by Mother Buchan herself, excited no sensation whatever, very few copies being purchased, and not a single pen being wielded to controvert its statements. This unexpected neglect was sufficiently galling, but it did not prevent the two leaders from vaunting their strange pretensions openly before the world. Mrs. Buchan assumed herself to be the woman mentioned in the Apocalypse, who was to remain one thousand two hundred and threescore days in the wilderness while she declared Mr. White to be the man-child that was to rule the nations with a rod of iron. The period of her stay in the wilderness commenced, she alleged, on her first visit to Irvine, when Mr. White was converted and joined her in the great mission which she was destined to fulfil. The days spoken of in Rev. xii. 1, she declared to be literal, not prophetic, days, and, therefore, when the period of 1260 literal days had nearly expired, her followers were on the tiptoe of expectation, fully expecting that they would then ascend along with her to heaven, being translated to glory without tasting of death. The near approach of this expected consummation brought considerable accessions to the ranks of the Buchanites from all quarters. Every day, as it passed, they were looking for the full realization of all their hopes, and the utmost excitement prevailed in the society. The following scene, graphically described by one of themselves, is quoted from a most interesting history of the sect, entitled 'The Buchanites from First to Last,' by Joseph Train.

"One evening when we were as usual all employed, some in the garret, and many below, Friend Mother was in the kitchen surrounded by children, when, on a sudden, a loud voice was heard, as if from the clouds. The children, assisted by our great luminary, struck up the following hymn:—

> 'Oh! hasten translation, and come resurrection!
> Oh! hasten the coming of Christ in the air!'

All the members below instantly started to their feet, and those in the garret hurried down as fast as they possibly could through the trap-door; but it being about midnight, and there being no light in the house, Mr. Hunter, in the agitation of the moment, and being a feeble old man, tumbled headlong down the trap-ladder, while striving to descend from the cockloft. In an instant, however, he bounded from the ground, and, with a voice as loud as a trumpet, joined in the general chorus of 'Hasten translation,' which every one in the house sung most vehemently. The bodily agitation became so great, with the clapping of hands and singing, that it is out of my power to convey a just idea on paper of the scene which it occasioned: every one thought the blessed moment was arrived; and every one singing, leaping, and clapping his hands, pressed forward to the kitchen, where Friend Mother sat with great composure, whilst her face shone so white with the glory of God, as to dazzle the sight of those who beheld it; and her raiment was as white as snow.

"The noise was so loud, that the neighbourhood was alarmed. Thomas Davidson, our landlord, came to our door like a man out of his senses; he rapped and called at the door till he obtained admission; and he, too, squeezed into the kitchen, beseeching her to save him, and the multitude by whom the

nouse was surrounded, from the pending destruction which they apprehended was about to destroy the world. She told them to be of good cheer, for neither he nor any of his friends would suffer any damage that night, for she now saw her people were not sufficiently prepared for the mighty change which she intended them to undergo.

"As the light passed from her countenance, she called for a tobacco-pipe, and took a smoke; and, as the extraordinary agitation diminished, the people without dispersed quietly. How long the tumult lasted, I was not in a state of mind to recollect; but I remember, when daylight appeared, of having seen the floor strewed with watches, gold rings, and a great number of trinkets, which had been, in the moment of expected translation, thrown away by the possessors, as useless in our expected country. We did so, because Elijah threw away his mantle, when he was, in like manner, about to ascend to heaven. My own watch was of the number. I never saw it more; but I afterwards learned that John Gibson, our treasurer, had collected all the watches and jewellery then thrown away, and sold them in Dumfries."

The Buchanites were now firmly established in the belief that their Friend Mother was a divine person, after the midnight manifestation which they had just witnessed. She announced to them that to prepare for their approaching translation to heaven without tasting death, it was necessary that they should hold a complete fast, or total abstinence from all food for forty days. This was accordingly agreed upon, and shutting themselves up in their house, they bolted all the doors, nailed down and screened the windows, spent the time in reading and singing hymns composed for the occasion; all the while longing for, and expecting the final conflagration, and the second coming of Christ. One of the sect testified that, during the first four weeks of the fast, there was not as much solid food consumed by all the members of the society as he had seen one individual take at a single meal. The suspicion rose in the neighbourhood, that some of the Buchanites had died of starvation; but on inquiry, by order of the magistrates, no evidence could be obtained of such an event having occurred. And yet the report ran through the whole surrounding country that infanticide was practised at Buchan Ha', as their domicile was termed, and this, combined with what was known as to their repudiation of the marriage tie, and the permission among them of the promiscuous intercourse of the sexes, led the religious people of Nithsdale to view the sect with the utmost aversion, and even horror.

Before the forty days' fast had expired, Mrs. Buchan led out her followers to Templand hill, from which she flattered them they were to ascend bodily to heaven. Platforms were erected on which they stood, Friend Mother's platform being higher than the rest. Each of the company had the hair cut short, with the exception of a tuft, which was left on the top of the head, that the angels might thereby draw them up to heaven. White was in full canonicals, and walked about gazing upwards. The momentous hour came when the ascension was to take place; the whole sect stood on their platforms with their faces towards the rising sun, and their arms extended upwards, each individual expecting every moment to be wafted to the paradise above As might have been anticipated, they were doomed to disappointment, and Mrs. Buchan attributing the failure of the attempt to their want of faith, led them back to New Cample, enforcing upon them the necessity of repentance, and a more lively confidence in the fulfilment of the Divine promises.

Many of the Buchanites began from this period to doubt the reality of her pretensions—a change of feeling which she ascribed to their being possessed with an unclean spirit, which she professed to remove by various ceremonies. All her skill, however, failed to check the growing discontent of her followers. One after another left the body, and among the fugitives was John Gibson, who, from the beginning, had acted as treasurer. This man laid a claim against Mrs. Buchan and Mr. White for the sum of £85, which they refused to pay. On this the quondam treasurer applied for a fugie warrant against them, and they were thereupon apprehended, and lodged in Dumfries jail. An individual offered bail for both the leaders, which was accepted, and they were set at liberty. When Gibson's claim came into court, his case was dismissed on the ground that he had voluntarily joined the Buchanites, and lodged his funds in the treasury of the body for general purposes. Disappointed at the result of his lawsuit, Gibson laid a charge against Mrs. Buchan and Mr. White before the kirk-session of Closeburn, of having carried on an improper intercourse. The case was referred by the kirk-session to the presbytery of the bounds; but the pursuers failing to appear, the case was dismissed.

In January 1787, Mr. White was summoned to attend a court of county magistrates at Brownhill to give security that none of the society would become a burden on the parish. He was unable, however, to procure the requisite security, and the magistrates decreed that the whole body of the Buchanites should leave Dumfries-shire on or before the 10th of March following. This was a sore discouragement to Friend Mother and her followers; but, through the kind intervention of Thomas Davidson, their landlord, they obtained the lease of a moorland farm at Auchengibbert, in the parish of Urr and stewartry of Kirkcudbright. When the sect removed to their new residence, their funds were nearly exhausted, and every member was obliged to work for hire, though such a step was in complete opposition to the principle which they had all along maintained, that it was sinful for God's people to be indebted for support to the ungodly world. But necessity

has no law, and to get subsistence for themselves and their fellow-members, the Buchanites hired themselves out to any one who would employ them. Dr. Muirhead, the minister of the parish in which they now resided, engaged a number of them as reapers during the first harvest after their arrival. A scene which occurred on the harvest-field is thus described by Mr. Train: "A few days after the commencement of their labour, Mother Buchan went, as she said, 'to see how her bairns were getting on with their work.' The moment she entered the field where they were employed, they threw down their sickles, and, after embracing each other, moved towards her in a body, with their heads uncovered, and their hands in a supplicating attitude. They also struck up, with a loud voice, to their favourite tune, 'Beds of sweet roses,' their hymn beginning, 'O hasten translation.' As soon as the music met the ear of 'the Lady of Light,' she stopped, and, raising her hands and eyes towards heaven, stood in that position till they had formed a circle round her; then, uttering a short benediction, she placed the palm of her right hand on the head of a young man, who instantly fell prostrate on the ground as if deprived of life, with his face downward, and, in like manner, she laid her hand on the brow of every other individual in the circle with similar effect. Then, extending her arms and saying a few words, which every ear was raised a little from the ground to hear, and kneeling down, she again touched with the palm of her hand the forehead of each individual in succession, who immediately started up like an automaton figure, raised by the pressure of an internal spring. As soon as these singular devotees had attained an upright position, they embraced each other again. She moved slowly away in the midst of them, while they sung with great vehemence, to the amazement of the remaining reapers, a popular hymn."

The disappointment on Templand hill caused no slight discontent among the Buchanites generally, which went on daily increasing. Mr. White himself, though he had all along been the most active in the movement, was observed from that time to become more distant and reserved in his communications with the members, and to treat Mrs. Buchan with great coolness approaching almost to contempt. The Friend Mother felt deeply this marked change in the deportment of her coadjutor, which was aggravated by the information, that both he and his wife spoke frequently of her in private as a deceiver. All this preyed upon her mind, and it was soon plain to the whole sect that their leader was in a declining state of health. She sunk rapidly, and in a few weeks was stretched on a dying bed, when summoning her followers around her, she exhorted them to remain steadfast in their adherence to the doctrines she had taught them, and assuring them, as with her latest breath, that she was the Holy Spirit of God, and could not possibly die. She admitted that she might exhibit the appearance of being dead, but if they would only believe, she would return in six days to take them with her to heaven; and if they did not believe, she would not return for ten years, or if even then they were unprepared, she would not re-appear for fifty years, when she would assuredly come to bring judgment upon the earth. Shortly after uttering these words, Mrs. Buchan, with the utmost composure, breathed her last. Mr. White, finding that Friend Mother was really dead, tried to persuade her mourning adherents, that she was only in a trance, and when that pretence could no longer avail him, he caused the body to be secretly buried in Kirkgunzeon churchyard, alleging, as is said, that he had seen her taken up to heaven. Her daughters, however, who had left the sect two years before, and resided in the neighbourhood, made application to the magistrates, and to his great mortification, Mr. White was compelled to produce the body.

The death of their leader could not fail to prove disastrous to the sect. Mr. White now attempted to take the entire management of their affairs into his own hands; but the harsh manner in which he had treated Mrs. Buchan, for a considerable time previous to her decease, and the conviction which he openly expressed, that she was an impostor, rendered him no favourite, with some at least of the party. Finding his position by no means comfortable, he renounced the Buchanite tenets, and along with a party who adhered to him, emigrated to the United States of America in 1792, where they separated from one another, and all trace of their former opinions was lost. A small remnant of the sect still continued after Mr. White's departure to cleave to their former principles, and though only fourteen in number, they took up their abode at Larghill, in the parish of Urr, where the men employed themselves in working their moorland farm, and the women in spinning. Gradually their distinctive peculiarities disappeared, and they became assimilated to the people by whom they were surrounded. The few who survived in 1800 purchased five acres of ground for houses and gardens at Crocketford, near Castle-Douglas, to which, however, they did not remove till 1808, and there they continued to maintain their religious opinions, until one after another they passed away from the earth, leaving behind them not a single heir to lay claim to the singular enthusiastic opinions of the followers of Mother Buchan.

BUDHA, a very ancient generic word having a double root in the Sanscrit language. The one signifies being, existence, and the other wisdom, superior intelligence. It is applied in various Oriental countries to denote a being, partly historical and partly mythical, who, though not regarded as God, is arrayed in all the attributes of Deity. It is also applied to those who seek to be absorbed in Deity. The Budhas are beings who appear after intervals of

time inconceivably vast. Before they enter upon their Budhaship, they must pass through countless phases of being, as BODHISATWAS (which see), at one time existing as a divine being, at another as a frog; but all the while accumulating more and more merit, thus becoming all the better fitted for the distinguished honour which is yet awaiting them. In the last stage of their existence, when they are about to become Budhas, they must be born as other human beings are, must pass through infancy, childhood, and youth, until at a certain age they abandon the world, and retire to a desert, where, at the foot of a sacred tree, they receive the office towards which their ambition has been directed for countless ages. In the exercise of the high and honourable duties of Budhas, they obtain supernatural wisdom, whereby they are enabled to direct sentient beings in the path that leads to NIRWANA (which see) or annihilation. At his death a Budha ceases to exist; he enters upon no further state of being. The Budhas are looked upon by their adherents as the greatest of beings, and the most extravagant praises are lavished upon them.

BUDHA (GOTAMA), a historical personage worshipped in Thibet, Tartary, the Indo-Chinese countries, and China, as a divine incarnation, a god-man, who came into the world to enlighten men, to redeem them, and point out to them the way to eternal bliss. This remarkable person, who commenced his career as a mendicant in the East, has given origin to a system of religion which is professed by no fewer than 369,000,000 of human beings, and which, to use the language of Mr. Spence Hardy, to whom we are indebted for a more full and authentic account of Budhism than to any other author, "has exercised a mightier influence upon the world than the doctrines of any other uninspired author in any age or country."

Gotama Budha was born, B. C. 624, at Kapilawastu, on the borders of Nepaul. At his very birth he started into full consciousness of the greatness of his mission, and, looking around him, he exclaimed, "I am the most exalted in the world; I am chief in the world; I am the most excellent in the world; this is my last birth; hereafter there is to me no other existence." In previous states of existence, as his followers believe, he had been gradually preparing for the office of a Budha. A very short time after his appearance in this world, he showed himself to be possessed of superior power, for when five months old, as we are informed, he sat in the air without any support at a ploughing festival. When he had reached his twenty-ninth year, he retired from the world, and passed six years in the forest of Uruwela, where he went through a course of ascetic discipline. At length, in this same forest and under a BO-TREE (which see), he was exalted to the honour of the supreme Budhaship. The enlarged experience which he obtained at this time is thus described by Mr. Hardy in his valuable work entitled 'Eastern Monachism:' "Whilst under the bo-tree he was attacked by a formidable host of demons; but he remained tranquil, like the star in the midst of the storm, and the demons, when they had exerted their utmost power without effect, passed away like the thunder-cloud retiring from the orb of the moon causing it to appear in greater beauty. At the tenth hour of the same night, he attained the wisdom by which he knew the exact circumstances of all the beings that have ever existed in the infinite worlds; at the twentieth hour he received the divine eyes by which he had the power to see all things within the space of the infinite systems of worlds as clearly as if they were close at hand; and at the tenth hour of the following morning, or the close of the third watch of the night, he attained the knowledge by which he was enabled to understand the sequence of existence, the cause of all sorrow and of its cessation. The object of his protracted toils and numerous sacrifices, carried on incessantly through myriads of ages, was now accomplished. By having become a Budha, he had received a power by which he could perform any act whatever, and a wisdom by which he could see perfectly any object, or understand any truth, to which he chose to direct his attention."

From this time Gotama commenced his ministry, declaring himself to be the teacher of the three worlds, wiser than the wisest, and higher than the highest. Twenty-four Budhas are mentioned by name as having preceded him at immense intervals, all of them having been *Kshatryas* with the exception of the three last, who were *Brahmans;* but innumerable Budhas have existed of whom nothing is known, not even their names. But the Budhists are particularly desirous to exalt Gotama above all the Budhas that have ever existed. Their historians pretend to trace his ancestry as far back as to Maha Sammata, whom they account the first monarch of the world, who is himself reckoned to have been of the race of the Sun. Little is known of the doings of Gotama after he entered on his Budhaship. He travelled through many parts of India, and went as far as Ceylon, where the mark of his foot is said to be still pointed out on a rock, called the Peak of Adam, from the circumstance, that the Mussulmans allege the foot-mark to have been that of our first father. But the wanderings of Gotama were not limited to this lower world; he is also affirmed to have visited occasionally the celestial regions. On his return to Benares, where he chiefly resided, he disclosed his system of doctrine in the presence of an innumerable multitude of hearers of all classes. His instructions are contained in a collection of one hundred and eight large volumes, known under the generic name of *Gandjour* or verbal instruction. This voluminous work, as M. Huc informs us, in his 'L'Empire Chinois,' is found in all the libraries of the great Budhist convents. The finest edition

is that published at Peking at the imperial press. It is in four languages, Thibetan, Mongolian, Mantchou, and Chinese. According to the Singhalese chronology, Budha died B. C. 543, in the eightieth year of his age. Before his death, this eminent sage predicted that his doctrine would be taught upon the earth for five thousand years; but at the end of that time, another Budha, another God-man, would appear, who was destined to be for ages the teacher of the human race. "Onward to that era," he added, "my religion will be exposed to persecution, my followers will be obliged to quit India, and take shelter in the mountainous regions of Thibet, which will thenceforth become the palace, the sanctuary, the metropolis of the true faith." Great difference of opinion has existed as to the age in which Gotama Budha lived. Various Oriental authorities fix it at B. C. 1000, and a few above B. C. 800. We have preferred following the calculation of the Singhalese writers, which is generally regarded as approaching nearest to the truth.

It is somewhat doubtful what is the precise position which Gotama holds in the estimation of his numerous followers. That he was a real historical personage all admit. Some view him as simply an ordinary mortal, whose wisdom was so superior to that of his fellow-mortals, not of his own age only, but of every age, that he is entitled to the highest veneration. Others regard him as a personification of the Divine attribute of wisdom in human shape; others as a Divine incarnation, a God-man, possessed at once of a Divine and a human nature; and others still, as though once a man, yet, in virtue of his Budhaship, having had his humanity so completely lost in his Divinity, that he is in reality God, a man-god.

The great mission which Gotama Budha had marked out for himself, seems to have been to overturn Brahmanism, the ancient religion of the Hindus. It is not to be wondered at, therefore, that he met with keen opposition from the Brahmans; but his followers boast, that, in a discussion which he held with the most learned of those priests of the old faith, he so completely triumphed, that the principal disputant who had opposed him, threw himself prostrate before him, and owned himself vanquished. In memory of this victory a festival was instituted which lasts during the first fifteen days of the first month. One of the Budhist legends, probably founded on the contentions of Budha with the Brahmans, represents him as no sooner having been invested with the Budhaship, than he was attacked by his adversary, Maraya, who came with a great army to prevent him, if possible, from becoming lord of the world. Maraya then brought on a thick darkness, but the body of Budha shone as a thousand suns. In further testimony of his Divine authority, the earth shook 100,000 times, and began to turn round. By this miracle, Maraya was frightened, and acknowledged the superiority of Budha, when forthwith all the gods and Brahmas of the universe came and ministered unto him. From that moment Gotama became a perfect Budha, and during the forty-five years which he held the office, he is alleged to have spoken 84,000 discourses, which are contained in the BANA (which see), or Sacred Books. They were not committed to writing, either by himself or his immediate disciples, but they are said to have been preserved in the memory of his followers during the space of 450 years, after which they were reduced to writing in the island of Ceylon. It can be easily conceived how little confidence can be put in traditions committed to writing after so long an interval of time. It is not improbable, that the discourses and miracles, and even common incidents of the life of Gotama Budha, are little more than a mass of fables. See BUDHISTS.

BUDHA (LIVING), a saint among the Mongol Tartars in Thibet, who, being believed to have passed through various stages of being, is supposed to be fitted for presiding over a LAMASERY (which see). He is also called a *Chaberon*, and such superiors are in large numbers, and placed at the head of the most important religious establishments. Sometimes one of these sacred personages commences his career, with only a very few disciples; but as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pilgrims and devout persons. The following interesting account of the election and enthronization of a living Budha is given by M. Huc, in his 'Travels in Tartary, Thibet, and China:' "When a Grand Lama has gone, that is to say, is dead, the circumstance is no occasion of mourning in the Lamasery. There are no tears, no lamentations, for everybody knows the Chaberon will very soon reappear. This apparent death is but the beginning of a new existence, as it were, one ring more added to the unlimited, uninterrupted chain of successive lives—a regular palingenesis. While the saint is in a state of chrysalis, his disciples are in the greatest anxiety; for it is their most important affair to discover the place where their master will resume life. A rainbow appearing in the air is considered a signal sent to them by their old Great Lama to aid them in their research. Every one therenpon says his prayers, and while the Lamasery which has lost its Buddha redoubles its fastings and prayers, a troop of elect proceeds to consult the Tchurtchun or augur, famous for the knowledge of things hidden from the common herd. He is informed that on such a day of such a moon, the rainbow of the Chaberon has manifested itself on the sky; it made its appearance in such a place; it was more or less luminous, and it was visible so long; then it disappeared amid such and such circumstances. When the Tchurtchun has received all the necessary indications, he recites some prayers, opens his books of divination, and pronounces at last his oracle, while the Tartars, who have come to consult him, listen, kneeling and fall

of unction. 'Your Great Lama,' says he, 'has reappeared in Thibet, at such a distance from your Lamasery. You will find him in such a family.' When these poor Mongols have heard this oracle, they return full of joy to announce the glad tidings to their Lamasery.

"It often happens that the disciples of the defunct have no occasion to trouble themselves at all in order to discover the new birth-place of their Great Lama. He himself takes the trouble to initiate them into the secret of his transformation. As soon as he has effected his metamorphosis in Thibet, he reveals himself at an age when common children cannot yet articulate a single word. 'It is I,' he says with the accent of authority; 'it is I who am the Great Lama, the living Buddha of such a temple; conduct me to my ancient Lamasery. I am its immortal superior.' The wonderful baby having thus spoken, it is speedily communicated to the Lamas of the Soumé indicated, that their Chaberon is born in such a place, and they are summoned to attend and invite him home.

"In whatever manner the Tartars discover the residence of their Great Lama, whether by the appearance of the rainbow, or by the spontaneous revelation of the Chaberon himself, they are always full of intense joy on the occasion. Soon all is movement in the tents, and the thousand preparations for a long journey are made with enthusiasm, for it is almost always in Thibet that they have to seek their living Buddha, who seldom fails to play them the trick of transmigrating in some remote and almost inaccessible country. Every one contributes his share to the organization of the holy journey. If the king of the country does not place himself at the head of the caravan, he sends either his own son, or one of the most illustrious members of the royal family. The great Mandarins, or ministers of the king, consider it their duty and an honour to join the party. When everything is at last prepared, an auspicious day is chosen, and the caravan starts.

"Sometimes these poor Mongols, after having endured incredible fatigues in horrible deserts, fall into the hands of the brigands of the Blue Sea, who strip them from head to foot. If they do not die of hunger and cold in those dreadful solitudes—if they succeed in returning to the place whence they came—they commence the preparations for a new journey. There is nothing capable of discouraging them. At last, when, by dint of energy and perseverance, they have contrived to reach the eternal sanctuary, they prostrate themselves before the child who has been indicated to them. The young Chaberon, however, is not saluted and proclaimed Great Lama without a previous examination. There is held a solemn sitting, at which the new living Buddha is examined publicly, with a scrupulous attention. He is asked the name of the Lamasery of which he assumes to be the Great Lama; at what distance it is; what is the number of the Lamas residing in it He is interrogated respecting the habits and customs of the defunct Great Lama, and the principal circumstances attending his death After all these questions, there are placed before him different prayer-books, articles of furniture, teapots, cups, &c., and amongst all these things, he has to point out those which belonged to his former life.

"Generally this child, at most but five or six years old, comes forth victorious out of all these trials. He answers accurately all the questions that are put to him, and makes, without any embarrassment, the inventory of his goods. 'Here,' he says, 'are the prayer-books I used; there is the japanned porringer out of which I drank my tea.'" And so on.

When this ceremony has come to a close, the Chaberon or living Budha is conducted in triumph, amid great excitement on the part of the spectators, to the Lamasery of which he is to be the Grand Lama. As the procession moves along, the Tartars prostrate themselves, and present offerings. On reaching the Lamasery, the child takes his place upon the altar, and men of all ranks, from the highest to the lowest, bow their heads before him. From that time he resides in the temple, receiving the adorations of the devout, and bestowing blessings upon them. It is his duty specially to superintend all that relates to prayers and sacred ceremonies.

BUDHA-VISHNU, one of the AVATARS (which see) or incarnations of Vishnu, the preserver of the world. This Budha is the manifestation of the eternal wisdom, and the ninth of the Avatars. This Budha is to be carefully distinguished from Gotama Budha, the originator of the Budhist system of religion.

BUDHISTS, those who adhere to the system of belief alleged to have been promulgated by GOTAMA BUDHA, who is said to have lived in the sixth century before Christ. The nations professing their adherence to the doctrines of Budhism, are the Burmans, Singhalese, Siamese, Nepaulese, Chinese, and Thibetans, amounting to a greater number than are known to profess any other single form of religion on the face of the earth.

The Budhist system teaches that there are numberless systems of worlds called *sakwalas*, each having its own earth, sun, and moon, as well as a series of hells and heavens. The sakwalas are scattered throughout space in sections of three and three, each of them being surrounded by a circular wall of rock. The earth inhabited by men is subject alternately to destruction and renovation, in a series of revolutions to which neither beginning nor end can be discovered. There are three modes of destruction. The sakwalas are destroyed seven times by fire, and the eighth time by water. Every sixty-fourth destruction is by wind. All the systems of worlds are homogeneous, and so also are the orders of beings which inhabit them. "With the exception," says Mr. Hardy, "of those beings who have entered into one

of the four paths leading to nirwana, there may be an interchange of condition between the highest and lowest. He who is now the most degraded of the demons, may one day rule the highest of the heavens; he who is at present seated upon the most honourable of the celestial thrones may one day writhe amidst the agonies of a place of torment; and the worm that we crush under our feet may, in the course of ages, become a supreme Budha. When any of the four paths are entered, there is a certainty that in a definite period, more or less remote, nirwana will be obtained; and they who have entered into the paths are regarded as the noblest of all the intelligences in the universe. Hence our earth in the time of a supreme Budha, or when the sacred dharmma is rightly understood and faithfully observed, is the most favoured of all worlds; the priests, or those who observe the precepts, assume a higher rank than any other order of being whatever; and there is an immeasurable distance between even the most exalted of the dewas or brahmas and 'the teacher of the three worlds,' who is supreme."

Budhism does not, like HINDUISM (which see), acknowledge a creator, a preserver, or a destroyer. The power that controls the world is *Karma*, literally action consisting of merit and demerit. This *Karma* still exists after the elements of being have been dissipated. There is no such thing as an immaterial spirit, but the moment that a human being expires, his merit and demerit in its totality is transferred to some other being, the new being originating in the *Karma* of the previous being, which regulates also all the circumstances of his existence, whether fitted to produce happiness or misery.

On one point the Budhists have always been completely at variance with the Brahmans—the subject of caste. According to Budhism, there was originally no distinction among the inhabitants of the earth, all being of one race; and although there are actually existing differences among men, arising from the merit or demerit of former births, there is no essential difference between the four tribes, but all are entitled to the same treatment, and an individual from any one of them may aspire to the priesthood.

According to Gotama, the pure unmixed truth is not to be found anywhere, except in his own BANA (which see); hence in Ceylon, as well as in other countries where this system prevails, the sacred books are literally worshipped, and whenever Budhist writers speak of them, it is in strains of the most extravagant laudation. As a specimen of the manner in which the sacred books enlighten their readers, we may quote the following strange explanation, not of existence, but of continued existence. "On account of ignorance, merit and demerit are produced; on account of merit and demerit, consciousness; on account of consciousness, body and mind; on account of body and mind, the six organs of sense; on account of the six organs of sense, touch (or contact); on account of contact, desire; on account of desire, sensation (of pleasure or pain); on account of sensation, cleaving (or clinging to existing objects); on account of clinging to existing objects, renewed existence (or reproduction after death); on account of reproduction of existence, birth; on account of birth, decay, death, sorrow, crying, pain, disgust, and passionate discontent. Thus is produced the complete body of sorrow. From the complete separation from, and cessation of ignorance, is the cessation of merit and demerit; from the cessation of merit and demerit is the cessation of consciousness; from the cessation of consciousness is the cessation of (the existence of) body and mind; from the cessation of (the existence of) body and mind is the cessation of (the production of) the six organs; from the cessation of (the production of) the six organs is the cessation of touch; from the cessation of touch is the cessation of desire; from the cessation of desire is the sensation of (pleasurable or painful) sensation; from the cessation of sensation is the cessation of cleaving to existing objects; from the cessation of cleaving to existing objects is the cessation of a reproduction of existence; from a cessation of a reproduction of existence is the cessation of birth; from a cessation of birth is the cessation of decay. Thus this whole body of sorrow ceases to exist."

The first term of this series, then, is *awidyah*, or ignorance, which may be a subjective mode of expressing chaos or night, which is found to be the first step in almost all the ancient cosmogonies. Nearly the same account of the origin of all things is given in the Vishnu Purana of the Brahmans. There we are informed that whilst Brahma was meditating on creation in the beginning of the present Kalpa, there appeared a creation, beginning with ignorance, and consisting of darkness. From that great being appeared fivefold ignorance, consisting of obscurity, illusion, extreme illusion, gloom, and utter darkness.

The Budhist system is essentially atheistical. It recognizes no Creator; it speaks of no self-existent, eternal being; not even such an infinite nihilism as the Brahm of the Hindus. It is a system also of thorough materialism, the individual being viewed as possessed of all that goes to form a sentient being which ceases to exist at death, but he has no soul distinct from the body, or that will survive the death of the body. A Budhist may say, and that rightly, I exist as a sentient being in the world. But he has existed also in many previous states of existence in the same way, and will continue to exist in many more, until he attains nirwana, or a final cessation of existence (see ANNIHILATIONISTS), which is the highest object to be aimed at. But it has been often objected to such views, that they are totally destructive of the moral responsibility of individuals. The mode of argument by which this objection is met in one of the native works, is thus stated by Mr. Hardy in his admirable 'Manual of Budhism.'

"A man plants a mango, and that fruit produces a tree, which tree belongs to the man, though that which he planted was not a tree, but a fruit. A man betrothes a girl, who, when she is grown into a woman, is claimed by the man, though that which he betrothed was not a woman but a girl. A man sets fire to the village, and is punished for it, though it was not he who burned the village but the fire. The tree came by means of the fruit; the woman came by means of the girl; and the fire came by means of the man; and this 'by means of,' in all the cases, is the only nexus between the parties, whether it be the fruit and the man, the girl and the woman, or the fire and he who kindled it. In like manner, when the elements of existence are dissolved, as another being comes into existence by means of the karma of that existence, inheriting all its responsibilities, there is still no escape from the consequences of sin. To this we might reply, that by this process the crime is punished; but it is in another person; and the agent of that crime is less connected with that person than the father is with the child. The parent may see the child and know him; but the criminal has no knowledge whatever of the being who is punished in his stead, nor has that being any knowledge whatever of the criminal."

The doctrine of TRANSMIGRATION (which see) is encompassed with so many difficulties, besides destroying individual responsibility, that it is repudiated by many modern Budhist writers; but that it is a dogma intimately interwoven with the whole system, as laid down in their sacred books, it is impossible to deny. Among the Nepaulese and Chinese as well as Singhalese adherents of Budha, there is a complete harmony as to this leading point of their system.

Budhism is essentially idolatrous. The worship of images, indeed, was unknown in China before the introduction of Budhism into that country about the Christian era. Gotama Budha, the founder of the system, is an object of worship, and temples are erected to his honour throughout all the countries in which his religious system is adopted, although it is difficult to explain how that exalted personage can give any aid to his worshippers, or hear their prayers, since, according to the teaching of their sacred books, he has ceased to exist. The construction of temples and images of Gotama Budha, indeed, forms the chief employment to which the industry and taste of the inhabitants of Eastern Asia are mainly directed. In this work neither labour nor cost is spared. Monarchs, indeed, are proud to lavish their treasures on these sacred edifices. The temples, which serve also as monasteries, contain a large space for worship, a depository for the images of Gotama, a library, and residences for the clergy. The principal temple in Ava is about six hundred feet in length, and the interior is adorned with upwards of two hundred pillars fifty or sixty feet high, and entirely covered with gold leaf. But the most remarkable of all these buildings is that at Pegu, called the temple of the Golden Supreme. It is raised on two successive terraces, the lower of which is ten feet above the ground, and the upper twenty feet above the lower. The building is pyramidal, composed of brick or mortar, and rises to the height of 361 feet, without excavation or aperture of any kind; but it diminishes very rapidly as it ascends, so that its form has been compared to that of a large speaking-trumpet. The whole is covered with a *tee* or umbrella fifty-six feet in circumference, the placing of which forms a high religious ceremony, and gives to the temple its sacred character. The framing of images of Gotama Budha is the principal of the few fine manufactures carried on in the Indo-Chinese countries. Some of these images, designed for the great temples, are of gigantic dimensions. That of old Ava has a head eight feet in diameter, and measures ten feet across the breast; the hands are upwards of five feet long, and the entire height is twenty-four feet; yet the whole is described as consisting of a single block of marble. An image in the great temple of Siam is said to be still more stupendous. M. Huc describes the Budhist temples in Tartary and the worship conducted in them in these words —"They are always fantastical constructions of monstrous colonnades, peristyles, with twisted columns, and endless ascents. Opposite the great gate is a kind of altar of wood or stone, usually in the form of a cone reversed; on this the idols are placed, mostly seated cross-legged. These idols are of colossal stature, but their faces are fine and regular, except in the preposterous length of the ears; they belong to the Caucasian type, and are wholly distinct from the monstrous, diabolical physiognomies of the Chinese Pou-Ssa.

"Before the great idol, and on the same level with it, is a gilt seat where the living Fo, the Grand Lama of the Lamasery, is seated. All around the temple are long tables almost level with the ground, a sort of ottomans covered with carpet; and between each row there is a vacant space, so that the Lamas may move about freely.

"When the hour for prayer is come, a Lama, whose office it is to summon the guests of the convent, proceeds to the great gate of the temple, and blows, as loud as he can, a sea-conch, successively towards the four cardinal points. Upon hearing this powerful instrument, audible for a league round, the Lamas put on the mantle and cap of ceremony, and assemble in the great inner court. When the time is come, the sea-conch sounds again, the great gate is opened, and the living Fo enters the temple As soon as he is seated upon the altar all the Lamas lay their red boots at the vestibule, and advance barefoot and in silence. As they pass him, they worship the living Fo by three prostrations, and then place themselves upon the divan, each according to his dignity. They sit cross-legged; always in a circle.

"As soon as the master of the ceremonies has given the signal, by tinkling a little bell, each murmurs in a low voice a preliminary prayer, whilst he unrolls, upon his knees, the prayers directed by the rubric. After this short recitation, follows a moment of profound silence; the bell is again rung, and then commences a psalm in double chorus, grave and melodious. The Thibetian prayers, ordinarily in verse, and written in a metrical and well-cadenced style, are marvellously adapted for harmony. At certain pauses, indicated by the rubric, the Lama musicians execute a piece of music, little in concert with the melodious gravity of the psalmody. It is a confused and deafening noise of bells, cymbals, tambourines, sea-conchs, trumpets, pipes, &c., each musician playing on his instrument with a kind of ecstatic fury, trying with his brethren who shall make the greatest noise.

"The interior of the temple is usually filled with ornaments, statues, and pictures, illustrating the life of Budha, and the various transmigrations of the more illustrious Lamas. Vases in copper, shining like gold, of the size and form of tea-cups, are placed in great numbers on a succession of steps in the form of an amphitheatre, before the idols. It is in these vases that the people deposit their offerings of milk, butter, Mongol wine, and meal. The extremities of each step consist of censers, in which are ever burning aromatic plants, gathered on the sacred mountains of Thibet. Rich silk stuffs, covered with tinsel and gold embroidery, form, on the heads of the idols, canopies from which hang penuants and lanterns of painted paper or transparent horn.

"The Lamas are the only artists who contribute to the ornament and decoration of the temples. The paintings are quite distinct from the taste and the principles of art as understood in Europe. The fantastical and the grotesque predominate inside and out, both in carvings and statuary, and the personages represented, with the exception of Budha, have generally a monstrous and satanic aspect. The clothes seem never to have been made for the persons upon whom they are placed. The idea given is that of broken limbs concealed beneath awkward garments."

The shape of the images of Gotama differs in different countries, according to the peculiar taste of the people. In Ceylon, they resemble a handsome, well-shaped native; but in Siam they are of a more slender figure, and in Nepaul they have often three heads, and six or ten arms. The BO-TREE (which see), or *ficus religiosa*, under which Gotama sat when he received the Budhaship, is still an object of worship. The Kandians are in possession of the left canine tooth of their sage, and it is preserved by them with the utmost care, being regarded as the very palladium of their country. The impressions of Gotama's foot are also worshipped. One which is seen on the top of Adam's Peak, 7,240 feet above the level of the sea, is the frequent resort of Budhist pilgrims. One of the titles of the king of Siam is, the pre-eminently merciful and munificent, the soles of whose feet resemble those of Budha.

Besides the Budhist temples, there are also found throughout the countries of Eastern Asia temporary erections, in great numbers, in the form of pagodas, which are used by the Budhist priests for reading the BANA (which see), or Sacred Books, to the people. The *Maduwa*, as this building is called, is constructed of rough materials, no part of which, however, is seen, the pillars and roof being covered with white cloth, on which mosses, flowers, and the leaves of the cocoa-nut are worked into various devices. In the centre of the interior is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread upon the ground. Lamps and lanterns are suspended throughout the building in great profusion and variety. The time appointed by Budha for reading Bana to the people is during the three months of the rainy season. The scene is striking and beautiful. The females are arrayed in the gayest attire, and flags, and streamers, and figured handkerchiefs float from every convenient point. At intervals tomtoms are beat trumpets blown, and muskets fired, all which, with the glare of many lamps, the display of richest flowers and acclamations of the people, produce a most exciting and bewildering effect.

The copies of the Sacred Books used on these occasions are written in large characters on talipot leaves, in the Pali language, which is not understood by the people; and as the Bana is seldom interpreted in the vernacular tongue, the knowledge of Budhist principles, possessed by the great mass of the community, is very imperfect. A class of benevolent persons, however, called *Upasakas*, endeavour to diffuse information among the people by going from house to house, reading books in the vernacular language, accompanied with familiar expositions.

Budhism varies somewhat in the different countries in which it is professed. The system taught in Ceylon is considered the most ancient, if not the original form, in which it came from the mouth of Gotama. The Singhalese priests, amounting to the large number of 2,500, being nearly 1 in 400 of the population, boast of the remote antiquity of their order, Budhism having been professed in the island for 2,000 years. They are of a thoroughly mendicant description, being wholly indebted for their support to the use of the ALMS-BOWL (which see). According to a legend, which is credited by the natives, Gotama Budha, driven from the continent of India by the persecution of the Brahmans, took refuge in their island, and he ascended into heaven from the summit of Adam's Peak, leaving the impression of his foot on the mountain. It appears to have been towards the sixth century of our era that Brahmanism obtained a decisive victory over the partizans of Budhism, compelling them to flee from

Hindostan, and to cross the Himalaya, spreading themselves over Thibet, Mongolia, China, the Burman empire, Japan, and Ceylon. The new religion obtained complete possession of these countries, and is now the prevailing religion of the Indo-Chinese territories and entire East of Asia. M. Hue says, that among all the Budhist nations which he visited, the Mongols were the most devotedly attached to their religion; then came the Thibetans, next the Singhalese of Ceylon, and last of all, the Chinese, who have fallen into scepticism.

The priests of Budha are all of them monks, residing in the temples, and living in a state of celibacy. In the Burman empire they are very numerous, much more so, indeed, than in Ceylon; and in Siam, where they are called Talapoins, their number is larger still. In Thibet, the superior priests are called Lamas, and are regarded as incarnations of Budha; hence they are called Living Budhas or Chaherons. See BUDHAS (LIVING). Priests of this kind are peculiar to the Budhists of Thibet and Japan. The Budhism of China is known by the name of the religion of *Fo*, and in Japan of that of *Budsdo*. In Nepaul, the priests are called BANDAYA (which see), whence the Chinese BONZE (which see), which in Sanscrit signifies a person entitled to reverence. They are divided into four orders, *Bhikshu* or Mendicants, *Srawaka* or Readers, *Chailaka* or Scantily-robed, and *Arhanta* or Adepts.

"In some countries where Budhism is professed," we learn from Mr. Hardy, "it is usual for all persons to take upon themselves, during some period of their lives, the obligations of the priest; but this is probably only an entrance into the noviciate. In Ceylon it is less common for any one thus to assume the yellow robe who does not intend to devote his whole life to the profession. Nearly every male inhabitant of Siam enters the priesthood once in his life. The monarch of this country every year, in the month of Asárha, throws off his regal robes, shaves his head, adopts the yellow sackcloth of a novice, and does penance in one of the wiháras, along with all his court. At the same time slaves are brought to be shaved and initiated, as an act of merit in their converter. The same practice prevails in Ava. Among the Burmans, instead of the expensive mode of putting away a husband or wife, which the common law furnishes, a much easier is often resorted to with complete success. The parties aggrieved merely turn priests or nuns, and the matrimonial bond is at once dissolved. They may return to secular life at any time, and marry another; but, for the sake of appearance, their return to the world is usually deferred some months. It is the custom in China to serve three years as abbot, and after this period to retire into privacy."

The Budhist priests are under a strict vow of poverty At their ordination they must possess only eight articles, which consist of three robes of different descriptions; a girdle for the loins; a pátara or alms-bowl; a razor; a needle; and a water-strainer. These are the only things which a priest can be allowed to possess in his own individual right. But whatever may have been the original design of Gotama Budha in regard to the priesthood, their real situation in Ceylon is very different from that of mendicants who renounce all property. The fact is, that the possessions of the temples constitute a large proportion of the cultivated lands in the Kandyan provinces, and yet, with all this wealth, a priest is not allowed to take into his mouth a morsel of food which has not been given in alms, unless it be water, or some substance used for the purpose of cleaning the teeth. Many of the Budhists consider it most meritorious to make a vow never to partake of food without giving a portion to the priests. The tonsure or shaving of the head is required of every priest. The hair must not grow longer than two inches, and, therefore, it is the usual custom to shave once every fortnight. They walk out uncovered with their bald crown exposed to the fiercest rays of a tropical sun. Their entire wardrobe is confined to three robes, which are worn in the simplest manner. The Chinese Budhist priest prefers garments which are torn and tattered, and have been rejected by others. In Burmah, they tear the cloth into a great number of pieces, but take care that it shall be of the finest quality. The garment worn by the priests in Ceylon is entirely of a yellow colour, though occasionally differing in shade. The Thibetan priests wear silken vests adorned with images, and have a lettered border of sacred texts woven into the scarf. The residences of the priests in Ceylon are usually mean erections, being built of wattle filled up with mud, whilst the roof is covered with straw, or the platted leaves of the cocoa-nut tree. Their residences in Burmah appear to be of the same description, but those in Siam are much superior, having richly carved entrances and ornamented roofs. The priests in Ceylon are seldom seen with any thing in the hand unless it be the alms-bowl or the fan, which, like a hand-screen, is carried to prevent the eyes from beholding vanity. They are usually followed by an attendant called the Abittayá. Cleanliness is strictly inculcated upon them; but they are not allowed to bathe oftener than once a-fortnight, unless in six weeks of summer, and the first month of the rainy season. The priest must use a tooth-cleaner regularly in the morning. It is generally made of some fibrous substance.

The Budhas, the Sacred Books, and the Priesthood, are the triad or sacred three of the Budhists, in which they put all their confidence. The assistance derived from these three gems is called *sarana*, protection, which amounts to a removal of the fear of reproduction or successive existence, and also a removal of the fear of the mind, the pain of the body, and the misery of the four hells. By reflecting on the three gems, scepticism, doubt, and reasoning will be driven away, and the mind become

clear and calm. The Budhists are particularly attached to relics, which they hold in great reverence, more especially the remains of Gotama. The most celebrated relic now in existence is the DALADA (which see), or left canine tooth of the sage. The DAGOBA (which see) or Budhist monument, is also honoured, from the consideration that such buildings contain relics. Among the Nepaulese, to walk round the dagoba is regarded as one of the most pious acts of Budhist devotion. Mental prayers are repeated during the process, and a small cylinder, fixed upon the upper end of a short staff or handle, is held in the right hand, and kept in perpetual revolution.

The great object of the devout Budhist is to attain *Nirwana* or cessation of existence. He directs his whole efforts, not towards ABSORPTION (which see), like the Brahman, but *annihilation*. He longs and strives to enter into a state of non-existence, and to become a nonentity. There is much in the moral precepts of Budhism that is pure and excellent; but in its great fundamental principles, it is a gigantic system of atheism, infidelity, and superstition, spreading like an upas-tree over immense regions of Eastern Asia, shedding a withering, a destructive blight over all that dwell under its shadow.

BUDNÆANS, a sect of SOCINIANS (which see), which arose in Poland in the sixteenth century, headed by Simon Budny, from whom they derived their name. He and his followers were not contented, like other Socinians, with denying the divinity of the Lord Jesus Christ, and affirming him to be a mere man, but they denied the inspiration of the Sacred Scriptures. Budny, who had many followers in Lithuania and Russian Poland, was deposed from the ministerial office in 1584, and along with his adherents was excommunicated from the Minor Reformed Church of Poland, as the Socinian body in that country termed themselves. It is a remarkable fact, that Budny's translation of the Old Testament Scriptures is considered as the best that has ever been made, while his Commentaries on these Scriptures, as well as on the New Testament, stamped him as an infidel. He is said to have afterwards renounced his infidel principles, and to have been received again into communion with the Socinians.

BUDSDO, the name given in Japan to Gotama Budha, who is worshipped also in that island. See BUDHA, GOTAMA.

BUDSDOISTS, the worshippers in Japan of Budsdo or Gotama Budha. See BUDHISTS.

BUFFALO (SACRIFICE OF THE), a sacred rite which seems to be peculiar to the Malayan Mohammedans in the Straits of Malacca. The buffalo selected for the offering must be without blemish or disease; its fore and hind leg bones, and also its spine, must not be broken after death; neither are the horns to be used for common purposes. The animal to be sacrificed is thrown down in a convenient place near the mosque, with his hind and fore legs bound together; his head is also secured and turned in the direction of the KIBLAH (which see), and water then poured over it. The BILAL (which see) now advances with the sacrificial knife, and turning himself towards the Kiblah, recites a short prayer four times successively, and then divides the wind-pipe and large blood-vessel of the neck of the animal. It is flayed after death, and cut up into two equal parts. One half is distributed among the inhabitants of the Mukim or parish, which consists of forty-four houses; the other half is distributed among the officials of the mosque. The first half is generally cooked and eaten on the spot. On religious occasions, buffaloes are always sacrificed on one of these three days, Friday, Monday, or Thursday. They are also sacrificed at weddings, births, and circumcisions of wealthy persons; at the *Chukur Anak*, or the ceremony of shaving the heads of children; and finally, when going to war. On these occasions the buffalo need not be without blemish, and is killed according to the usual Mohammedan custom of the *Zabbah*.

BUG, or BOG, a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

BUGRI. See CATHARI.

BUKTE', the name applied to a Lama or Budhist priest in Tartary, who professes to work miracles, particularly to cut himself open, take out his entrails, and place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is very common in the Lamaseries of Tartary. The Buktè who is to manifest his power, as it is termed by the Mongols, prepares himself by previous fasting and prayer for a considerable period, during which he lives in complete retirement, and observes total silence. The disgusting scene is thus described by M. Huc: "When the appointed day is come, the multitude of pilgrims assemble in the great court of the Lamasery, where an altar is raised in front of the Temple-gate. At length the Buktè appears. He advances gravely, amid the acclamations of the crowd, seats himself upon the altar, and takes from his girdle a large knife, which he places upon his knees. At his feet, numerous Lamas, ranged in a circle, commence the terrible invocations of this frightful ceremony. As the recitation of the prayers proceeds, you see the Buktè trembling in every limb, and gradually working himself up into phrenetic convulsions. The Lamas themselves become excited: their voices are raised; their song observes no order, and at last becomes a mere confusion of yelling and outcry. Then the Buktè suddenly throws aside the scarf which envelopes him, unfastens his girdle, and seizing the sacred knife, slits open his stomach, in one long cut. While the blood flows in every direction, the multitude prostrate themselves before the terrible spectacle, and the enthusiast is

interrogated about all sorts of hidden things, as to future events, as to the destiny of certain personages. The replies of the Buktè to all these questions are regarded, by everybody, as oracles.

"When the devout curiosity of the numerous pilgrims is satisfied, the Lamas resume, but now calmly and gravely, the recitation of their prayers. The Buktè takes, in his right hand, blood from his wound, raises it to his mouth, breathes thrice upon it, and then throws it into the air, with loud cries. He next passes his hand rapidly over his wound, closes it, and everything after a while resumes its pristine condition, no trace remaining of the diabolical operation, except extreme prostration. The Buktè once more rolls his scarf round him, recites in a low voice a short prayer; then all is over, and the multitude disperse, with the exception of a few of the especially devout, who remain to contemplate and to adore the blood-stained altar which the saint has quitted."

Such painful ceremonies frequently take place in the great Lamaseries of Tartary and Thibet, and so skilfully is the operation conducted, that even the most intelligent Budhists believe in the reality of the pretended miracle. Certain days of the year are set apart on which such scenes are exhibited, when great numbers of people assemble, bringing with them offerings of various kinds, which go to enrich the Lamasery. The regular Lamas disclaim all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren.

The so-called miracle, which we have just described, is always performed in public, with great pomp and parade. There are others, however, which are practised by a Buktè in private houses. Among these may be mentioned the heating irons red-hot, and then licking them with impunity, and making incisions in different parts of the body, which the instant after leave no trace behind. On these occasions the operations are preceded by the recitation of a prayer addressed to a demon, and if the appeal is without effect, then the being invoked is assailed with insults and imprecations.

BUL, the eighth month in the ancient Hebrew calendar, afterwards called Marchesvan, and corresponding to our October. It was the second month of the civil, and the eighth of the ecclesiastical year, and consisted of twenty-nine days. The sixth day of the month Bul was kept as a fast, because on that day Nebuchadnezzar slew the children of Zedekiah in the presence of their father, whose eyes, after he had witnessed the melancholy spectacle, he caused to be put out.

BULGARIANS, a name given to the CATHARI (which see).

BULL, a brief or mandate of the Pope, which derives its name from the seal (*bulla*) of lead, or sometimes of gold attached to it. The lead is stamped on one side with the heads of Peter and Paul, and on the other with the name of the Pope by whom the bull is issued, and the year of his pontificate in which it appears. If the bull refers to a matter of justice, the leaden seal is suspended by a hempen cord; but if it refers to a matter of grace, by a silken thread. The Papal bulls form a very large and important part of ecclesiastical law in use in all Romish countries; but great doubt has often been felt as to the precise bulls which properly form a part of canon law many forged bulls having been palmed upon the world. In the twelfth century many bulls were interpolated under the name of the Popes to subserve particular interests. People returning from a pilgrimage to Rome brought with them interpolated bulls, and put them in circulation. A forger of this sort appeared in Sweden in the time of Innocent III. in the character of a papal legate. Some ecclesiastics were particularly skilful in imitating Papal bulls, and realized considerable sums by the practice. In England, near the close of the twelfth century, such attempts at imposture were publicly condemned, and Innocent III. enacted laws subjecting criminals of this kind to severe punishment, and at the same time laid down special marks by which genuine might be distinguished from spurious bulls. In these circumstances it was felt to be necessary that a new and properly accredited collection of genuine bulls should be prepared. After many attempts to supply this felt desideratum, Pope Gregory IX., in A. D. 1234, caused such a digest to be formed by the general of the Dominicans, Raymund a Penneforte. The Decretals of Raymund formed a very important addition to Popish ecclesiastical law, and were appointed to be read in all schools, and to be taken for law in all ecclesiastical courts. A second volume of Decretals was collected and arranged by Pope Boniface VIII. and published about A. D. 1298. A third volume was collected by Pope Clement V. and published in A. D. 1308. This last collection is commonly known by the name of Clementines. These three volumes of Decretals or Papal bulls are acknowledged as carrying legal authority in all Popish states, and are called by canonists *Patriæ Obedientiæ*. A commentary on the Decretals was published under the title of *Novellæ* by John Andreas, a famous canonist in the fourteenth century. The Papal bulls issued after the Clementines are usually known by the name of Extravagants. The first series of these are by Pope John XXIII., who was the immediate successor of Clement V., and they received the strange name of Extravagants probably because, in their earliest state, they were not digested nor ranged with the other Papal constitutions, though at an after period they were inserted into the body of the canon law. The collection of Decretals in 1483 was called the common Extravagants. See CANONS.

BULL IN CŒNA DOMINI. See ANATHEMA.

BULL UNAM SANCTAM, a celebrated Papal

decree issued by Pope Boniface VIII., in the commencement of the fourteenth century, and designed to assert the temporal as well as spiritual authority of the Pope. Philip, the then reigning king of France, along with his nobility and commons, publicly disclaimed the Papal authority, in so far as temporal matters were concerned; and, accordingly, Boniface, to assert his double power, issued this famous bull, in which he declares that the church is one body and has one head, the Pope; that under its command are two swords, the one temporal and the other spiritual. "Either sword," the bull goes on to say, "is in the power of the church, that is the spiritual and material. The former is to be used *by* the church, the latter *for* the church. The one in the hand of the priest, the other in the hand of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power. Moreover, we declare, say, define, and pronounce, that it is a necessary article of faith that every human being should be subject to the Roman pontiff." This was the first open assertion in a formal document of the Papal authority being of a twofold character, both temporal and spiritual.

BULL UNIGENITUS, a decree issued by Pope Clement XI., in A.D. 1713, against the French translation of the New Testament with notes by the celebrated Jansenist, Pasquier Quesnel. The publication of this work had occasioned considerable dispute between the two parties in the Church of Rome, the Jesuits and Jansenists; and although Clement had privately lauded the work, he proceeded, at the instigation of the Jesuits, to condemn, in the noted Bull Unigenitus, one hundred and one propositions extracted from the notes of Quesnel. The publication of this bull occasioned the greatest commotions in France. It was accepted by forty Gallican bishops, but opposed by many others, especially by Noailles, archbishop of Paris. A violent persecution arose, and many of the Jansenists were compelled to flee from France to escape the resentment of the Jesuits.

BULL-WORSHIP. This is a far from infrequent form of idolatry in many parts of the world, and it is one of the most natural species of ANIMAL-WORSHIP (which see), when we consider that the bull has been generally regarded as an emblem of the creative power of God. Among the Persians, bulls were anciently consecrated, according to Xenophon, to their Jupiter, that is, to Ormuzd. The horns of the bull were viewed in Judea, Persia, and China, as an emblem of power. Moloch, the great god of the Ammonites, is represented as having a bull's head; so also is the Cretan Moloch, or Minotaur; while the Sicilian god Hebon has the body of a bull. The bull Mnevis in Egypt was consecrated to the sun; and the great bull Apis, which was set up at Memphis, was dedicated both to the sun and moon. The bull was one of the forms under which the god Osiris received universal adoration in Egypt; and this animal being a type or representation of creative power and energy, was an appropriate form in which to exhibit the god of the sun, the source of fertility and productive energy in the earth. Mylitta, the goddess of matter and of nature, is usually seen standing upon a bull, but at Hierapolis she is borne upon lions, while Jupiter has bulls under his feet.

The bull, when it is alone, indicates matter and the world. India and Egypt have represented the history of the world and its four ages by a bull which is supported successively upon four feet, then three, two, and one. Among the Persians, the world-producing egg contains, instead of the world, the bull Aboudad, which includes the germs of all beings. In India the bull is the creating god Brahma; but in the worship of Mithras, which is derived from that of Ormuzd, under the influence of the doctrines which have produced in the Christian Church the Gnostic sects, the world-producing bull is regarded by M. Rougemont, the learned and able author of 'Le Peuple Primitif,' as moist, chaotic, dark, and impure matter, which its adversary, Mithras, the invincible sun, sacrifices, and its death he considers as the emblem of that which the solar and igneous spirit must inflict upon the material and impure body.

But not only is the bull found occupying a conspicuous part in that department of mythology which refers to the sun, it is also seen in emblematic representations of the moon. In a number of monuments, Diana and Artemis, the one the Roman, and the other the Grecian goddess of the moon, are figured with the horns of a bull, or seated on a bull.

In the cosmogony of various nations, the bull is seen in the very foreground of the picture. At Miaco in Japan there is a pagoda in honour of a bull, which is considered as the brother of Aboudad. It is represented upon a broad square altar of massive gold. It wears upon its neck a very rich collar but the object which principally attracts attention is an egg which it holds between its feet and strikes with its horns. The bull is seen standing upon a piece of rock, while the egg swims in water, which is included in a hollow part of the rock. The egg represents chaos. The entire world at the time of chaos was enclosed in that egg, which swam upon the surface of the waters. The moon, by the power of its light and its influence, drew from the bottom of the waters an earthy matter, which was converted insensibly into rock, and there the egg rested. The bull finding this egg, broke its shell with its horns, and from this shell burst forth the world. The breath of the bull produced man. Such is the explanation of the mythical representation given by the Japanese doctors.

The recent excavations of Mr. Layard and M. Botta on the site of the ancient Nineveh have brought to light many figures which show plainly that bull-worship had been practised among the ancient Assyrians, who had probably derived it from Egypt. In the latter country, the three sacred

bulls, Mnevis, Onuphis, and Apis, were regarded as of the highest hieroglyphical importance. The first was symbolically adored at Heliopolis; it was of a black colour, had bristly hair, and symbolised the sun. Onuphis was likewise black, had shaggy, recurved hair, and is supposed to have been the emblem of the retroceding sun. Apis was the offspring of a cow, asserted and believed to have been impregnated by a ray of light from heaven. It was necessary that he should be of a black colour, with the exception of two white spots, one of a triangular shape upon the forehead, and another, in the form of a half-moon, upon the right side. Taurus, or the bull, is the second of the signs of the zodiac, and in the Egyptian mythology, Osiris is the sun in Taurus, or the second stage of the vernal sun, whereas the sun in Aries is not Osiris but Ammon, the first light or solar phasis of commencing spring. The Gauls worshipped a brazen bull, and the temple of Juggernaut in Hindostan has in the middle of it an ox cut in one entire stone, larger than life. In Guzerat the bulls consecrated to *Shiva* are of wonderful beauty. They are perfectly white, with black horns, a skin delicately soft, and eyes rivalling those of the antelope in beautiful lustre. Never was Apis regarded in ancient Egypt with more veneration than is now paid to the bull of Shiva in Hindustan. Besides the living animals, there is in most temples a representation of one or more of the race sculptured in marble or stone.

BULOTU, a word used to denote the invisible world among the inhabitants of the Tonga islands. It was supposed to be peopled with the spirits of departed chiefs and great persons of both sexes; and it was to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were thought to act as intercessors with the superior gods, who were too highly exalted to be approached by men except in this way. An idea prevailed among the people, as we learn from Mr. Mariner in his description of the Tonga islands, that the spirits of men were in the habit of revisiting the earth. They would come in birds or in fish as their shrines. The tropic-bird, king-fisher, and sea-gull, the sea-eel, shark, whale, and many other living creatures, were considered as sacred because they were favourite shrines of those spirit-gods. The natives never killed any of these creatures. To some the cuttle-fish and the lizard were gods; while others would lay offerings at the foot of certain trees, under an impression that spirits from Bulotu came to inhabit them. The souls of chiefs were all supposed to go straight to Bulotu after death; but there was no certainty as to the fate of the common people, who, indeed, were scarcely thought to have souls.

BULUH-BATANG, a species of bamboo which grows in Sumatra, and which is supposed by many of the natives to be the habitation of numberless good and evil supernatural beings. Captain Gibson, in an interesting paper read before the American Geographical and Statistical Society, mentions that the Orang Kooboos, both male and female, have been observed to sit round a Buluh-Batang and to strike their heads repeatedly against the trunk of the tree, and utter some rude, grunting ejaculations. This was done whenever any one or all of the band got hurt, or received any special gratification, but mostly when injured. The natives are wont to speak in the most ecstatic language of the good wood-nymphs of the Bulah-Batang.

BUNÆA, a surname of the Grecian goddess HERA (which see).

BURAICUS, a surname of the ancient god HERACLES (which see), derived from the Achean town of Bura, in the neighbourhood of which there was a statue erected in honour of him, and there was also an oracle in a cave, which was consulted by throwing dice marked with peculiar characters.

BURA-PENNOU, an earth-god among the Khonds of the districts of Ganjam and Cuttack in Hindostan. According to the views of this singular race, the earth was originally a crude and unstable mass, unfit for cultivation or human residence. The earth-god said, "Let human blood be spilt before me." The command was obeyed, and, in consequence, the soil became firm and productive. From that time the deity Bura-Pennou appointed that human sacrifices should be regularly offered. This principle accordingly, the sacrifice of human victims, is a fundamental principle of the religion of the Khonds. Whenever a field is sown with grain, it must be enriched with the blood of a human victim. At every little interval as the crop advances, the same bloody rite is repeated. Should either national or individual calamities occur, the wrath of the earth-god must be appeased with the blood of a man. The victims, which are called *merias*, are usually Hindus who have been purchased to be used in sacrifice. The unhappy meria is brought to the village with his eyes blindfolded, and he is lodged in the house of the abbaya or patriarch. He is considered as a consecrated being until it comes to his turn to be sacrificed. We extract an account of one of these revolting sacrifices of human beings to Bura-Pennou from a report made on the subject to the British government a few years ago, as contained in the 'Friend of India.'

"From these festivals of sacrifice no one is excluded, and during their celebration all feuds are forgotten.

"They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess in more than Saturnalian license.

"The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim, who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

"The meria-grove, a clump of deep and shadowy forest trees, in which the mango, the bur, the saul, and the peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the meria-stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and generally between two plants of the sunkissar or buzzur-dauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence, which is not easy to distinguish from adoration, is paid to him throughout the day. And there is now eager contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village, upon a couch, after being led in procession around the place of sacrifice.

"Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon, these orgies terminate, and the assemblage issues forth with stunning shouts, and pealing music, to consummate the sacrifice.

"As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs are now broken in several places.

"The acceptable place of sacrifice has been discovered the previous night, by persons sent out for this purpose, into the fields of the village, or of the private oblator. The ground is probed in the dark with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth-god. The rod is left standing in the earth, and in the morning four large posts are set up around it.

"The priest, assisted by the abbaya, and by one or two of the elders of the village, now takes the branch of a green tree, which is cleft a distance of several feet down the centre. They insert the victim within the rift, fitting it in some districts to his chest, in others, to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his axe, when the crowd, throwing themselves upon the sacrifice, and exclaiming, 'We bought you with a price, and no sin rests on us,' strip the flesh from the bones.

"Each man bears his bloody shred to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village, which afforded it, remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when tongues are loosened."

It is not usual to find the earth represented as a god, but as a goddess. It seems more probable that the sacrifices thus offered were made not to *Bura-Pennou*, who is supposed by some to be a solar god, but to *Tari-Pennou*, his companion, who was a goddess of the earth.

BURCHAN, the name of the idols of the Calmuck Tartars. Most of their gods are supposed to have been spiritual beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of divine beings by great deeds and extreme sufferings.

BURGHERS. See ASSOCIATE (BURGHER) SYNOD.

BURIAL RITES. See FUNERAL RITES.

BURNT-OFFERINGS, sacrifices consumed by fire. These are the most ancient sacrifices in the world. They are often mentioned in heathen authors. Xenophon says, that in early times they sacrificed whole burnt-offerings of oxen to Jupiter, and of horses to the sun. The sacrifices of animals were the most common among the Greeks and Romans. (See SACRIFICES.) But the sacrifice which was known by the name of the burnt-offering was specially a Jewish service. Of sacrifices, in which the animals were either wholly or in part consumed by fire, there were four kinds—the whole burnt-offerings, the sin-offerings, the trespass-offerings, and the peace-offerings. The first of these was all consumed except the skin. Of the second some part was burnt, the rest being given to the priests, who were to eat it in the courts of the tabernacle. The trespass-offerings, which formed the third kind of burnt-offerings, were also partly consumed by fire, and partly eaten by the priests. In regard to the peace-offering, a different arrangement took place, some part of it being burnt, while the breast and the shoulder were given to the priest, and the remainder was eaten by the person who brought the offering along with his friends. It was the first, in which the whole animal was consumed by fire, that properly received the name of the burnt-offering. In early times burnt-offerings were sacrificed by every head of a family in his own dwelling; but afterwards, probably to prevent idolatry, special regulations were laid down as to the manner in which the rites were to be performed.

In the case of a burnt-offering, every individual was bound to bring his sacrificial victim to the door of the tabernacle, for the purpose of being offered upon the ALTAR OF BURNT-OFFERING (which see), which stood in the centre of the outer court. When the animal was thus brought, it was said to be offered up to God. The time appointed for sacrificing was in the day. The animals used were bullocks, sheep and goats, and, in cases of extreme poverty, turtle

doves and pigeons might be offered. No beast could be sacrificed before it was seven days old, and special care was taken that it should be without blemish. The rites of the burnt-offering are thus described by Mr. Lewis, in his 'Hebrew Antiquities: "The man that brought a sacrifice led him up into the court of the tabernacle, and afterwards into the inner court of the temple, and stood with him before the altar with his face to the west, as in the sight of God. The most holy sacrifices were led through the gate of the court upon the north, called the gate of offering; the less holy were led through the southern gate; and the victims that were young and tender had their feet tied, and were carried in by the persons that owned them.

"Then was he to lay his two hands, pressing with all his force, upon the head of the victim between his two horns, though some conceive that the laying on of one hand was sufficient; yet the practice of Aaron, who laid his two hands upon the goat on the day of expiation, became a general canon, and two hands were commonly laid on. This imposition of hands was followed by a confession of sin in this form: I have sinned, O God, I have transgressed and rebelled, I have done this or that (naming the particular offence), but now I repent, and let this victim be my expiation; that is, let the punishment which I have deserved fall upon the head of this my sacrifice. And this confession of sin was thought so necessary, that without it the sacrifice was attended with no cleansing quality, and was wholly ineffectual.

"In the same place where hands were laid upon the victim was he slain, and that instantly and without delay. The sacrifice was tied down to the rings at the slaughtering place upon the north side of the altar, if it was one of the most holy; but if not, it might be killed in any part of the court, but generally towards the east. The victim to be slain was bound, his fore legs and hinder legs together, and laid thus bound with his head towards the south, and his face towards the west; and he that killed him stood upon the east side of him, with his face westward, and then cut through the throat and the wind-pipe at one stroke: the blood was then caught in a bason by another person, who continually stirred it about, lest it should coagulate before it was sprinkled. But the blood of the red cow was always received by the priest in his left hand. The killing of the sacrifice was regularly and ordinarily the office of the priests; yet it might upon occasion be done by another, by a woman, a servant, or unclean person, who, though he could not come into the court, yet was allowed to stand without, and by stretching his hand within to slay the sacrifice. But this rite could not be discharged by a person that was deaf, or a fool, or a minor, who were not qualified to attend to the sacred action they were about."

The sacrifice having been slain, the blood was sprinkled by the priest. (See BLOOD.) The animal was then stripped of its skin, and divided into pieces. Wood was now brought to the altar, and the priests, carrying the portions of the divided sacrifice, went to the ascent of the altar, and there laid them down and salted them. This salt, which was called the salt of the covenant, was indispensable to the efficacy of the offering. (See SALT.) The parts of the sacrifice being salted, the priest that was to offer them carried them up the ascent of the altar, and threw them into the fire along with the fat. This fat the Jews say was laid upon the head of the sacrifice when it was cast into the fire, and the whole animal was thus consumed, except the skin, which was given to the priest.

Besides the burnt-offerings sacrificed on special occasions, there were two regular burnt-offerings called the *daily sacrifice*, one of them being offered every morning at nine o'clock, and the other at three o'clock in the afternoon. Each consisted of a lamb of the first year without blemish. Some burnt-offerings were positively enjoined by the law; others were voluntarily presented for a vow or a freewill-offering. The constant burnt-offerings are thus enumerated by Lewis: "The daily sacrifice of two lambs, which were burnt together with their meat-offering and drink-offering upon the altar. Upon every seventh day or Sabbath four lambs. Upon every new moon distinctly for itself as a new moon, or first day of the month, two bullocks, one ram, and seven lambs. Upon the fifteenth day of the first or passover month, being the first of the seven days of that great festivity after the passover, two bullocks, one ram, and seven lambs; and so for seven days continually. In the sheaf of the first fruits one he-lamb. In the feast of first fruits, if we consult the Levitical book, we find seven lambs, one bullock, and two rams; but in the book of Numbers, seven lambs, one ram, and two bullocks. In the first day of the seventh month, or the feast of trumpets, one bullock, one ram, and seven lambs. Upon the tenth day of the seventh month, or the day of expiation, one bullock, one ram, and seven lambs. Besides this offering, there was a ram for the high-priest himself, and another for all the people. Upon the fifteenth day of the seventh month, being the beginning of the feast of tabernacles, thirteen bullocks, two rams, fourteen lambs, and so constantly for seven days; only every day there decreased one bullock from the offerings, till at the seventh day there were but seven bullocks. Upon the eighth and last day there was offered but one of each."

Burnt-offerings are sometimes called *Holocausts*, from the circumstance that the offerings were wholly burnt upon the altar. Such sacrifices were those most commonly in use before the time of Moses. An account of the manner in which they were to be offered is laid down in Lev. i. They were remarkably emblematic of a sense of sin on the part of the worshipper, and of a recognition of the great princi-

ple laid down by God himself, that "without shedding of blood there is no remission," the whole animal being consumed by fire as an offering of a sweet-smelling savour unto the Lord.

BURRIBURRI, the name given among the Negroes of New Guinea to God, the Creator.

BUSTAMI, a Mohammedan mystic in the ninth century of our era, who taught that the recognition of our personal existence was idolatry, which is the worst of crimes. He held that man is absorbed in God, and when he adores God he adores himself. He considered himself as identified with the power, the wisdom, and the goodness of the universe. He would say, "I am a sea without bottom, without beginning, without end. I am the throne of God, the word of God. I am Gabriel, Michael, Israfil; I am Abraham, Moses, Jesus." Such language indicates Bustami to have been a Pantheist of the worst description. Similar doctrines have been revived in our own day by an American writer of great popularity. See INTUITIONISTS.

BUSTUM, a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighbourhood of the place of sepulture, that when the body was consumed the ashes might be interred.

BUSUM, or SUMAN (*sacredness*), the native name used by the Ashantees and Fantees, for the deities worshipped by the Negroes, and which are called by the Europeans FETISHES (which see).

BUSUMPRAH (*sacred river*), a divinity among the Ashantees. This river issues from a large rock about half-way up the side of a mountain, near a little crevice called Samtasu. There the special presence of the god is supposed to abide, and sacrifices are consequently offered. On the northern bank of the river is a fetish-house or temple, where Ashantee travellers make oblations to the deity of the river before they venture to plunge into the stream.

BUTH, an individual who is said to run furiously on certain days of the year through the city of Lha-Ssa in Thibet, killing recklessly all whom he meets, in honour of the goddess *Manipa*, who is imagined to take peculiar delight in the shedding of blood.

BUTO, a goddess among the ancient Egyptians, who, as some think, represented the full moon, and was worshipped along with *Horus* and *Bubastis* at the town of Buto. She is identified by the Greeks with the goddess *Leto*. She was accounted by Herodotus one of the eight principal Egyptian divinities. By the Greeks generally she was thought to be the goddess of night, and in accordance with this view, the shrew-mouse and the hawk were sacred to her.

BYTHOS (Gr. *the abyss*), the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system, all existence has its ground in the self-limitation of the Bythos, which has in it a fulness of divine life which flows out in the complete series of ÆONS (which see). The first self-manifestation of the Hidden One, the *Monogenes*, is called distinctively the invisible name of the *Bythos*, or that wherein the *Bythos* has conceived himself. Irenæus speaks of a class of Valentinians who considered the *Bythos* to be something exalted above all opposition, of which even existence could not be predicated; the Absolute identical with Nothing.

BYZANTINE CHURCH, those who acknowledge subjection to the patriarch of Constantinople, who is the head of the Oriental or GREEK CHURCH (which see).

BYZANTINE RECENSION, the name usually applied to the text of the Greek New Testament used in Constantinople after that city became the metropolis of the Eastern empire. In the opinion of Michaelis, most of the manuscripts found in the convent on Mount Athos are of the Byzantine edition. Griesbach reckons upwards of one hundred manuscripts of this class.

BYZAS, the founder of Byzantium, now called Constantinople. He was said to be sprung from the gods, being a son of Poseidon and Ceroessa, the daughter of Zeus and Io. But Byzas was the name of the leader of the Megarians, who, B. C. 658, founded Byzantium.

# C

CAABA. See KAABA.

CABARNUS, the ancient name given in the island of Paros to a priest of DEMETER (which see). It was also the name of a mythical personage from whom Demeter learned that her daughter had been carried off.

CABBALA (Heb. *tradition* or *reception*), a term sometimes used in an enlarged sense to denote all the traditions which the Jews have received from their fathers; but more frequently applied to denote those mystical interpretations of Scripture and those metaphysical speculations concerning the nature and perfections of God which are said to have been handed down by a secret tradition from the earliest

ages. This mysterious system of theological science has been held in the highest esteem by many Jews, conducting the mind, as they allege it does, by an easy process to the knowledge of the sublimest truths. The Cabbalists regarded the Mishna as the soul of the law, and preferred it to the revealed or written word, while they deemed their own Cabbala as the soul of the soul of the law. It is with them a mystery concealed from the uninitiated, chiefly consisting in viewing the words of the sacred Scriptures as involving abstruse meanings, which may be ascertained by combining the letters of which they are composed in different forms. To maintain the antiquity of this system of teaching, it has been alleged that Moses spent forty days on Mount Sinai on three different occasions; that during the first of these periods he received the written law; that during the second he was instructed in the Mishna; while the last forty days were spent in the study of the Cabbala. The great Jewish legislator is imagined to have explained the principles of this mysterious science in the first four books of the Pentateuch, which treat of the existence and attributes of God, while, in the book of Deuteronomy, the Cabbala is not to be found. Some Jewish writers, however, plead for a still more remote antiquity as belonging to their favourite traditional science, it having been taught, they say, by God to angels immediately after the fall of man, and the angel Raziel having been despatched from heaven on very purpose to instruct Adam in the mysteries of religion by means of the Cabbala. Different angels also were employed to initiate the succeeding patriarchs in this difficult science, Tophiel having been the teacher of Shem, Raphael of Isaac, Metatron of Moses, and Michael of David.

No Cabbalistic writings are to be found, however, which are not evidently of a date posterior to that of the destruction of the second temple. The most celebrated of them are the *Sepher Jetsira*, or book of the creation, and the *Sepher Zohar*, the book of splendour. The former is ascribed by some Jews to the patriarch Abraham, but others, with greater probability, attribute it to the famous Rabbi AKIBA (which see). The author of the Zohar is believed to have been a disciple of Akiba, named Simeon Ben Jochai, whom the Jews consider as the prince of Cabbalists, and to whose authority they implicitly bow on every point not contradicted in the Talmud. Simeon is supposed to have lived some years after the destruction of Jerusalem. The emperor Titus Vespasian is said to have condemned him to death, but having escaped, he concealed himself along with his son in a cave, where, with the assistance of Elias, who occasionally descended from heaven to instruct them, they prepared the *Zohar*, a production of great fame, as containing the Cabbalistic mysteries, expounded with greater fulness than in any other work. A brief view of this noted book may be of some interest to the reader. The first part is called mystery, and well does it deserve the name, from the mysterious doctrines which it teaches, all of them supported by passages extracted from the Old Testament, and explained in a very peculiar way. It mentions the Microprosopon, or the little face, and the Macroprosopon, or long face, with his spouse, with the different dispositions of his beard, and other circumstances equally trifling and absurd. The second part is called the Great Synod, and enters more into particulars, explaining the dew of the brain of the old man, and of the great face. He afterwards examined his skull, and his hair, his forehead, eyes and nose, and every part of the great face, but particularly his beard, which is represented as "transcending all encomium. Neither prophet nor saint ever came near it. It is white as snow, and reaches even to the middle. It is the ornament of ornaments, and the truth of truths; wo unto him that toucheth it." This marvellous beard consists of no fewer than thirteen parts, which none but the initiated can comprehend. The third part of the Zohar is called the Little Synod, and contains the last farewell which Simeon Ben Jochai took of his disciples. His last words were written by Rabbi Abba, and contain further explanations in reference to the old man who had formed the subject of the two former parts. "His head," said he, "is concealed in a superior place where it is not seen; but it expands its forehead, which is beautiful and agreeable. It is the complacency of delights, and therefore it has there the figure of a forehead, which appears with the brightest light, and when it appears, the complacency is manifest in all the worlds. The prayers are heard, the face of the little visage is enlightened, the eyes are as admirable as the forehead. They always behold, and never sleep, for the Psalmist says, 'He that keepeth Israel never sleeps,' and, therefore, he has neither eyelids nor eyebrows." Simeon speaks with the same obscurity of all the other parts of the little face.

But the question naturally arises in the mind, What can be the meaning of all this? It is a mysterious allegorical representation of some important truths. The following brief explanation may suffice. "The Cabbalists distinguish three kinds of worlds, and represent them under the figures of three men, called the celestial man, the terrestrial man, and the archetype, or original and model of the other. To each of these men they appropriate a woman, and all the parts of the human body, pretending that these parts are so many significant symbols, representing the operations and effects of the Deity. They imagine also a long and a little face, to which they, in the first place, assign some wives, because the production of all things is effected by union. They, in the second place, ascribe to them a brain, which is concealed, by which they insinuate that God comprehends all things in his secret council. They, in the third place, assert 'that the skull is full of a white dew as clear as crystal,' by which they mean that all

colours have a very subtile principle, and that every thing is white. They teach, in the fourth place, that the little face has two arms, which are expressive of his bounty and severity. They further describe his body as beauty, his right thigh as power, and his left as glory. They, in the fifth place, attribute to him abundance of hair, which overshadows a part of that radiance and effulgence that would dazzle and confound the saints, who, in their present imperfect state, are incapable of beholding that lustre which surrounds divine perfection." From this imperfect exposition it is plain, that under the figure of the old man, with the different parts of his body, are veiled divine truths of no ordinary importance.

We are informed that in the very act of expounding these mystical allegories, Rabbi Simeon expired. While he had been engaged in teaching his disciples, a bright light filled the house, which so dazzled those present that they could not look steadfastly upon the face of their instructor. A fire also was seen to burn at the door of the house, which effectually prevented the entrance of all except Simeon's more immediate disciples; and when both the fire and the dazzling brightness disappeared, they perceived that the lamp of Israel was extinguished. The burial of this eminent Rabbi was strictly private, and it was reported that while the last sad ceremony was being performed, and the body was about to be let down into the grave, a voice was suddenly heard from heaven exclaiming, "Come to the marriage of Simeon; he shall enter into peace, and rest in his chamber." And when the coffin was actually deposited in the tomb, a voice was again heard saying, "This is he who caused the earth to quake and the kingdoms to shake." Such legends strikingly indicate the high estimation in which Rabbi Simeon is held among the Jews.

The Cabbala has been usually divided into three kinds:—(1.) The *Gematria*, which consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of its letters. (2.) The *Notaricon*, which consists in taking every particular letter of a word for an entire diction. (3.) The *Themurah*, which consists in transposing or changing the letters. Cabbalistic science was a favourite study of the Jews in the middle ages. At that dark period, diagrams were frequently drawn in particular forms and inscribed with mystical Hebrew words, or rather special combinations of Hebrew letters, which were supposed to act as amulets or charms, healing diseases, averting calamities, and otherwise exerting magical influence. The following figure, called the Shield of David, may give the reader some idea of these talismanic diagrams. We are indebted for it to Allen's 'Modern Judaism,' and the Hebrew inscription, *Agla*, is composed of the initial letters of four Hebrew words, which may be rendered, "Thou art strong for ever, O Lord," or "Thou art strong in the eternal God."


The Cabbala is commonly divided into two branches. The one treats of the perfections of God and of the celestial intelligences, and receives the name of the chariot, or *Mercava*, because they suppose that Ezekiel has explained the chief mysteries in the chariot which he mentions in the beginning of his visions. The other is called *Bereschit*, or the beginning, and includes the study of the material universe, taking its name from the Hebrew word with which the Mosaic account of the creation opens in the book of Genesis. In the Cabbalistic system are included ten sephiroths or splendours, ten names of God, ten orders of angels, ten planets, and ten members of the human body, and these corresponding to the ten commandments. The ten splendours are denominated the crown, wisdom, understanding, magnificence, might, beauty, victory, glory, the foundation, and the kingdom. The ten names of God corresponding to these ten splendours are "I am that I am," Jah or the Essence, Jehovah, God the Creator, the Mighty God, the Strong God, God of Hosts, the Lord God of Hosts, the Omnipotent, and the Lord Adonai. The ten orders of angels are the seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, angels, and souls. The ten planets are the empyreal heaven, the primum mobile, the firmament, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The ten members of the human body are the brain, the lungs, the heart, the stomach, the liver, the gall, the spleen, the reins, the vitals, and the womb.

The greatest secret of the Cabbala is found in the sephiroths or splendours, and to obtain an acquaintance with these requires much earnest and industrious application. A greater excellence is attributed to the first three of these splendours than to any of the rest. They approach nearer to the infinite, and constitute the chariot Mercava, which it is unlawful to explain to any except the initiated. Some Christian writers imagine that in these three special sephiroths is involved the idea thus plainly seen to exist among the Cabbalistic Jews, of a Trinity of Persons in the Godhead. It is most probable, how-

ever, that these sephiroths were, like the other, only attributes of God, not Persons of the Godhead. Hence we find the Cabbalists representing these splendours as united to the divine essence, and as flowing from it like colours from the flame.

"In order to provide for the communication and subordination of the splendours," says an intelligent writer, "they have also supposed numerous canals through which these influences are communicated. Corresponding to the number of the Hebrew letters, they have formed twenty-two canals, to convey the influence of the superior to all the inferiors. From the crown issues three, one terminating in wisdom, a second in understanding, and a third in beauty. From wisdom proceeds a fourth emptying itself into understanding, a fifth into beauty, a sixth into magnificence. In this manner the whole is conducted, and each one performs a particular operation. Each canal has also a particular seal, consisting of three letters. The first is that letter which denotes the number of the canal, and denotes one of the perfections of God, and the other two letters are taken from the name of God, *Jah*. Two examples will illustrate this matter. The letter *L* is the number of the twelfth canal, issuing from *might*, and terminating in *beauty*. To this letter is united *Ja*, and these constitute the God of the thirty ways of wisdom. The letter *T* is the number of the twenty-second canal, to which being added the letters *Ja*, we obtain 'the God who is the end of all things.' To each canal is annexed some appellation of the Deity, and the letters of the name Jehovah, in a similar manner, as one of the names of God, are annexed to each of the splendours."

Carrying out their mystical system, these fanciful writers described thirty-two ways and fifty gates which lead men to the knowledge of all that is secret and mysterious, whether in nature or religion. All the ways proceed from wisdom, as Solomon says, "Wisdom's ways are ways of pleasantness, and all her paths are peace." The fifty gates are degrees of knowledge, which have never been wholly attained, no man having ever entered the fiftieth gate. Moses passed through the forty-ninth, but could proceed no farther, as God had said to him, "Thou shalt not see my face;" and the fiftieth gate forms the entrance to the residence of the Almighty whom no man hath seen or can see.

In their love of mystery, the Cabbalistic divines discover mysteries in every letter of the Hebrew language, each letter having a relation to the splendours or to the works of creation. The universe, in their view, was formed with an analogy to the Hebrew letters, and hence they imagined that a certain combination of letters constitutes the beauty and excellence of the universe. Thus it is, that by the assistance of a letter, one may attain the knowledge of many things connected with it. The number seven is with them the perfect number by which all things were formed. Not only do they attach peculiar value and importance to the letters of the Hebrew alphabet, but even the accents are considered to have in them an inherent virtue. Words are also twisted into a thousand extravagant and fantastic meanings, and when words do not signify what they wish, they change them by certain rules so as to extort from them the desired signification. The word Jehovah, in particular, they hold in the utmost veneration, asserting it to be an inexhaustible fountain of wonders and mysteries. It serves as a bond of union to all the splendours, and forms the pillar upon which they all rest. Every letter of which this ineffable name consists is fraught with mysteries, which only the initiated can comprehend. It includes all things, and he who pronounces it takes the whole universe into his mouth.

The Cabbalists apply their mysterious science to five different purposes; to the investigation of nature, hence called the "Natural Cabbala;" to the discovery of the beautiful connection which exists among the works of God, therefore denominated "Connecting Cabbala;" to the contemplation of celestial subjects, which is designated the "Contemplative Cabbala;" to the purposes of astrology, or the "Astrological Cabbala;" and to miraculous or healing purposes, which constitutes the "Magical Cabbala."

CABBALISTS, those Jewish doctors who profess to believe in the doctrines of the Cabbala, or oral tradition of the Jews. The Cabbalistic opinions have been revived in modern times, and openly taught by Fabre D'Olivet, who maintains that there is a mystery involved in every letter of the Hebrew alphabet.

CABEIRI, obscure divinities in ancient Greek mythology of whom little is known, and concerning whom there has been much dispute among the learned. They were worshipped chiefly in Samothrace, Lemnos, and Imbros. It has been supposed by some that they were originally worshipped in Phrygia, and that the name of Cabeiri, which has puzzled many philologists, was derived from Mount Cabeirus in that country. The earlier Greek writers speak of these mysterious deities as descended from inferior gods, Proteus and Hephæstus. In Samothrace they are represented as having formed a sort of triad, consisting of AXIEROS, AXIOCERSUS, and AXIOCERSA (which see), thought to be identical with Demeter, Persephone, and Hades. Later writers, such as Strabo, regard the Cabeiri not as regular divinities, but like the Corybantes and Curetes, mere attendants on the gods. Some authors consider them as identical with the Roman Penates or household gods. In addition to the Samothracian there seem to have been also Bœotian Cabeiri. That they were worshipped among the Macedonians is certain, from the circumstance that Alexander, at the close of his Eastern expedition, set up altars to the Cabeiri. Herodotus speaks of them as having been worshipped even at Memphis in Egypt. They are

sometimes identified with the *Dioscuri*, or Castor and Pollux. See next article

CABEIRIA, festivals of the nature of mysteries, celebrated in all the different places in Greece where the worship of the Cabeiri was observed. (See preceding article.) Inviolable secrecy being required of all the initiated, little is known of the rites practised in the Cabeiria. Those of Samothrace were held every year, and continued for nine days. The initiated, on admission, passed through various purifications, which were understood to cleanse them from all crimes, even of the most atrocious description; and in token of their admission they were presented with a purple ribbon, which was worn around the body as a charm against evils of different kinds. The Cabeiria of Lemnos, which were less famous than those of Samothrace, were celebrated by night, and protracted throughout nine nights, during which all fires in the island were extinguished as being impure. Sacrifices offered to the dead, and a sacred vessel, which the Cabeiri were supposed to accompany, was sent to Delos to bring new fire, which was distributed among the people. Authors are silent about the manner in which the Cabeiria were observed in other places where the Cabeiri were worshipped. (See MYSTERIES).

CACA, a Roman goddess, who received divine honours in return for having revealed the place where the cattle were concealed which her brother Cacus had stolen from Hercules. A perpetual fire was kept burning in her temple.

CACUS, in the Roman mythology, a giant, the son of Vulcan or fire, represented by Ovid in his 'Fasti' as vomiting fire and whirlwinds of smoke against Hercules. He is said to have stolen a portion of the cattle which belonged to Hercules, and to have hid them in a cave. Cacus was betrayed by his sister Caca, and he was accordingly slain by Hercules. He is generally considered as some evil demon personified, but Rougemont suggests, in his 'Le Peuple Primitif,' that the whole story of Cacus may have a reference to the volcanic districts of Italy, which were often fabled as being the scene of contests between the giants and the gods.

CADHARIANS, a Mohammedan sect who deny predestination, and hold that human actions are solely regulated by the free-will of man himself. One of the Mohammedan doctors terms them the Manicheans of the Mussulman faith, because they maintain the existence of two original co-ordinate principles, the one Divine and the other human.

CADIR, an order of Mohammedan monks founded by Abdu'l-cádir-Gilani, who died at Bagdad in A. D. 1165. Once a-week they spend a great part of the night in turning round, holding one another by the hand, and incessantly exclaiming *Hai*, Living, one of the attributes of God. They never cut their hair nor cover their heads, and go always barefooted. They may leave their convents at pleasure, and are under no vow of celibacy.

CADIZADELITES, a modern Mohammedan sect who bear some resemblance in their general deportment to the ancient Greek Stoics, affecting peculiar gravity and austerity of manner, and avoiding all feasts and amusements. They have introduced some innovations into the Mohammedan system, in so far as practice is concerned. Thus they have invented some new ceremonies, in praying at funerals for the souls of the departed. This sect causes their Imam to cry aloud in the ears of the dead man, calling upon him to remember that there is but one God, and his prophet is one. They read the Bible in the Sclavonian tongue, and the Koran in Arabic. They drink wine during the great Mohammedan fast of Ramadan; but they neither put cinnamon nor other spices in it. In public and private they are constantly speaking of God, and incessantly repeating the cry, "There is but one God only." Some of them spend whole nights in this way, sitting and inclining their bodies towards the ground. This sect loves and protects the Christians from all insults on the part of other Mohammedans. They believe that Mohammed is the Paraclete or Comforter promised by Christ to be sent from the Father after he himself should leave the world. They hate images and the sign of the cross. They are circumcised, and justify their adherence to this custom by the example of Christ. In short, the Cadizadelites seem to have adopted a system of faith and practice which is little else than a confused mixture of Mohammedanism, Christianity, and Judaism.

CADMILLUS, a deity generally spoken of in connection with the Cabeiri of the ancient Greeks, and supposed to be identical with HERMES (which see), the messenger of the gods.

CADMUS, a divinity worshipped in ancient times in various parts of Greece. He is reckoned by some a Pelasgian, and by others a Phœnician god. He is said to have been a son of Agenor and Telephassa. Having been sent out by his father in search of his sister Europa, whom Zeus had carried off to Crete, he failed to find her, and settled along with his mother in Thrace. On consulting the oracle at Delphi as to the hiding-place of Europa, he was told to desist from the search, and to follow a cow of a particular kind until he reached a spot where the animal would fall down from fatigue, and that on that spot he should build a town. He obeyed the command of the oracle, and built Thebes in Bœotia. As he resolved to sacrifice the cow to Athena, he despatched messengers to a neighbouring well to fetch water for the sacrifice. The well, however, was guarded by a dragon which killed the messengers, and the monster was in turn destroyed by Cadmus, who, at the suggestion of Athena, sowed the teeth of the dragon, in consequence of which a troop of armed men sprung up who slew one another, with the exception of five, who were the ancestors of the Thebans. Having been invested with the government of the city which he had built, he received

from Zeus. Harmonia for his wife, by whom he had several children. Afterwards removing from Thebes, Cadmus became king of the Cenchelians, and finally he and his wife were changed into dragons, and removed by Zeus to Elysium.

Cadmus is said, by some writers, to have been a worshipper of *Dionysus*, who married his daughter Semele, and to have introduced the worship of that deity into Greece along with civilization. To Cadmus the Greeks are said to owe the original alphabet of their language, which consisted of sixteen letters, and which appears to have come to them from Phœnicia. The whole story of Cadmus, indeed, told in several different ways, seems to be a mythical representation of the immigration of a colony at a very early period from Phœnicia into Greece, bringing with them the use of a written alphabet and various important arts, which formed the groundwork of that high civilization and refinement by which the Greeks were afterwards characterized.

CAF. See KAF.

CAFRES (RELIGION OF). See KAFIRS (RELIGION OF).

CAFUR, the name of a fountain in the Mohammedan paradise, thus referred to in the Koran, "The just shall drink of a cup of wine, mixed with the water of Cafur, a fountain whereof the servants of God shall drink; and they shall convey the same by channels whithersoever they please." See PARADISE.

CAIANIANS, a Christian sect mentioned by Tertullian, in his work, 'De Baptismo,' as denying the necessity of outward baptism. They have sometimes been confounded with the CAINITES (which see), from which, however, they were altogether distinct.

CAINITES, a Gnostic sect of the second century, whom Neander considers as belonging to the great stock of the *Ophites* or Serpentians. They derive their name from the very high estimation in which they held Cain. Such was their hatred of the Demiurge or the god of the Jews, and also their dislike of the Old Testament, that they regarded the worst characters recorded in that ancient Jewish record, such as Cain, Korah, Dathan, Abiram, the inhabitants of Sodom, and even Judas the traitor, as entitled to veneration, as having rebelled against the Demiurge, who was in their view an enemy of the true God. These men, usually accounted wicked, were, according to the system of the Cainites, the sons of the *Sophia*, and the instruments which she employed in opposing the Demiurge's kingdom. They were fervent admirers of Judas Iscariot, whom they looked upon as alone of all the apostles possessed of the true Gnosis, and as having procured the death of Christ from the laudable motive of thereby destroying the kingdom of the Demiurge. Origen, therefore, was fully justified in denying to such a sect the title of Christian, opposed, as they were, in the very fundamental principles of their system, to both the person and the work of Christ.

CALABAR (RELIG. OF). See FETISH-WORSHIP.

CALENDARS, books in which were recorded, in ancient times, the memorials of the days on which the Christian martyrs suffered. At first only those who actually died for the cause of the Redeemer had the honour of being mentioned in the registers; but afterwards eminent confessors were also included. These calendars were usually kept in the churches, and are sometimes confounded with the diptychs.

CALENDERS. See KALENDERS.

CALF-WORSHIP. The worship of this animal seems to have had its origin in Egypt, which was the chief seat of *Animal-Worship* of almost every kind. The great ox-god Mnevis was worshipped at Heliopolis in Lower Egypt, while the ox-god Apis was worshipped at Memphis in Upper Egypt. The former object of idolatry, that of Mnevis, is supposed by Sir Gardner Wilkinson to have given origin to the worship of the golden calf, which is minutely described in Exod. xxxii. as having been engaged in by the Israelites in their journey through the wilderness. After speaking of the worship of the sacred animals in general, Wilkinson remarks, "The Hebrew legislator felt the necessity of preventing the Jews from falling into this, the most gross practice of which idolatry was guilty. The worship of the golden calf, a representation of the Mnevis of Heliopolis, was a proof how their minds had become imbued with the superstitions they had beheld in Egypt, which the mixed multitude had practised there." The Israelites, when employed in worshipping the calf which Aaron had made, held a festival on the occasion; for it is said, "the people sat down to eat and to drink, and rose up to play." And Moses is further said to have seen "the calf and the dancing." The most ancient popular rites of the Egyptians, according to Creuzer, were of the nature of orgies, and the fundamental character of their religion was Bacchanalian. Sensual songs were sung, with the accompaniment of noisy instruments. This accounts for the remark, Exod. xxxii. 17, "And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp."

The gold from which the calf was made by Aaron was obtained from the Israelites in the form of earrings; and, in reference to this the observation of Wilkinson is valuable, "The golden ornaments found in Egypt consist of rings, bracelets, armlets, necklaces, ear-rings, and numerous trinkets belonging to the toilet; many of these are of the times of Osirtasen I. and Thothmes III., contemporaries of Joseph and Moses." The same author shows that earrings were commonly worn in Egypt. Rings of gold were so common in Egypt, according to Rosellini, that they took, to a certain extent, the place of coin, and many times were used in trade. Besides the calf worshipped in the wilderness, we find, at a

much later period, king Jeroboam setting up calves to be worshipped by the people in different parts of Palestine, particularly at Dan and Bethel. Both Aaron's and Jeroboam's calves were constructed of gold, which was the very metal used by the Egyptians in making the statues of their gods. In imitation of the Egyptians, also, Jeroboam had no sooner set up his idol-calves than, as Aaron had done, he ordained a feast or festival in honour of them. It is worthy of notice that Jeroboam does not select Shechem, the capital of his kingdom, as the seat of the calf-worship, but, as the Egyptians worshipped one ox-god at Memphis and the other at Heliopolis, so he set the one calf-god in Bethel and the other in Dan, at the two extremities of his kingdom.

Throughout the whole of the Sacred Scripture this species of idolatry is spoken of in terms of reproach. The idol-calves are termed devils in 2 Chron. xi. 15; and Hosea, on account of this idolatrous worship, calls Bethel—in chap. x. 5, 8—which means the House of God, by the name of Bethaven, that is, the house of vanity or wickedness. That the divine wrath was kindled against the Israelites for worshipping the golden calf is plain, from the fact that by the command of Moses the Levites put three thousand of them to death; and a pestilence was commissioned to destroy those who escaped the sword. The withered hand of Jeroboam was an evidence that his idolatry did not pass unpunished; and though he and many of his successors still adhered to calf-worship, the crime was not unavenged, for calamities the most severe and protracted were brought upon the whole nation.

Bryant, in his 'Mythology,' regards this form of idolatry as having originated in the Ark (See Ark-Worship), which he regards as identical with the ox or calf. This, however, though maintained with much learning and acuteness, we cannot but regard as more ingenious than well-founded.

CALIGÆ, boots, or rather half-boots, which in ancient Roman warfare were worn by soldiers as a part of their military equipment, and in the early Christian church were worn by bishops as emblematical of that spiritual warfare in which they were engaged. The use of common shoes was censured as unbecoming. In A. D. 789, the priests were required to wear shoes made after the fashion prevailing at Rome. In the middle ages the priests wore in the summer a lighter kind of boots called *æstivalia*.

CALIPH, or Khalif (Arab. *Successor*), the highest ecclesiastical dignitary among the Saracens, or rather the supreme dignitary among the Mohammedans, vested with absolute authority both in religious and political matters. The caliphs are regarded as the vicars or representatives of Mohammed. It is one of the titles of the Grand Signior of Turkey, as the successor of Mohammed, and it is also a title of the Sufi of Persia, as the successor of Ali. Being the imâm, or chief priest of islamism, it was the duty of the caliph to begin the public prayers in the principal mosque on Friday, and also to deliver the sermon. Afterwards the sermon was preached by an assistant, while the devotional exercises continued to be conducted by the caliph in person. He headed the pilgrims in their journey to Mecca, and led the armies of the empire to battle. The caliphs usually rode to the mosque on mules. At one of the windows of the caliph's palace there always hung a piece of black velvet, twenty cubits long, which reached to the ground and was called the caliph's sleeve, which the grandees of the court were wont to kiss every day with great respect. When Bagdad was taken by the Tartars and the caliphate destroyed, the Mohammedan princes appointed each in his own dominions a special officer to discharge the spiritual functions of the caliph. The name of this officer in Turkey is Mufti (which see), and in Persia he is called *Sadue*, being both of them officers vested with high spiritual authority. See next article.

CALIPHATE, the office of a caliph in Mohammedan countries. It continued from the death of Mohammed till the taking of Bagdad by the Tartars in the 655th year of the Hegira. Even after this period, the title was claimed by individuals in Egypt, who assumed to be of the family of the Abassides, and the successors of the Arabian prophet. Their authority, however, though to a certain extent acknowledged, was very limited in its nature, being entirely restricted to religious matters. The honour of being the true caliphs and successors of Mohammed is asserted at present by the emperors of Morocco to belong exclusively to them. The title, however, which they take, is that of grand-scheriffs.

CALISTA, a nymph of Diana in ancient Roman mythology, who, having been detected in an intrigue with Jupiter, is said to have been turned along with her child into bears. Both of them were afterwards transferred by Jupiter to the heavens as constellations, under the names of Ursa Major and Ursa Minor, the Greater and the Lesser Bears.

CALIXTINES (Lat. *Calyx*, a cup), a party of the Hussites, or followers of John Huss, in Bohemia, in the fifteenth century, who separated from their brethren on the question as to the use of the chalice or cup in the sacrament of the Lord's Supper. The council of Constance, A. D. 1418, had passed a decree, which was afterwards confirmed by the council o Trent, denying the cup to the laity, and limiting the communion, in both bread and wine, to the officiating priests alone. The fathers of the council found the utmost difficulty in reconciling the people particularly of Bohemia, to this prohibition, the version of Wycliffe's New Testament, and probably other versions in other languages, having been at this time widely circulated. One of the most learned Romish divines of the period wrote an elaborate treatise against 'Double Communion,' in which he sets it forth as one ground of his fears, that the denial of the cup to the laity would be unacceptable to the community generally, that "there are many

laymen among the heretics who have a version of the Bible in the vulgar tongue, to the great prejudice and offence of the Catholic faith."

Before the decree of the council of Constance had passed, which declared the lawfulness of communion in one kind only—a practice which had crept into the church before it was ecclesiastically sanctioned—an active and zealous minister of the reforming party in Bohemia, Jacobel de Mise, began to preach publicly on the subject, proving incontestably from Scripture that all communicants were entitled to receive the eucharist in both kinds. This opinion was adopted and publicly supported by John Huss himself, and by a number of priests, with the full approbation of the people generally. The communion was dispensed in both kinds, accordingly, in several churches in Prague. The practice spread extensively throughout the kingdom, and several curates and vicars who disapproved of the use of the cup by the laity, found it necessary to excommunicate those of their people who adhered to the practice of the reforming party. The result was that a large party was formed, who, in A. D. 1419, repaired to a mountain, where they erected a tent in the form of a chapel, in which they performed divine service, and administered the communion to the people in both elements. From this interesting service, the Hussites termed the mountain Tabor, which, in the Bohemian language, means a tent, and hence the followers of Huss came to be called TABORITES (which see). The mountain where they had thus been privileged to assemble and partake of the communion in the precise manner which was in accordance with its original institution, became a favourite place of meeting. Large crowds assembled there for divine worship and the observance of the Lord's Supper. Dr. M'Crie mentions, in a short notice of the Taborites, that on one day there were present on Mount Tabor, as they called their meeting-place, above forty-two thousand people.

Notwithstanding this great movement in favour of Scriptural doctrine and practice among the reformed party in Bohemia, there were still, even among them, not a few who were unwilling to surrender some of those tenets and observances which the Romish Church had introduced. The dogma of transubstantiation, the celebration of the mass, and the practice of auricular confession, were retained by some of the Hussites, while they were discarded by others. The consequence was that a great schism took place among them, which, commencing in a diversity of opinion and practice, ended in an open rupture. The one party took the name of Calixtines, from their distinguishing tenet, that the cup ought not to be withheld from the laity in the sacrament of the supper; while the other party retained the name of Taborites, which had previously belonged to the whole united body. The old city of Prague, the capital of Bohemia, with the principal nobility, adhered to the Calixtines; the inhabitants of New Prague, with those who dwelt at Tabor and the neighbourhood, were the principal supporters of the other party. They were both united in their opposition to Rome and to the greater number of her unscriptural dogmas, but the effectiveness of their assaults against the common enemy was much diminished by their ecclesiastical separation from one another.

The Emperor Sigismund, successor to Wenceslaus, king of Bohemia, had declared himself decidedly in favour of Rome, and against the Hussites. Three political parties at that time divided Bohemia: the Roman Catholics and the majority of the nobles, even those of them who adhered to the Calixtines, wished to retain Sigismund in the government; the party of Prague, supported by a large body of the Calixtines, were in favour of elevating another king to the throne; and the whole faction of the Taborites, with Ziska at their head, wished to have no king at all. The party of Prague proposed to offer the crown of their country to the king of Poland; and both the Calixtines and Taborites were at one in sanctioning and carrying out this proposal. Embassies were repeatedly despatched to Poland on the subject. The sovereign, who then occupied the throne of Poland, was Vladislav Jaguellon, grand duke of Lithuania, who had become a Christian on his marriage with Hedvige, queen of Poland, in A. D. 1386. When the offer of the crown of Bohemia was made to him, he was advanced in years, and being naturally of a somewhat irresolute character, some time elapsed before he came to a decision. At length he made up his mind to reject the offer, more especially as his acceptance of it was violently opposed by the Roman Catholic clergy of Poland, by whom the Hussites were regarded as dangerous heretics; but, in combination with his cousin, the grand duke of Lithuania, Jaguellon agreed to assist the Bohemians in their struggle against their own sovereign, who wished to hand them over to the tender mercies of Rome. Coributt, a nephew of the king of Poland, was despatched to the aid of the Hussites with five thousand cavalry and a sum of money. The arrival of Coributt with his Polish horsemen in Prague was a source of joy to the reforming party, but a cause of alarm to the adherents of the Emperor Sigismund. Having been educated in the Greek church, the gallant stranger was in no small favour with the Hussites, as he could conscientiously partake of the communion in both kinds, while the royal party industriously circulated the most unfavourable reports concerning him, as, for instance, that he was not baptized in the name of the Trinity, because he was a Russian, and an enemy to the Christian name. A strong party wished to elect Coributt king of Bohemia, but at length matters were so far compromised that he was constituted regent of the kingdom.

Meantime, the two parties into which the Hussites were divided, the Calixtines and the Taborites, came to an open disagreement. The nobles and

magistrates of Prague formed the resolution, in 1419, of treating with the Emperor. Ziska, the leader of the Taborites, declined to take a part in this treaty, and left Prague indignant at the conduct of the nobility. When Sigismund, however, attacked the city with a powerful army, Ziska returned to its defence. The circumstances which led to the separation of the two parties of the reforming faction are thus described by Dr. M'Crie: "While the Taborites resided in Prague on this occasion, they performed divine service according to the mode which appeared to them most scriptural. Their ministers wore their beards like other men, they had not the shaven crowns of the Popish priests, and they were dressed in clothes of a grey or brown colour. They did not repeat the canonical hours. They performed worship sometimes in the open air, sometimes in private houses, avoiding the churches, either because they were dedicated to saints, or because they were profaned by images. They observed none of the ceremonies of the mass. Before communicating, the whole assembly, kneeling, repeated the Lord's Prayer. After this, the minister who was to officiate, approached a table covered with white linen, upon which stood the bread and wine. The bread was cut or broken, for they did not use wafers The wine was not in cups of gold or silver which had been consecrated, but in vessels of pewter, wood, or stone. The minister pronounced, with a loud voice, and in the vulgar tongue, the words of consecration. This being finished, he caused the other ministers present and the people to communicate. They did not elevate the eucharist after consecration, and consequently did not adore it; nor did they keep any of it till next day.

"This service, so simple, so novel, shocked the university and a great many of the priests in the city of Prague. They had banished the costly and superfluous ornaments of the service, but they retained all the other rites, and in particular used the canon of the mass. Zealous for the old ritual, they could not refrain from publicly exclaiming against the Taborites for their neglect of it. These, in their turn, blamed the Popish service as totally destitute of Scripture authority, and stigmatized those who stickled for it as Pharisees. The people mingled in the quarrel of their priests; one party approved the Calixtine rite, another preferred the Taborite. Some of the inhabitants refused to receive the communion from the hands of their priests, unless they laid aside their sacerdotal vestments; and the women, at the instigation of their husbands, hindered them from performing the service with their ornaments. It was in this manner that, in the year 1420, the sad division originated."

The principles of the Calixtines were perhaps more obviously opposed to those of the Romish church than might have been expected at that period. They required that the Word of God should be expounded to the people with all simplicity, and with a view to edification; that the communion should be dispensed in both kinds; that the clergy should devote themselves exclusively to their ministerial work, and strive to exhibit a holy and consistent example to their flocks, and that should any of them be guilty of violating the laws, they should be punished accordingly. They taught that the circumstantials of divine institutions were, in many cases, left to be regulated by human arrangement, and that the opinions of the fathers were only to be regarded when not contrary to Scripture.

Various conferences were held between the Calixtines and the Taborites, with a view, if possible, to come to a common understanding upon the disputed points. But all such meetings were ineffectual. They differed on several, even of the essential, doctrines of Christianity, but more especially on the eucharist. The Calixtines agreed with the Roman church on transubstantiation, and various other matters connected with the Lord's Supper, and only dissented from them on two points; they administered it under both elements, and they gave it to infants, justifying the practice by the statement of our blessed Lord, John vi. 53, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The Calixtines continued for several years to maintain their peculiar tenets, but joined with the Taborites in opposing the encroachments of Rome. War had raged in Bohemia for a long period, and in 1433 the council of Basil, desirous of putting an end to the civil distractions of the country, invited the Bohemians to attend the council. They appeared at Constance to the number of three hundred men, and in name of their countrymen proposed the four following articles: (1.) Whoever would be saved must receive the eucharist in both kinds (2.) Temporal authority is forbidden to the clergy by the Divine law. (3.) The preaching of the Word of God should be free to every man. (4.) Public crimes must by no means go unpunished. On these points four Bohemian divines and four members of the council disputed for fifty days. The council answered their demands in so equivocal a manner that they abruptly broke off the negotiation and returned home. The Calixtines were disposed to close the war, but the Taborites sternly refused to yield. Afterwards Æneas Sylvius, who was sent into Bohemia by the council, succeeded in reconciling the Calixtines to the Roman see, by simply acceding to their wish on what they regarded as their grand distinctive point, the granting the use of the cup to the laity. See HUSSITES, TABORITES.

CALIXTINS, the followers of George Calixtus, a distinguished Lutheran theologian of the seventeenth century. He was born in 1586 at Melby in Holstein, and after a brilliant career as a divine and professor, he died in 1656. His treatises on the various points of controversy between Protestants and

Romanists were considered as among the most acute, learned, and conclusive polemical writings of the time. He gave rise to a class of Christians who received the name of *Syncretists*, and who alleged that the points of difference between the Calvinists and Lutherans were of less importance than the doctrines in which they were agreed, and that the doctrine of the Trinity was less distinctly declared in the Old Testament than in the New. By the assertion of these opinions he exposed himself to the persecution of the Lutheran theologians, from whom, however, he was protected by the elector George I. of Saxony, at the diet of Ratisbon in 1655. The Calixtins endeavoured to unite the Romish, Calvinist, and Lutheran churches in the bonds of charity and mutual kindness, alleging that the fundamental doctrines of Christianity were preserved pure in all the three communions, and that the opinions of the first five centuries were to be held as of equal truth and authority with Scripture itself.

CALIZA, the ceremony among the Jews called "the loosing of the shoe," which is performed when an individual refuses to marry his brother's widow, and to raise up seed unto his brother. In such a case, it is decreed in Deut. xxv. 9, 10, "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." The ceremony is gone through in the following manner. Three Rabbis, accompanied by two witnesses, go out on the preceding evening, and agree upon a proper spot where the transaction is to take place. Next day, at the close of the morning service, the congregation repair to the locality fixed on, where the Rabbis call the widow and the brother-in-law before them, who, in the presence of the assembly, make a public declaration that the object of their appearance is to procure their freedom and discharge. The principal Rabbi examines the man, argues with him, and endeavours to prevail upon him to marry this his brother's widow. If he refuses to comply with the request, he is again subjected to an examination upon the point, and if still determined, he puts on a shoe which is too large for him, and the woman, attended by one of the Rabbis, repeats Deut. xxv. 7, "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother." Then the brother-in-law immediately replies, "I like not to take her;" and upon this, the woman looses the shoe and takes it off, throwing it upon the ground with the utmost anger and disdain, repeating with the assistance of the Rabbi, "So shall it be done unto the man that will not build up his brother's house, and his name shall be called in Israel, The house of him that hath his shoe loosed." This form of words she repeats thrice, and thrice the witnesses reply, "His shoe is loosed." The Rabbi now informs the widow that she is at liberty to marry whom she pleases, and if she requires a certificate to that effect, it is immediately granted. The permission to marry is called by the Jews Caliza. In ancient times a man was held in great respect who complied with the injunction to marry his brother's widow; but the custom is seldom followed among the modern Jews, who, when they marry their daughters to one of several brothers, are in the habit of requiring a previous contract to be drawn up, engaging that, in case of the husband's decease, the widow shall be set at liberty without relinquishing any of her pretensions. Some will oblige the husband if he happens to become dangerously ill, to grant his wife a divorce that her brother-in-law, after his decease, may have no claims upon her.

CALLIGENEIA, a surname of DEMETER or of GÆA (which see).

CALLIOPE, one of the nine muses in the ancient mythology of the Greeks and Romans. Calliope was the muse of epic poetry, and is usually represented with a tablet and stylus, and sometimes with a roll of paper. See MUSES.

CALLIPHANA, a priestess of Velia, who was made a Roman citizen B. C. 98, preparatory to the Velienses obtaining the Roman franchise.

CALLIPYGOS, a surname of APHRODITE (which see).

CALLISTE, a surname of *Artemis*, under which she was worshipped at Athens.

CALLISTEIA, a festival celebrated at Lesbos, at which females assembled in the temple of Hera, when the fairest received the prize of beauty. A contest of the same kind took place in Arcadia, and another among the Eleans, but in this last men only were permitted to contend for the prize of beauty.

CALOYERS, the general name applied to the monks of the Greek church. The word is taken from a Greek word *kalogeroi*, good old men. They follow universally the order of ST. BASIL (which see). They have among them three ranks or degrees: the Novices or Probationers, termed *Archari;* the Proficient, called *Microchemi;* and the Perfect, named *Megalochemi*. Such of them as read mass are properly named regular priests, who become in course of time *Hieromonachi*, sacred monks, and never officiate but on solemn festivals. The Caloyers are likewise divided into Cœnobites, Anchorets, and Recluses.

An applicant for the privilege of becoming a Caloyer makes known his wish, in the first instance, to the Hieromonachus. In former times, the Superior or *Archimandrite*, always examined the novice, and obliged him, by way of probation, to reside for three years in the convent, at the close of which period, his head was shaved in the form of a crown. This custom was established in the reign and by

the appointment of the Emperor Justinian. Afterwards the year's probation was reduced to six months; the novice, however, was bound, though in a layman's habit, to practise for a considerable time the laws and constitutions of a monastic life. If, at the termination of the probationary period, he was determined to persevere in his original purpose, the superior accompanied him to church, where, after making solemn inquiry into the motives by which he was actuated in proposing to become a monk, he gave him the dress of his order, and, after reciting several prayers suited to the occasion, he cut off a lock of his hair, which he affixed with a piece of wax to the church wall close to the altar.

The Cœnobites were formerly under very strict discipline, which, however, is now much relaxed. Their chief employment from midnight to sunset is reciting their sacred office. The Anchorets reside in private dwellings near the monasteries, spending their time through the week in cultivating a little spot of ground, and mingling their manual labours with frequent devotional exercises. The Recluses again, shut themselves up in grottos and caverns on the tops of mountains, and subsist wholly upon alms sent them from the neighbouring monasteries. Those of the Caloyers who reside in monasteries are engaged in the almost incessant repetition of prayers. They commence at midnight by reciting an office two hours in length, which from the time at which it is repeated is called the *Mesonyction* or midnight office. They then retire to their cells till five in the morning, when they repeat the terce, sext, and mass, after which they repair to the refectory, where a lecture is read till dinner. At four o'clock in the afternoon they say vespers; and at six go to supper, after which they recite an office called the *Apodipho;* and at eight each monk retires to his chamber for repose till midnight. Every day after matins they confess their faults on their knees to their superior.

The dress of the Caloyers is black, or at least dark brown, being a kind of cassock girt round about them with a surcingle or belt of the same colour. They wear also black, flat-crowned caps, with a piece of black cloth sewed to the lining, and hanging down upon the shoulders. The dress somewhat varies in the different classes of monks. The *Achari*, probationers or monks of the lowest order, wear nothing but a plain dark tunic made of coarse cloth. The professed monks, or *Microchemi*, wear a larger and much handsomer dress. The Perfect again, or *Megalochemi*, wear a full-sleeved gown and scapulary, and when they die are buried in these robes as the badges of their profession. In addition to the usual monastic dress, the Caloyers wear over their shoulders a square piece of stuff, on which are represented the cross, and the other marks of the passion of our Saviour, with these contracted words, JC. XC. NC., that is, *Jesus Christus vincit*, Jesus Christ conquers.

Dr. Henderson, in his valuable edition of Buck's 'Theological Dictionary,' gives the most recent account of the monasteries in which the Greek monks reside: "The most considerable monastery of the Greek Caloyers in Asia, is that of Mount Sinai, which was founded by the Emperor Justinian, and endowed with sixty thousand crowns revenue. The abbot of this monastery, who is also an archbishop, has under him two hundred religious. This convent is a large square building, surrounded with walls fifty feet high, and with but one gate, which is blocked up to prevent the entrance of the Arabs. On the eastern side there is a window, through which those within draw up the pilgrims in a basket, which they let down by a pulley. Not many miles beyond this, they have another, dedicated to St. Catharine. It is situated in the place where Moses made the bitter waters sweet. It has a garden, with a plantation of more than ten thousand palm trees, from whence the monks draw a considerable revenue There is another in Palestine, four or five leagues from Jerusalem, situated in the most barren place imaginable. The gate of the convent is covered with the skins of crocodiles, to prevent the Arabs setting fire to it, or breaking it to pieces with stones. It has a large tower, in which there is always a monk, who gives notice by a bell of the approach of the Arabs, or any wild beasts.

"The Caloyers, or Greek monks, have a great number of monasteries in Europe; among which that of Penteli, a mountain of Attica, near Athens, is remarkable for its beautiful situation, and a very good library. That of Callimachus, a principal town of the island of Chios, is remarkable for the occasion of its foundation. It is called Niamog ni, i. e. *the sole Virgin*, its church having been built in memory of an image of the holy virgin, miraculously found on a tree, being the only one left of several which had been consumed by fire. Constantine Monomachus, emperor of Constantinople, being informed of this miracle, made a vow to build a church in that place, if he recovered his throne, from which he had been driven; which he executed in the year 1050. The convent is large, and built in the manner of a castle. It consists of about two hundred religious, and its revenues amount to sixty thousand piastres, of which they pay five hundred yearly to the grand seignior. There is in Amourga, one of the islands of the Archipelago, called Sporades, a monastery of Greek Caloyers, dedicated to the Virgin; it is a large and deep cavern, on the top of a very high hill, and is entered by a ladder of fifteen or twenty steps. The church, refectory, and cells of the religious who inhabit this grotto, are dug out of the sides of the rock with admirable artifice. But the most celebrated monasteries of Greek Caloyers are those of Mount Athos, in Macedonia. They are twenty-three in number; and the religious live in them so regularly, that the Turks themselves have a great esteem for them, and often recommend

themselves to their prayers. Every thing in them s magnificent; and, notwithstanding they have been under the Turk for so long a time, they have lost nothing of their grandeur. The principal of these monasteries are De la Panagia and Anna Laura. The religious, who aspire to the highest dignities, come from all parts of the East to perform here their noviciate, and, after a stay of some years, are received, upon their return into their own country, as apostles. The Caloyers of Mount Athos have a great aversion to the Pope, and relate that a Roman pontiff, having visited their monasteries, had plundered and burned some of them, because they would not adore him."

In addition to the Caloyers or monks properly so called, there are also attached to each monastery a number of lay-brothers, who devote themselves to the cultivation of the ground that the regular monks may be undisturbed in their devotional exercises. Over all the Caloyers there are visitors or exarchs, who visit the convents under their inspection, with the principal, if not sole, design of collecting the taxes paid by the different monasteries to the patriarch. The Greek monasteries are in general very rich, particularly some of those on Mount Athos. There are also mendicant friars, who wander up and down the country receiving contributions for the support of their respective convents.

Besides the monasteries, various nunneries are found in which female Caloyers reside, and who, in the intervals of their devotional exercises, employ themselves in sewing and knitting useful articles of dress, which they sell to the Turks, who have free admission at particular periods for the purchase of the articles wrought by the nuns. These female Caloyers are many of them widows. They make no vow, and are not confined to the convent, which they may leave at any time. The abbot of the monastery to which the nunnery is attached, sends one of his most venerable monks to visit the nuns every day, and officiates for them as their priest and father confessor; but all other priests are forbidden under severe penalties to enter the nunneries. See Athos, Mount (Monks of).

CALUMET, supposed to be derived from the French word *chalumeau*, a pipe, regarded by the North American Indians with the utmost veneration, viewed by them as a mystery, and as a present made by the Sun to mankind. The Calumet is thus described by La Potherie, who resided in Canada about the end of the seventeenth century. "'It is a kind of very long pipe made of red stones, adorned with the heads of woodpeckers, and of a kind of ducks that perch upon trees. The head of those birds is of the finest scarlet in the world, and is beautified with fine feathers.' In the middle of the tube or body of the Calumet, they hang or fix certain feathers, taken from the wings of a bird, which they call Kibou, a kind of eagle. They always dance the Calumet before they undertake any considerable enterprise. Father Hennepin gives us a much more accurate description of this instrument: 'The Calumet,' says he, 'is a great smoking-pipe, of red, white, or black marble. It is pretty much like a poll-axe; has a very smooth head, and the tube, which is about two feet and a-half long, is made of a pretty strong reed or cane, set off with feathers of all sorts of colours, with several mats made of woman's hair, variously interwoven. To this they fix two wings, which makes it something like Mercury's caduceus, or the wand which ambassadors of peace held formerly in their hands. They thrust this reed through the necks of huars, which are birds speckled with black and white, and about the bigness of our geese, or through the necks of the above-mentioned ducks. These ducks are of three or four different colours. Every nation adorns the Calumet, as custom, or their own fancy shall suggest. The Calumet is a passport to all who go to the allies of such nations as send it. It is a symbol of peace, and they are universally of opinion, that some great misfortune would befall any person who should violate the faith of it. It is the seal of all undertakings, of all important affairs, and public ceremonies.' La Hontan relates, that the 'tube of the Calumet is four or five feet long, and the body of this pipe is about eight inches (in diameter I suppose) and the bowl in which the tobacco is laid, three.'"

The North American Indians looked upon the sun as the lord of the universe, and they were wont to offer him tobacco, which they called smoking the sun. A religious ceremony of this nature is thus briefly noted by Picart: "The chiefs of the families assemble by day-break at the house of one of their principal men. The latter lights the Calumet, offers it thrice to the rising-sun, and waving it with both his hands according to its course, till he comes to the point from whence he first began, he addresses his prayers at the same time to the Sun, implores his protection, beseeches him to direct him in his undertakings, and recommends all the families of the canton or province to his care. After which the chief smokes in the Calumet, and presents it to the assembly, in order that every member of it may smoke the Sun in his turn." This ceremony is never performed but on important occasions.

Travellers tell us that the North American Indians have their *Calumet* of war, and their *Calumet* of peace, which are known from each other by the difference of the feathers. Whenever a people, whose herald has left the Calumet with another people, is attacked by an enemy, that which received it is bound to stand by the invaded nation. In case a mediator, in the heat of the battle, presents the Calumet, there immediately follows a suspension of hostilities; and if both sides accept of it, and smoke out of the Calumet, a peace is immediately concluded. La Potherie informs us, that by red feathers on the Calumet assistance is denoted; white and grey mixed signify a solid peace and an offer of

assistance, not only to those to whom the Calumet is presented, but also to their allies. A Calumet that is red on one side, and white and grey mingled together on the other, has a double meaning, either for war or peace, according to the side which is turned. The Calumet dance is often called the Indian war-dance. The following account of it as given by an old traveller, may be interesting: "They surround the ball-room with branches of trees, and spread a great mat made of bulrushes, painted with several colours, and place on this mat, which serves for a carpet, the manitou, or tutelary deity, of the person who gives the dance. They place the Calumet to the right hand of this god; for this festival is celebrated in his honour, or it is he at least that presides at the ceremony; and they raise round the Calumet a trophy of bows, arrows, clubs, and axes. After having thus disposed things in their order, and a little before the dance begins, that is to say, as the assembly grows more and more numerous, they go and salute the deity. This homage consists in perfuming him with tobacco. The finest voices are allowed the best seats, and the rest range themselves in a ring under the trees, all of them in a sitting posture. One of the chief in the assembly takes up the Calumet, in a very respectful manner, and holding it in both his hands, dances in cadence, himself dancing at the same time, observing always to keep time with his fingers. All the motions of the Calumet are odd and whimsical, and have perhaps their meaning. They sometimes show it to the assembly, then present it to the sun, and often hold it towards the ground; they extend its wings, as if they were going to set it a flying; lastly, they bring it near the mouths of those present, as if they were going to give them the Calumet to kiss. This is the first act of that rejoicing, which we may call a religious festival. They afterwards have a combat, to which they are animated by the sound of drums, or a kind of kettle-drum; and the voices sometimes sing in chorus with the warlike instrument. Then the savage, who has the Calumet in his hand, invites some young champion to take up the weapons that are hid under the mat, and challenges him to fight with him; when the young warrior taking his bow, his arrows, and axe, attacks him who has the Calumet in his hand. The combat is fought in cadence, when the Calumet, which at first seemed to quit the field, is declared to be victorious. They were certain that fate would declare in its favour. The third act of the ceremony relates entirely to the conqueror of the young warrior. He relates his military achievement to the assembly, striking with a club upon a post that is fixed in the centre of the circle, at the conclusion of every incident, as La Hontan assures us; and when he has no more to say, the president of the assembly makes him a present of a fine robe of beaver skin; after which the Calumet is given into the hands of another savage, and from thence to a third, and so on till the whole assembly have performed the same ceremony. If the Calumet is danced upon account of an alliance, the president concludes the ceremony, by presenting the Calumet to the deputies of the nation with whom the alliance is made." When the Calumet of peace is brought to an Indian village, all the villagers, especially the young persons, dance round the person bringing it. In short, whenever anything of importance is to be performed, the Calumet occupies a prominent place in the matter.

CALVIN (JOHN), the celebrated French reformer, was born 10th July 1509, at Noyon in Picardy. Born of respectable parents, he received a somewhat liberal education in early life, and enjoyed the privilege of studying several years at the College-de-la-Marche in Paris under the tuition of Maturin Cordier, one of the distinguished scholars of his day. Reared from infancy in the Romish faith, he entertained a warm attachment to its ritual, and a natural aversion to those heretical opinions which had already given rise to a bitter persecution. But while young Calvin was at heart a keen Romanist, he gave early symptoms of being influenced by firm conscientiousness and careful attention to the most scrupulous morality. Among his fellow-students, indeed, he was conspicuous for assiduous devotion to study, and for a rare combination of acuteness and profundity of genius. He was afterwards sent to the college of the Capettes, founded in the city of Noyon. Here he spent his whole time in study, and having shown from infancy a peculiar inclination towards sacred pursuits, his father early destined him for the church. At that period it was a common practice to confer ecclesiastical titles and revenues on children. Accordingly, when only about twelve years of age, John Calvin was invested with the chaplaincy of La Gesine. On the eve of *Corpus Christi* day, the bishop solemnly cut off the child's hair, and by this ceremony of the tonsure, Calvin was admitted into the number of the clergy, and became capable of entering into holy orders, and of holding a benefice without residing on the spot. Two years after this the city of Noyon was visited with a severe pestilence, which cut off many of the citizens. The father of the young chaplain, desirous to remove his son from the scene of danger and death, sought leave of absence for him during the plague, and, having obtained it, Calvin was sent to Paris to prosecute his studies still farther. While resident in the capital, he found a home in the house of an uncle, Richard Canvin, where he applied himself to his studies with the utmost assiduity, and made great progress in the Latin language and literature. The friends of the Reformation had already become numerous in France as well as in Germany, and the fires of persecution were burning with fearful intensity. It was not likely that the thoughtful and penetrating mind of the young student could fail to reflect on the points of controversy between the Ro-

manists and the Reformed. But whatever may have been his internal struggles, he still tenaciously adhered to his early faith, and at the age of twenty he obtained, through the influence of his father, the rectory of Pont L'Eveque at Noyon, and a benefice in the cathedral church. For a short time he held this double appointment, and officiated as a Romish priest in his native town. He was not long, however, in resigning his sacred office, with the consent, and, as it would appear, by the advice of his father. He now applied his mind to the study of the civil law at Orleans, under a lawyer of great eminence, Pierre de l'Etoile. This sudden change of pursuit might have appeared strange, had we not reason to believe that the mind of the young French curé had been gradually undergoing an important revolution. By the careful study of the Scriptures, accompanied with deep meditation and earnest prayer, he had become convinced of the erroneous character of many of the Romish dogmas, and feeling that he could no longer conscientiously minister at the altars of a church which he believed to be resting on an unscriptural foundation, he renounced all connection with it, and devoted himself meanwhile to secular studies. In the interesting department of law he made rapid proficiency; but still more rapid was his progress in Scriptural knowledge. He made no secret in his letters to his friends of the change which had taken place in his religious views. Many of the reformed resorted to him for advice and instruction. He passed to Paris, and there he distinguished himself in literature by publishing, at the early age of twenty-four, a commentary on Seneca's celebrated treatise on clemency. The reformed cause had secured for itself numerous warm friends in the French capital, and Calvin identified himself with the most zealous and active among them. Nicholas Cop, in particular, who was summoned before the authorities to answer for having exposed the errors of the national religion, was his intimate friend and associate. This naturally awakened the suspicions of the Roman Catholic clergy, who were preparing to apprehend him, when he fled from Paris, and threw himself upon the protection of the Queen of Navarre, at whose intercession with the French government the storm of persecution was quelled.

Calvin had not yet formally renounced his connection with the Church of Rome; but the fierce and bloody persecutions by which Francis I. sought to extirpate the reformed party in France, revolted the mind of the young and pious partisan of the reformed opinions to such an extent, that he resolved to abandon a church which could sanction the torture and even the death of many of the most eminent and pious in the land. Quitting France, Calvin proceeded to Basle in Switzerland, where he published his 'Christian Institutes,' which has occupied down to the present day a pre-eminent place in theological literature, as a standard work on the leading doctrines of the Christian system. This admirable view of Scriptural truth he dedicated to Francis I., as an indignant reproof of his persecuting spirit towards the warm and consistent friends of Christian truth.

About this period the light of the Reformation began to dawn in Italy, and Calvin, hearing the glad news, hastened to that country that he might urge on the glorious work; and, assisted by the Duchess of Ferrara, who had embraced the Protestant faith, he was instrumental in diffusing the knowledge of the Gospel. From Italy he passed to France, where, after settling some domestic matters, he set out with the intention of travelling to Basle or Strasburg; but, in consequence of the war which was then raging along his proposed route, his steps were providentially directed to Geneva, the city which was destined to be the scene of his useful and energetic labours in the cause of Christ throughout the whole of his future life.

The great French reformer reached Geneva in the autumn of 1536. It was an interesting period. The gospel had already found its way into the city, having been faithfully preached for a short time by William Farel and Peter Viret. "In 1532," says D'Aubigne, "Geneva became the focus of the light, and the Reformation, which was here essentially French, was established on the shores of the Leman lake, and gained strength in every quarter." The arrival of such a man at such a time lent new energy and life to the reformed movement. Farel insisted that he should take up his abode in the city, and help forward the good cause. Calvin yielded to earnest solicitation, and immediately he commenced the duties of an active and laborious ministry which was remarkably owned of God. The lax morality which prevailed around him was rebuked by the strictness and consistency of his whole conversation and conduct. In conjunction with Farel and Viret he opposed the re-establishment of superstitious ceremonies and feasts. The Romanists were enraged at the zeal and success of the reformed pastors, and compelled them to quit Geneva, when Calvin found refuge in Strasburg, where he was appointed a professor of theology, and pastor of a French church. His labours in the city he had left, brief though they had been, were attended with marked success. He had published a formulary of doctrine and a catechism, and at his instigation, the citizens of Geneva had, on the 20th July 1539, openly abjured the errors of Popery, and declared their formal adherence to the Reformed faith. After he had gone to Strasburg, Calvin still continued to maintain a regular correspondence by letter with his former friends. The reformed churches, both in Switzerland and Germany, felt the banishment of the Genevan pastors to be a sore discouragement. Urgent remonstrances were made against this arbitrary exercise of power on the part of the authorities of the city, but to no effect. They obstinately refused to recall the sentence of banishment which they had passed.

Meanwhile Calvin was diligently and zealously prosecuting his work both as a professor and minister in Strasburg. His fame as a theologian was every day on the increase. His labours were much appreciated, and the civil authorities of the place lent him encouragement and support. While resident there, he republished his 'Christian Institutes' in an enlarged form, a 'Commentary on the Epistle to the Romans,' and a treatise on the Lord's Supper. About the same time, at the suggestion of Bucer, he married Idolette de Bure, the widow of a leader among the Anabaptists. In 1540 he was invited to return to Geneva, but it was not until September of the following year, that he yielded to the repeated and pressing invitations of the citizens and council; and, quitting Strasburg with reluctance, where his labours had been so remarkably blessed, he took up his abode again in Geneva, and there officiated with great perseverance, zeal, prudence, and disinterestedness, till his death in 1564. Before consenting to return, he laid it down as a necessary condition that the Presbyterian form of church government should be formally adopted by the Genevan churches. In accordance with his wish, therefore, the senate passed a decree to that effect. All week-day fasts and festivals were now abolished. The pastors were required by the consistory not only to preach the gospel, but to visit and catechise their flocks with diligence and regularity. Calvin himself was abundant in useful labours, far beyond what the physical constitution of most men could have endured. He preached one whole week in every two, lectured three times every week, presided every Thursday at the meeting of the consistory, of which he was the perpetual president or moderator, and on every Friday he expounded a portion of sacred Scripture to his congregation. Besides, he wrote commentaries on many of the books of Scripture, published various polemical works of great ability, and conducted a most extensive private correspondence. His house was the frequent resort of men of learning and piety from all quarters; and such was the affability and kindness of this great and good man, that his counsel and advice were never sought in vain. To those in particular who were persecuted for conscience' sake, he was ever ready to tender his assistance. In Geneva they found an asylum, and in the house of Calvin a home.

On one point have the enemies of Calvin fixed, as detracting not a little from the high and otherwise unsullied reputation of the great Reformer. We refer to the connection which he is alleged to have had with the persecution and death of Michael Servetus. For more than a century and a half have both Romish and Protestant writers laid the death of the heretic at the door of Calvin; and so much mystery has hung over the whole transaction, that even the most ardent admirers of the Reformer have found it difficult satisfactorily to exculpate him. Recently, however, documents have come to light which have happily set the long-disputed question completely at rest. M. Albert Rilliet, a Unitarian clergyman of Geneva, has discovered the original records of the trial of Servetus before the "Little Council of Geneva," and published, in 1844, a small treatise on the subject, which has been recently translated from the French, with notes and additions, by Dr. Tweedie. In this seasonable production, sufficient evidence is adduced to free Calvin from the slanderous imputation under which he has so long laboured, of being, to no small extent, instrumental in procuring the condemnation to capital punishment of this arch-heretic. After a careful and detailed examination of the whole circumstances as given in the original records, Rilliet arrives at the conclusion that Servetus was "condemned by the majority of his judges, not at all as the opponent of Calvin, scarcely as a heretic, but essentially as seditious." His sentiments, as appears from the evidence brought forward, particularly towards the close of the trial, were not only of an infidel and blasphemous character, but seditious and revolutionary. It was the latter aspect of his sentiments that chiefly, if not exclusively, led to his being burnt at the stake. The court which tried the case was a civil, not an ecclesiastical tribunal; and Calvin, besides not being a member of the council, was even excluded from political rights along with the other clergy, by being denied a seat in the "council-general." Moreover, Servetus was not condemned by Calvin's adherents in the "Little Council," they themselves being a small minority, and wholly unable to control the decision of the body. The stain, therefore, which has long unjustly attached to one of the ablest and most esteemed of the leaders of the Reformation, must be considered as now wholly removed, by the publication, at the late period, of the authentic documents which Rilliet has providentially brought to light.

Through the fame and the influence of this distinguished theologian, the Genevan church rapidly increased in numbers, and was looked upon as the centre-point of the reformed cause. At his suggestion a college was established by the senate in 1558, in which he and Theodore Beza, along with others of great erudition and high talents, were the teachers. This seat of learning soon acquired so great fame that students resorted to it from England, Scotland, France, Italy, and Germany, in pursuit of sacred as well as secular learning. By this means the principles of the Reformation spread widely over the various countries of Europe. To John Calvin the Protestant churches must ever owe a deep debt of gratitude, and, among Presbyterians in particular, his memory will be embalmed, as having given to their system of church polity the weight of his influence and great name. See next article.

CALVINISTS, those who have adopted the peculiar theological sentiments of the illustrious French reformer. The opinions of John Calvin were first promulgated by him in the city of Geneva, and thence they were carried into Germany, France, the

United Provinces, and Britain, and have since been adopted by almost all evangelical Christian churches throughout the world. In opposition to the doctrines laid down by Calvin in a systematic form in his 'Institutes,' ARMINIUS (which see), a Dutch divine of eminence, taught a system of theology which is known by the name of its originator (See ARMINIANS), and which denied the main points of the Calvinistic theology. The contention which thus arose between the two opposite systems of doctrine, led to the Synod of Dort being convened in 1618, and at this celebrated ecclesiastical convention, the theological tenets of Calvin were approved, digested, and systematized, thus establishing Calvinism as a regular form of theological belief, the substance of which is to be found in the writings of the great Reformer. Calvinists, however, maintain that their opinions, instead of originating with Calvin, were long before set forth in the writings of Augustine, and are in fact to be found embodied in the Word of God.

Calvinists have been usually considered as divided into three parties, which are known by the name of Hyper-Calvinists, Strict Calvinists, and Moderate Calvinists. The first, or Hyper-Calvinists, are nearly identical with ANTINOMIANS (which see). The Strict Calvinists follow the sentiments of Calvin himself and of the Synod of Dort. The Moderate or modern Calvinists, again, differ both from Calvin and the Synod of Dort on two points—the doctrine of reprobation, and the extent of the death of Christ.

The Strict Calvinists, then, are the true representatives in opinion of the great Reformer on the leading points of Christian doctrine. To commence with the *first* of the five points, we would call the attention of the reader to the much-disputed doctrine of predestination, or the eternal purpose of God, according to which he fore-ordains whatsoever comes to pass. The word, however, is often limited to those purposes of which the spiritual and eternal state of man is the object, or, in other words, it includes the doctrines of election and reprobation. "Predestination," says Calvin, "we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind. For they are not all created with a similar destiny, but eternal life is fore-ordained for some, and eternal damnation for others. Every man therefore, being created for one or the other of these ends, we say he is predestinated either to life or to death."

The same doctrine is thus exhibited in a more expanded and detailed form in the articles of the Synod of Dort.

"As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, 'All the world is become guilty before God.' Rom. iii. 19, 23: vi. 23. . . . .

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' &c. (Acts xv. 18; Eph. i. 11.) According to which decree he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of election and reprobation which is revealed in the Word of God; which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

"But election is the immutable purpose of God, by which, before the foundations of the earth were laid, he chose out of the whole human race—fallen by their own fault from their primeval integrity into sin and destruction—according to the most free *good pleasure* of his own will, and of *mere grace*, a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ, whom he had even from eternity constituted Mediator and Head of all the elect, and the foundation of salvation; and, therefore, he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him by his word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, &c. Eph. i. 4—6; Rom. viii. 30.

"This same election is not made from any *foreseen* faith, obedience of faith, holiness, or any other good quality or disposition, as a *pre-requisite* cause or condition in the man who should be elected, &c. 'He hath chosen us (not because we *were*) but that we *might* be holy,' &c. Eph. i. 4; Rom. ix. 11—13; Acts xiii. 48.

"Moreover, holy Scripture doth illustrate and commend to us this eternal and free grace of our election, in this more especially, that it doth testify all men not to be elected; but that some are non-elect or *passed by* in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves; and not to bestow on them living faith and the grace of conversion; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of *reprobation*, which determines that God is in no wise the author of sin (which, to be thought of, is blasphemy), but a tremendous, incomprehensible, just Judge and Avenger."

In opposition to all this, Arminians deny absolute

and unconditional decrees, and maintain that the decrees of God respecting men have been founded upon the foresight of their conduct. They hold that God, having foreseen, without any decree, that Adam would involve himself and his posterity in sin and its consequences, purposed to send his Son to die for the whole fallen race of mankind, and to give them sufficient grace to improve the means of salvation; and knowing beforehand who would believe and persevere to the end and who would not, he chose the former to eternal life, and left the latter in a state of condemnation.

Calvinists differ from Arminians in so far as election is concerned, mainly on the point as to the ground on which election proceeds in the divine decree. The former believe the choice of certain persons from all eternity to everlasting life, to be an act of pure sovereignty on the part of God; while the latter as firmly believe that it proceeds upon the ground of their foreseen qualifications. In other words, the Calvinists assert the decree to be unconditional, and the Arminians, on the other hand, maintain that it was conditional. On this important question Scripture is explicit. It ascribes election wholly to grace, to the exclusion of works, and these two grounds of election are represented as incompatible and mutually destructive. Thus, Rom. xi. 5, 6, "Even so then, at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Besides, it is worthy of special notice that faith and holiness, which the Arminians make the ground of election, are expressly declared in Scripture to be its effects. This is plainly taught in Eph. i. 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And in Rom. ix. 10—13, the apostle Paul produces the case of Jacob and Esau as an illustration of the truth that the election of individuals, whether to happiness or misery, is to be traced to divine sovereignty, altogether irrespective of their works: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

Another point in reference to election on which Calvinists are at variance with Arminians, regards the immutability of the divine decree. The doctrine of Arminius and his followers was, that the purposes of God are subject to change, so that an individual who is one of the elect to-day may become one of the reprobate to-morrow. Calvin, and all who adopt his system of theology, believe, on the contrary, that the purpose of God in regard to his elect people cannot be reversed, being immutable. On this point, also, the Word of God utters no uncertain sound. Our Saviour, in his intercessory prayer, declares concerning his followers, John xvii. 6, 12, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." And the intimate and indissoluble connection which exists between election and final salvation is set forth in these explicit words, Rom. viii. 30, "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Another distinctive article of the Calvinistic creed is the doctrine of reprobation, or that act of God by which, while, from all eternity he elected some, he rejected others. This mysterious doctrine is not only denied by Arminians, but also by some who are known by the name of Moderate or Modern Calvinists. On this point Calvin himself says, referring to the apostle's reasoning upon the case of Jacob and Esau: "Now, with respect to the reprobate whom the apostle introduces in the same place:—as Jacob, without any merit yet acquired by good works, is made an object of grace, so Esau, while yet unpolluted by any crime, is accounted an object of hatred, Rom. ix. 13. If we turn our attention to *works*, we insult the apostle, as though he saw not that which is clear to us: now that he saw none is evident, because he expressly asserts the one to have been elected, and the other rejected, while they had not yet done any good or evil, to prove the foundation of Divine predestination not to be in works.—Secondly, when he raises the question, whether God is unjust, he never urges, what would have been the most absolute and obvious defence of his justice, that God rewarded Esau according to his wickedness; but contents himself with a different solution,—that the reprobate are raised up for this purpose, that the glory of God may be displayed by their means.—Lastly, he subjoins a concluding observation, that 'God hath mercy on whom he will have mercy, and whom he will he hardeneth.' You see how he attributes both to the mere will of God. If, therefore, we can assign no reason why he grants mercy to his people, because such is his pleasure, neither shall we find any other cause but his will for the reprobation of others: for when God is said to harden, or show mercy to whom he pleases, men are taught by this declaration to seek no cause besides his will."

The doctrine of reprobation necessarily follows from that of election. The two words are correlative terms, so that it is impossible for any man intelligently to believe in election and yet deny

reprobation. When of a number of individuals some are chosen, it follows of course that the rest are rejected. But we are not left to mere deduction on the subject. The Calvinist confidently appeals to Scripture. If the names of some are said in the Word of God to be "written in the book of life," we read also of others whose names are "not written." If we find an apostle speaking of "vessels of mercy," we find him also speaking in the same passage of "vessels of wrath, fitted to destruction." And reprobation, as well as election, is traced by the Calvinists to the sovereign will of God. On this point, the following judicious remarks are made by Dr. Dick, in his 'Lectures on Theology:' "If we inquire into the reason why God passed over some in his eternal decree, while he extended mercy to others, we must content ourselves with the words of our Lord, which were spoken in reference to the execution of his purpose:—'Even so, Father, for so it seemed good in thy sight.' It may be supposed, indeed, that we need not resolve the decree of reprobation into the sovereignty of God, as a sufficient reason, for it may be found in the moral character of its objects, who, being considered as fallen and guilty creatures, may be presumed to have been rejected on this account. But although this may seem at first sight to have been the cause of their reprobation, yet upon closer attention we shall see reason to change our opinion. It is obvious that, if they had not been considered as fallen, they would not have been rejected, unless we adopt the Supralapsarian hypothesis, which affirms that they were viewed only as creatures, and that, by that uncontrolled power which may make one vessel to dishonour, and another to honour, their appointment to perdition, for the glory of Divine justice, was prior to the purpose to permit them to fall. There is something in this system repugnant to our ideas of the character of God, whom it represents rather as a despot, than the Father of the universe. But, although their fall is pre-supposed to their reprobation, it will appear that the former was not the reason of the latter, if we recollect that those, who were chosen to salvation, were exactly in the same situation. Both classes appeared in the eyes of God to be guilty, polluted, and worthy of death. Their sinfulness, therefore, could not be the reason of rejection in the one case, since it did not cause rejection in the other. If it was the reason why some were passed by, it would have been a reason why all should be passed by. As, then, it did not hinder the election of some, it could not be the cause which hindered the election of others. You ought not to think that there is too much refinement and subtlety in this reasoning. If you pay due attention to the subject, you will perceive that, as the moral state of all was the same, it could not be the cause of the difference in their destination. If there was sin in the reprobate, there was sin also in the elect; and we must therefore resolve their opposite allotment into the will of God, who gives and withholds his favour according to his pleasure: 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.'"

Such, then, is a rapid view of the first of the five points distinctively held by Calvinists—election and its correlative reprobation.

The *second* essential doctrine maintained by Calvinists is what is known by the name of particular redemption, implying that the death of Christ, as an atonement for the guilty, had not a mere general efficacy, as the Arminians allege, but a special and particular application to the elect alone. In other words, Christ died not for all men, but for those alone who were given to him by the Father. This point is thus explained by the synod of Dort: "God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language, efficaciously redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father." And the same doctrine is taught in numerous passages of the Sacred Scriptures. Jesus himself alleges, in his intercessory prayer, that he has received power over all flesh for this end, "that he might give eternal life to as many as" the Father "had given him." And again, John xvii. 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." Still further limiting the efficacy of his intercession to a certain class, and thus declaring his atonement on which his intercession was founded to be equally limited, he says, ver. 9, 10, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." Jesus also expressly calls himself the "good Shepherd, who giveth his life for the sheep," and that we may be at no loss as to the character of his sheep as a limited class, he adds, John x. 27, 28, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

It is not to be denied that there are some passages in the New Testament which seem to militate against the doctrine of a limited atonement, and a particular redemption, which Calvinists so strenuously maintain. But it is equally undeniable, that there are other passages which represent the design of Christ's death as limited. Both classes of passages are, however, quite capable of being harmonized, as has been already shown in another article. (See ATONEMENT CONTROVERSY.) It must never be forgotten that the sacred writers must not be always understood as using universal terms in the strict unqualified sense; thus the world sometimes signifies a part of the world, and all is put frequently for many. It is not by such terms, therefore, that we are to determine the extent of the atonement, but by a careful consi-

deration of the whole case in its entire aspect and bearings.

The *third* leading point of the Calvinistic system asserts the moral inability of man to do what is good and acceptable in the sight of God; or, as it is expressed in the Westminster Confession of Faith, "Man, by his fall into a state of sin, hath wholly lost all ability to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto." This doctrine is thus stated by the synod of Dort: "All men are conceived in sin and born the children of wrath, unfit for (*inepti*) all saving good, inclined to evil, dead in sin, and the slaves of sin; and without the regenerating grace of the Holy Spirit they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it." In support of the doctrine of moral inability, Calvinists adduce many passages of the Word of God. They point to the description given in the Mosaic records of the actual state of mankind before the flood, Gen. vi. 5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again, immediately after the flood, Gen. viii. 21, "The imagination of man's heart is evil from his youth." The language of David concerning himself is equally explicit, Psalm li. 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Job also, speaking of the frailty and misery of man, says, xiv. 4, "Who can bring a clean thing out of an unclean? not one." How often do we find the necessity of regeneration urged in the Sacred Writings: "Marvel not," says our Lord to Nicodemus, "that I said unto you, you must be born again." We are called upon by an apostle to "put off the old man, and put on the new." We are said to be "saved not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." And the very apostle who thus testifies to the necessity of a radical change in the whole nature of man if he is ever to obtain eternal salvation, adds his own personal testimony to his utter inability to think even one good thought as of himself, Rom. vii. 18—21, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

The Calvinistic doctrine of man's moral inability to do of himself, and without Divine assistance, what is good in God's sight, has given rise to many objections on the part of Arminians, Socinians, and others. For instance, the question has been often asked, Does not this doctrine make the Creator the author of sin in the creature? The reply to this question may be given in the words of President Edwards, as quoted from his work on the 'Freedom of the Will:' "They who object that this doctrine makes God the author of sin, ought distinctly to explain what they mean by that phrase, *the author of sin*. I know the phrase, as it is commonly used, signifies something very ill. If by *the author of sin* be meant, *the sinner*, *the agent*, or *actor of sin*, or *the doer of a wicked thing;* so it would be a reproach or blasphemy to suppose God to be the author of sin. In this sense I utterly deny God to be the author of sin; rejecting such an imputation on the Most High, as what is infinitely to be abhorred; and deny any such thing to be the consequence of what I have laid down. But if, by *the author of sin* is meant the permitter, or not a hinderer of sin; and, at the same time, a disposer of the state of events, in such a manner, for wise, holy, and most excellent ends and purposes, that sin, if it be permitted or not hindered, will most certainly and infallibly follow; I say, if this be all that is meant, by being the author of sin, I do not deny that God is the author of sin, (though I dislike and reject the phrase, as that which by use and custom is apt to carry another sense) it is no reproach for the Most High to be thus the author of sin. This is not to be the actor of sin; but, on the contrary, *of holiness*." And, pursuing this line of argument, the same profound writer continues,—"That there is a great difference between God's being concerned thus, by his *permission*, in an event and act, which, in the inherent subject and agent of it, is sin (though the event will certainly follow on his permission), and his being concerned in it by *producing* it and exerting the act of sin: or between this being the *order* of its certain existence by *not hindering* it, under certain circumstances, and his being the proper *actor* or *author* of it, by a *positive agency* or *efficiency*. As there is a vast difference between the sun's being the cause of the lightsomeness and warmth of the atmosphere, and brightness of gold and diamonds, by its presence and positive influence, and its being the occasion of darkness and frost in the night by its motion, whereby it descends below the horizon. The motion of the sun is the occasion of the latter kind of events, but it is not the proper cause efficient or producer of them, though they are necessarily consequent on that motion, under such circumstances; no more is any action of the divine Being the cause of the evil of men's wills. If the sun were the proper cause of cold and darkness, it would be the *fountain* of these things, as it is the fountain of light and heat, and then something might be argued from the nature of cold and darkness, to a likeness of nature in the sun; and it might be justly inferred, that the sun itself is dark and cold,

and that his beams are black and frosty. But from its being the cause no otherwise than by its departure, no such thing can be inferred, but the contrary; it may justly be argued, that the sun is a bright and hot body, if cold and darkness are found to be the consequence of its withdrawment; and the more constantly and necessarily these effects are connected with, and confined to its absence, the more strongly does it argue the sun to be the fountain of light and heat. So, inasmuch as sin is not the fruit of any positive agency or influence of the Most High, but, on the contrary, arises from the withholding of his action and energy, and under certain circumstances, necessarily follows on the want of his influence; this is no argument that he is sinful; or his operation evil, or has any thing of the nature of evil; but, on the contrary, that He, and his agency, are altogether good and holy, and that He is the fountain of all holiness. It would be strange arguing, indeed, because men never commit sin, but only when God leaves them *to themselves*, and necessarily sin, when he does so, and, therefore, their sin is not *from themselves*, but from God; and so, that God must be a sinful being; as strange as it would be to argue, because it is always dark when the sun is gone, and never dark when the sun is present, that therefore all darkness is from the sun, and that his disc and beams must needs be black."

The *fourth* characteristic point of Calvinism is the doctrine of irresistible, or rather invincible, grace, which implies that although for a time grace operating in the soul may be resisted and opposed, it cannot finally be resisted, but will ultimately render the sinner willing in the day of Jehovah's power. This doctrine, indeed, necessarily follows from that of the omnipotence of God. His power none can effectually withstand. He can not only subdue the most refractory and disobedient, but he can take away the spirit of opposition, and so influence the hearts of men, that their submission shall become voluntary. To assert otherwise would be to take the work of conversion out of the hand of God, and commit it to man himself, thus contradicting the statement of the Redeemer. "No man cometh unto me except the Father which hath sent me draw him." God is expressly said to work in us not only to do, but "to will," as well as "to do according to his good pleasure;" and, accordingly, "He worketh in us the work of faith with power." We "are saved by faith, and that not of ourselves; it is the gift of God."

The chief objection urged against irresistible grace, as maintained by Calvinists, is, that such a doctrine goes to destroy man's free agency, converting him into a mere machine. An objection of this kind might have some force were man compelled by an external force to do something against his will. But the power of grace is of a totally different description. It operates not externally, but internally; not in opposition to our mental constitutions, but in complete harmony with them; leading us to act not against our wills, but with their entire concurrence. "True liberty," as Dr. Dick remarks, when speaking on this subject, "consists in doing what we do, with knowledge and from choice; and such liberty is not only consistent with conversion, but essential to it; for if a man turn to God at all, he must turn with his heart. God does not lead us to salvation without consciousness, like stones transported from one place to another; nor without our consent, like slaves who are driven to their task by the terror of punishment. He conducts us in a manner suitable to our rational and moral nature. He so illuminates our minds, that we most cordially concur with his design. His power, although able to subdue opposition, is of the mildest and most gentle kind. While he commands, he persuades; while he draws, the sinner comes without reluctance; and never in his life is there a freer act of volition than when he believes in Christ, and accepts of his salvation." The regeneration of the soul, or the infusion of spiritual life, is wholly the work of Divine grace, but no sooner is that new life imparted than it operates actively in conjunction with the Holy Spirit in the work of conversion. The renewed soul acts because it has been acted upon. It moves willingly and readily towards God, because it is gently drawn by the effectual agency of the Spirit.

The *fifth* and last point of the Calvinistic system is the doctrine of the perseverance of the saints, or their continuance in a state of grace, until they reach the kingdom of glory. The following statement of this important article is given by the synod of Dort: "God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to decline (*prolabi*), that they should fall from the grace of adoption, and the state of justification; or commit the *sin unto death*, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. . . . So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally fall* from faith and grace, nor *finally continue* in their falls and perish."

Arminians, on the other hand, maintain, to use their own language, "that true believers may apostatize from the true faith, and fall into such sins as are inconsistent with true and justifying faith; nay, it is not only possible for them to do so, but it frequently comes to pass. True believers," it is added, "may, by their own fault, become guilty of great and abominable crimes, and may continue and die in the same, and consequently may finally fall into perdition." The Arminian view is also held by Romanists, and is found embodied in the decrees of the council of Trent. It is to be observed, that on one point both Calvinists and Arminians are agreed, that believers

may be, and occasionally are, guilty of heinous transgressions. It is enough to refer simply to the cases of David in the Old Testament, and Peter in the New; both of them, it must be admitted, eminent saints, and yet both chargeable with the most aggravated crimes. These prominent cases are eagerly laid hold of by the adversaries of the doctrine of perseverance, as favouring their views of the doctrine. But however striking these cases were, as proving the apparent falling from grace, they have no bearing upon the possibility of the final apostacy of believers, seeing both of them are well known to have been effectually recovered from their backsliding, and restored to the friendship and favour of their God.

Numerous passages of Scripture are quoted by Calvinists in proof of the perseverance of the saints in a state of grace, and the impossibility of their final apostasy from the faith. Thus Jesus says of his sheep, John x. 28, 29, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." The Apostle Paul plainly teaches the perseverance of the saints, when he says, Rom. viii. 35, 37, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." And to the same effect we find it stated in Isa. liv. 9, 10, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

This doctrine, so consolatory to the Christian, Calvinists are wont to argue on various grounds. (1.) On the Divine decree concerning believers as being from its very nature immutable and everlasting. (2.) From the covenant which Jehovah hath made with his people, which warrants them confidently to rest assured, that "He who hath begun a good work in them will perfect it until the day of Jesus Christ." His covenant is expressed in these explicit words, Jer. xxxii. 40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (3.) Jesus Christ hath purchased his people with his own blood, and to maintain that they could fall away finally from grace would be to maintain that the deed of purchase could become invalid and without effect. (4.) The people of Christ must finally be saved, for his intercession, founded on his atoning death, is ever being made with the Father in their behalf, that they may be preserved from evil, and conducted safely to heaven. (5.) The Holy Spirit is promised to dwell in his people, not for a time only, but for ever. Thus Jesus declares to his disciples, John xiv. 16, "And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever." And again, he promises, John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The Holy Spirit is said also to "seal" believers "unto the day of redemption," and to be in them "the earnest of the heavenly inheritance." Now an earnest is a part given as a pledge or security for the future possession of the whole.

Such are the five articles of the Calvinistic system, as maintained by the Reformer himself, and afterwards set forth by the synod of Dort, in opposition to the Arminians or Remonstrants in Holland. The first Calvinistic church, properly so called, was that which Calvin planted at Strasburg; but the first regularly constituted Calvinistic church recognized by civil authority was formed at Geneva in 1541. It was established on strictly Presbyterian principles, and the ecclesiastical framework which was then set up, served as a model to other reformed churches, some of which assumed the *Calvinistic*, and others the *Lutheran* type. The Calvinists maintained the real though spiritual presence of Christ in the sacrament of the Lord's Supper, and rejected alike the Romish transubstantiation, the Lutheran consubstantiation, and the Helvetian notion introduced by Zwingli, that the eucharist was nothing more than a commemorative rite. On the relation which the church bore to the civil power, Calvin was remarkably decided, holding the church to be a separate and independent institution having the power of legislation within itself, and subject only to the authority of Christ, its sole head and ruler. He asserted strongly the principle of a complete parity among the ministers of Christ, all of them being possessed of equal rank and power. He rejected prelatic bishops, and established a consistory or presbytery consisting of pastors and lay elders, who regulated at stated meetings the affairs of individual churches, subject only to the revision of a synod, or combination of different presbyteries, which also statedly assembled for this purpose.

The Swiss reformed churches were at first opposed to the Calvinists of Geneva on the subject of the eucharist, and that of predestination. In a short time, however, Calvin succeeded in effecting a completely harmonious union between the two churches; and no long period elapsed before the reformed church had spread over a great part of Europe, framed in its doctrine and discipline after the model church of Geneva. The Prussian reformed church has, since the Reformation, oscillated between the Calvinistic and Lutheran systems. The Protestants of France

established a close alliance with Geneva, and under John Knox, a disciple of Calvin, the Church of Scotland was originally founded, and has continued down to the present day to rest on the principles, both in doctrine and discipline and ecclesiastical government, of the church of Geneva. But in process of time, that church, which was the mother and the mistress of all the churches of the Reformation, fell from its proud elevation. Arianism, Socinianism, and latterly Rationalism, have robbed Geneva of its ancient glory, and reduced it to a condition so humiliating, that its citizens have scarcely even the semblance of religion. But within the last thirty or forty years, in the first instance through the labours of Mr. Robert Haldane, and latterly of Dr. Malan, Dr. Merle D'Aubigné, Dr. Gaussen, and others, a goodly band of faithful devoted Christians have arisen in Geneva, who, by exerting a beneficial influence upon all around them, bid fair, with the blessing of God, to revive the work of Christ in that city.

CALVINISTIC CHURCHES. When, through the commanding influence of Calvin, the doctrines and polity which that great Reformer had established in the Church of Geneva were embraced by a large number of the Protestant churches, not only throughout Germany, but in France, the United Provinces, and Great Britain, these came to be distinguished as *Calvinistic*, in opposition to the *Lutheran* churches. Such churches on the Continent of Europe are known by the name of *Reformed* instead of *Calvinistic*, and the latter epithet has come to be applied to those Christian communities or churches which have adopted the doctrines of *Calvin*, in opposition to those of *Arminius*. The term is now used in a strictly theological, rather than an ecclesiastical sense; and applies to individuals rather than churches, with the exception, perhaps, of the *Whitefield* or *Calvinistic Methodists*, who profess to adhere to Calvinistic doctrine, and thus to differ from the *Wesleyan* or *Arminian Methodists*. The distinction, however, no longer holds to the same extent as it did during the lifetime of the respective leaders. Nor are those churches which are mainly Calvinistic in their doctrine, so far as their standards are concerned, necessarily Calvinistic in their teaching from their pulpits. Many instances to the contrary are to be found in all Christian churches, even in those whose symbolic books are strictly Calvinistic.

CALVINISTIC METHODISTS. See Methodists (Calvinistic).

CALYBE, a priestess of Juno (which see).

CALYDONIUS, a surname of Dionysus (which see).

CAMALDULENSIANS, an order of monks founded at Camaldoli in the Apennines near Arezzo, by Romualdus, an Italian, in the early part of the eleventh century. The leading idea of the founder of this order, was completely to reform the monastic system, by introducing the simple habits of the Eastern monks. Romualdus, who was sprung from the stock of the dukes of Ravenna, seems to have been a person of stern, austere disposition, who made even emperors tremble before him. He attracted around him many disciples, but his assemblage of hermitages at Camaldoli, in the Florentine province, was the most renowned of the establishments which he formed. Romualdus died in A. D. 1027, at the advanced age, as is alleged, of one hundred and twenty. This order consists of Cœnobites and Eremites, both subjected to rigorous and severe regulations. The dress of the Camaldulensians is white, and consists of a cassock, a long scapulary, and a hood. They wear also a gown or cloak with large sleeves. The hermits of the order wear only a short dress, consisting of a cassock, a scapulary, and a hood.

CAMBRAY (A Sect in). In the earlier part of the eleventh century, a Christian sect was discovered in the diocese of Cambray and Arras, which was supposed to have had its origin in the teaching of Gundulf, an Italian, and which, by the strangeness of some of its tenets, seems to have had connection with some of the Oriental sects. They rejected marriage, and held a state of celibacy to be indispensable to a participation in the kingdom of heaven. They alleged the marriage intercourse between Adam and Eve to have been the first sin into which the apostate spirit Satanael enticed mankind. The disciples of Christ, they maintained, both male and female, ought to live together only in spiritual fellowship. From Luke xx. 34, 35, they inferred that only the children of this world entered into the married state, but that it is the duty of believers to lead a life wholly estranged from sense, and like that of the angels. But along with these extravagant notions, this nameless sect combined some opinions which indicated that they had risen above the prevailing errors of their time. They held, for instance, the utter inefficacy of mere outward sacraments to purify the heart. The following summary of their creed is given by Neander:—"It consisted in this, to forsake the world, to overcome the flesh, to support one's self by the labour of one's own hands, to injure no one, to show love to all the brethren. Whoever practised this needed no baptism; where it failed, baptism could not supply its place. From these doctrines we might be led to suppose that these people had imbibed thoroughly Pelagian principles, and opposed legal morality and moral self-sufficiency to the Augustinian doctrine of the church. The bishop so understood them, and hence unfolded to them, in opposition to these tenets, Augustin's doctrine of grace. But the theory of Augustin is directly at variance with the doctrine of that whole race of sectarians touching redemption as a communication of divine life to the spirits held bound in the corporeal world, touching the consolamentum, and all that is connected therewith. Even here, then, we find the practical consequences alone avowed by them, separated from the dogmatic grounds from which they were

derived. They were also opposed to the worship of saints and of relics, and ridiculed the stories told about the wonders performed by them. But it is singular to observe that they at the same time held to the worship of the apostles and martyrs, which in all probability they interpreted in accordance with their other doctrines, and in a different manner from what was customary in the church. They were opposed, like the Paulicians, to the worship of the cross and of images, they spoke against the efficacy of the priestly consecration, the value of a consecrated altar, and of a consecrated church. 'The church,' said they, 'is nothing but a pile of stones heaped together; the church has no advantage whatever over any hut where the Divine Being is worshipped.' They, like the older Euchites, denounced church psalmody as a superstitious practice."

The doctrines of this sect were first broached in the neighbourhood of Liege, and soon spread to Cambray and Arras, where the archbishop assembled a council at the last mentioned town, in A. D. 1025, before which several members of the sect who had been arrested were summoned to appear. Their doctrines having been examined, the archbishop addressed to them a discourse in refutation of their tenets and in vindication of the Romish faith. They professed to be convinced by the prelate's arguments, and subscribed a recantation with the cross, thus obtaining absolution for their heresy. The sect, instead of being by this means suppressed, continued to maintain its ground for a long period. Towards the end of the eleventh century, a sect of this kind once more made its appearance in the diocese of Cambray and Arras. The most conspicuous person belonging to it was a man of the name of Ramihed, who was summoned before the archbishop on the charge of heresy. On examination, it was found impossible to convict him, and, as a test of his innocence, he was requested to receive the eucharist. This, however, he refused, alleging the clergy of all ranks to be guilty of simony, or of covetousness under some form or other. A charge of this nature could not fail to rouse the indignation of the clergy, who, without further hesitation, declared Ramihed a heretic, and stirred up against him the fury of an ignorant and fanatical populace, by whom he was rudely seized and thrust into a small hut, where, while he was prostrate on the ground in prayer, they applied a torch to the building, and consumed him in the flames. The cruel persecution to which the leader of the sect was subjected tended greatly to increase its numbers, and to give it such importance and permanence, that in the twelfth century the sect was still found in many towns of the district.

CAMBRIAN CHURCH. See WALES (CHRISTIANITY IN).

CAMENÆ, four female divinities belonging to the religion of ancient Italy. They were prophetic nymphs, bearing the names respectively of *Antevorta*, *Postvorta*, *Carmenta*, and *Ægeria*. The Roman poets, even at an early period, apply the name of *Camenæ* to the MUSES (which see).

CAMERONIANS, a name applied by some writers to the Scotch COVENANTERS (which see) from Richard Cameron, one of the leading ministers of that body, who fell at the battle of Airsmoss in Ayrshire, in 1680, fighting against Prelacy. See REFORMED PRESBYTERIAN CHURCH.

CAMERONITES, the followers of John Cameron, who was born at Glasgow in 1580, and after having studied theology in his native land, emigrated to France, where he became a distinguished professor, successively at Bordeaux, Sedan, and Saumur. He was recognized as the leader of a party of Calvinists in France, who held that the will of man is only determined by the practical judgment of the mind: that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them, and that God does not move the will physically but only morally, in virtue of its dependence on the judgment. The synod of Dort, which was convened in 1618, to consider the points of difference between Calvinism and Arminianism, expressed themselves strongly against the views of Cameron, which differed rather nominally than really from the views of the synod; the latter laying down the principle that God not only enlightens the understanding, but moves the will, whereas the former taught that God enlightened the understanding, which thus moved and directed the will. It is not surprising, therefore, that Cameron considered his own doctrines as quite in harmony with those of the Synod of Dort.

CAMIS, the honoured dead among the Japanese whom they worship as ranking among the gods. When they burn a dead body, they consider the deceased person to whom the body belonged as entitled to veneration, as having now entered into the immediate fellowship of the gods, and they believe that the souls of all the departed have a direct relation with the living. Very good souls whom the high priest canonizes become *Camis* or protecting geniuses of men. They are believed to attend at the festivals of the dead; but lest they should prefer to remain in their dwellings, they pretend to compel their attendance by throwing stones. The souls of the wicked are imagined to wander through the air writhing in pain and anguish. The souls of very bad men are said to enter into the bodies of foxes, or into those of men whom they render sick and utterly destroy. According to this strange system of belief life is mingled with death, Hades with the earth, and the principal ground of fear is that the spirits of the dead may return and do injury to the living. It is among the SINTOISTS (which see) that this worship of the dead prevails in Japan, and hence the system has sometimes received the name of the religion of the *Camis*. To these deified heroes they build temples or MIAS (which see), and offer sacrifices; swear by them, and implore their patronage and assistance in all important undertakings, hoping to receive

benefit from them in this life, though they have no such expectation as to the world to come.

CAMISARDS, the name given to the French Protestants in the mountainous district of the Cevennes, who took up arms in defence of their civil and religious liberties in the commencement of the eighteenth century. The struggle which ensued at that time between the Huguenots and their persecutors is generally known by the name of the Camisard war, from the white frocks which the peasants who were the chief actors wore. Many of the Protestants both in France and other countries were opposed to this military rising on the part of the Huguenot peasantry. A Synod of the Swiss Church made a public and solemn remonstrance on the subject. But so severe and galling had been the persecution to which the Protestants had been subjected for many years previous, that their long forbearance is more to be admired than their ultimate resistance to be blamed. The following description of the struggle is given by Dr. Lorimer in his 'Historical Sketch of the Protestant Church of France.'

"The Camisards numbered from 6,000 to 10,000 persons able to carry arms. They were distributed over the country, in parties of a few hundreds, familiarly acquainted with mountain passes and retreats, and able, at a small risk to themselves, to inflict serious injury upon their persecutors. They were headed, not by captains or pastors regularly educated, but by bold untaught young men, who joined the soldier and the preacher in the same person. Fired with the warmest enthusiasm, some of them guided by prophetic impulse, and accounting themselves the commissioned messengers of heaven, the deepest religious feeling mingled with the struggle. The enemy was repeatedly paralysed before their religious fervour; and their moral character corresponded with their religious profession. We are informed that there were no quarrels nor slanderings among them, that oaths and obscenity were unknown, that goods were held in common, and that they addressed their chief as brother. In short, they discovered high moral propriety and the greatest brotherly love. So deep and general was the enthusiasm, that women—wives and daughters—gladly bore a part in the warfare, and astonished even their enemies with deeds of surpassing valour; and severely were they tried. This civil war of the mountains lasted for four successive years, by day and by night, in summer and amid the snows and storms of winter. Large districts of many square miles were laid waste with fire and sword by the Popish troops. In one case 166, in another 466, hamlets and villages were devastated at once, and the horrors of winter were added to those of conflagration. The worst banditti were let loose against the peasants. Proved felons were preferred to them, and the Court and Popish Bishop, instead of showing any commiseration, applauded the most atrocious proceedings; nay, the Pope granted the pardon of sin to all who imbrued their hands in the blood of the peasantry. But with all this, the Camisards were successful in many engagements, and instead of being destroyed because they resisted, their resistance procured them better terms of peace than they would otherwise have enjoyed. Indeed, there is reason to think, that had they started earlier, and conducted a wise and vigorous opposition throughout, they might have procured a favourable pacification, not only for themselves, but for the Protestants of France generally. Even as it was, they were not overcome. They gave in, but it was at the persuasions of a Protestant noble. Their leading chief, Cavallier, though young and plebeian, received an important command in the French army, and died holding an honoured place in the British service; and, at least for a season, which only bad faith interrupted, the Camisards obtained the great object for which they toiled and sacrificed —freedom of religious worship—a freedom which filled them with joy, and made the country resound with the voice of psalms. Doubtless, their struggle was not unstained with bloody revenge,—but this is justly attributable to the dire persecution which they suffered. The oppressor, in the eye of reason, is responsible for the aroused passion of the oppressed. What could be expected of men who knew that certain death awaited them the moment they fell into the hands of their Popish enemies?—that, in all the considerable towns and villages of the district, the gibbet was ever standing ready, and the executioner within call? What could be expected of men who knew that their very psalm singing inspired with deadly hatred, and, to use the language of a Roman Catholic general employed against them, 'blistered, not only the ears, but the skins of the (Popish) clergy?'—or what peace or toleration could be looked for from men animated by such a spirit? What prospect of safety but in resistance? It may be added, that so righteous did both England and Holland account the struggle of the Camisards, that steps were taken to assist them, though the good intention was not rendered effectual."

The name of Camisards has also been given to a number of fanatical enthusiasts who arose among the Protestants of Dauphiny towards the end of the seventeenth century. They are said to have made their appearance in A. D. 1688, to the amount of five or six hundred of both sexes, who gave themselves out to be prophets, inspired as they declared by the Holy Ghost. The most exaggerated accounts of these pretended prophets have been given by M. Gregoire and other Romish writers. About 1709 a body of these men came over to England, where they succeeded in collecting around them a considerable number of followers. They proclaimed the near approach of the kingdom of God, the happy times of the church, and the millennial state. They are actually said to have predicted, but on what grounds we are not told, that these glorious events would take place within three years of the time of

their prediction. They are alleged to have pretended to possess the gift of tongues, the power of working miracles, and even of raising the dead. The French Protestant ministers in London endeavoured to expose their delusions. One of the most noted of these enthusiasts was a member of the congregation of Dr. Calamy, who in consequence preached a series of sermons on the subject. This eminent divine, one of the most distinguished of the nonconforming ministers of his day, witnessed an individual in one of these fits of so-called inspiration which he thus describes:—"I went into the room where he sat, walked up to him, and asked him how he did; and, taking him by the hand, lifted it up, when it fell flat upon his knees, as it lay before. He took no notice of me, nor made me any answer; but I observed the humming noise grow louder and louder by degrees, and the heaving in his breast increased, till it came up to his throat, as if it would have suffocated him; and then he at last began to speak, or, as he would have it taken, the Spirit spake in him. The speech was syllabical, and there was a distinct heave and breath between each syllable; but it required attention to distinguish the words. When the speech was over, the humming and heaving gradually abated; and I again took him by the hand, and felt his pulse, which moved pretty quick; but I could not perceive by his hands any thing like sweating, or more than common heat."

Both from the pulpit and the press many warnings were given against these unhappy fanatics, but they still continued to increase in numbers both in England and in Scotland for several years. Gradually, however, as uniformly happens in all such cases of public enthusiasm and excitement, the fervour of both leaders and followers died away, and the Camisards disappeared. "There can be little doubt," as Dr. Lorimer judiciously remarks, "that, in France, they were one of the spurious fruits of protracted persecution. In such circumstances, many minds get unhinged and excited, and men betake themselves to the prophecies of the future as a refuge from the misery of the present. Hence mysticism, and claims to inspiration, and extravagant proceedings of a religious kind, frequently appear in persecuting times. The persecutor may justly be held responsible for these evils." In these observations we fully concur, as affording a satisfactory explanation of what Romish writers have often brought as a reproach against Protestantism, alleging that such displays of extravagance are its natural fruits. See FRANCE (PROTESTANT CHURCH OF), HUGUENOTS.

CAMPANÆ, a name used first by Bede in the seventh century, and employed generally afterwards to denote the bells used in churches to summon the people to public worship. The word is supposed to be derived from Campania, a province in Italy, where bells were first invented. (See next article.)

CAMPANARII and CAMPANATORES, the bell-ringers in churches from the seventh century and onwards. The usual business of these officers was to ring the bell for public worship.

CAMPITÆ (Lat. *Campus*, a plain), one of the names applied to the DONATISTS (which see), because they held their meetings on the plains.

CANCELLI. See BEMA.

CANDIDATI (Lat. *Candidus*, white), the CATECHUMENS (which see) of the early Christian church, so called because they were accustomed to appear dressed in white on their admission into the church by baptism.

CANDLEMAS-DAY, a festival instituted in the reign of Justinian in the sixth century. It takes place annually on the 2d of February. The Greeks called it *Hypantê* or *Hypapantê*, meeting, because then Simeon and Anna met the Saviour in the temple. The Latins call it the feast of St. Simeon, the Presentation of the Lord, and usually Candlemas, because many candles were then lighted up as had been done on the Lupercalia, the festival, among the ancient Romans, of the ravishment of Proserpine, whom her mother Ceres searched for with candles. It reminds one also of the feast of Lights among the ancient Egyptians, and of the feast of Lanterns among the modern Chinese.

Candlemas-day in Rome is one of the most gorgeous festivals throughout the year. Sitting in his chair of state, the Pope is borne on the shoulders of eight men into St. Peter's Church, accompanied by cardinals, bishops, prelates, and priests. Candles are brought to him in immense numbers. They are incensed, sprinkled with holy water, and blessed. Then they are distributed. Each cardinal approaches, receives a candle, kisses the Pope's hand, and retires. Each bishop approaches, receives a candle, kisses the Pope's knees, and retires. Each inferior functionary on the occasion approaches, receives a candle, kisses the Pope's foot, and retires. On a sudden an immense number of candles are lighted, in the blaze of which the Pope is carried round the church, and retires, granting an indulgence of thirty years to all the faithful present. Such is Candlemas at Rome.

The candles are blessed on this festival in the following manner in the Romish church. Terce being ended, the priest, vested in a violet-coloured pluvial, or without the casule, with ministering attendants similarly dressed, proceeds to bless the candles placed before the altar at the Epistle side of it; and there standing with his face to the altar, offers up several prayers to the effect that the Lord would "bless and sanctify these candles for the uses of men, and the health of their bodies and souls, whether on land or sea;" and that he would pour forth his "benediction upon these waxen tapers, and sanctify them with the light of his grace." At the close of the hallowing prayers, the celebrant puts incense into the thurible, then sprinkles the candles thrice with holy water, and fumes them thrice with the incense. Then one of the higher clergy comes up to the altar, and from

him the celebrant receives a candle; after which the celebrant, standing before the altar with his face to the people, distributes the candles; first to the more dignified ecclesiastic from whom he had himself received it; next to the deacon and subdeacon; then to the rest of the clergy one by one in succession; and last of all to the laity. All kneel and kiss the candle and the hand of the celebrant except prelates, if present. When the celebrant begins the distribution of the candles, the choir sing the following Antiphon, "For a light to lighten the Gentiles, and to be the glory of thy people Israel." Then follows the Canticle, "Now lettest thou thy servant depart in peace, according to thy word." Here the Antiphon is repeated, and so on, after each verse of the Canticle, to the end. A procession now commences round the church. The singers walk in front, and the incense-bearer follows. The taper-bearers, with the cross-bearer between them, come next, and then the clergy. Those who are on the right side carry their tapers in their right hands, and those who are on the left, in their left hands. Then follows the bishop between two assistant deacons, with a taper in his left hand, and with his right bestowing his benediction on his flock. They all carry lighted tapers, and the reason assigned for it is, that they represent Jesus Christ, who is the light of the world. During the procession antiphons are sung, such as the following, "Make ready thy bed-chamber, O Sion; receive Christ thy King; embrace Mary who is the gate of heaven; for she it is that carries the King of Glory, of new light." When the procession is finished, the celebrant and his ministers having taken off the violet-coloured vestments, put on white ones for mass. The candles are held lighted in their hands during the reading of the Gospel, and at the elevation of the sacrament to the communion; but if the mass be on a Sunday the candles are not lighted.

CANDLESTICK (Golden), a part of the furniture of the Jewish tabernacle. It was placed in the first apartment over against the table of show-bread on the south side. According to the Rabbins, it stood five feet from the ground, on a base from which the principal stem rose perpendicularly. On both sides of the stem there projected upwards, in a curved line, three branches at equal distances, and of the same height. These branches were adorned with six flowers like lilies, with as many knobs like apples, and little bowls like half almond shells, placed alternately; and upon each of these branches, as well as at the top of the stem, there was a golden lamp, which was lighted every evening, and extinguished every morning. Josephus says that only three of them were kept lighted in the day-time. The lamps were fed with pure olive-oil, and the care of them was committed to the priests. Not only the candlestick itself, but the tongs and snuff-dishes, were of pure gold; and the whole apparatus weighed a talent or 113 lbs. troy weight.

In place of one golden candlestick which formed a part of the prescribed furniture of the tabernacle or Moses, Solomon, as we are informed, 2 Chron. iv. 7, made ten, probably after the same pattern, which he placed in the Temple, five on the right side of the sanctuary, and five on the left. No account is given of their height, or of the extent of their branches. Besides, there is mention made of silver candlesticks designed by David, but how large they were, and where they were placed, is nowhere recorded. According to Josephus, when the second temple was destroyed, A. D. 70, its vessels and articles of furniture were carried in triumph to Rome, and among these the candlesticks, which were lodged in the temple built by Vespasian. On the arch of Titus, accordingly, there is represented the form of the golden candlestick, as it was carried in triumphal procession into the city.

That the Jewish candlestick, as a part of the furniture both of the tabernacle and temple, had a typical signification, admits not of a doubt; and, indeed, it is adduced both in the Old Testament and in the New, with an obviously symbolical meaning. Thus we find it presented in the vision of Zechariah, which is thus described iv. 1—3, "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." On this vision Professor Bush offers the following valuable observations: "The candlestick seen by the prophet differed from that made by Moses by being surmounted by a bowl, out of which, as from a reservoir, the oil was conducted through golden pipes to each of the lamps; and this bowl was moreover supplied by oil that flowed in a peculiar manner through two branches of two olive-trees standing on either side of the candlestick, v. 11—14. This part of the vision especially attracted the curiosity and interest of the prophet. 'Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones (Heb. 'sons of oil'), that stand by the Lord of the whole earth.' These variations from the Mosaic model are certainly very remarkable; still in general significancy we have no doubt the symbol in each case is the same. The candlestick with its branches and its lighted lamps, represents the church in its multiplied unity, as a medium for shedding abroad the beams of revealed truth amidst the darkness of a benighted world. But

as the natural light of lamps is sustained by oil, so spiritual light is sustained by *truth*. Truth is its appropriate and genuine pabulum; and in the imagery of the vision before us, the obvious design is to represent the manner in which the churches are furnished with the nourishment of truth." That this typical explanation is the true one, we cannot doubt, since we find the prophetic seer in the Apocalypse using these words, Rev. i. 19, 20, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Accordingly, Professor Bush continues, "Since then a candlestick in general is the scriptural symbol of a church, a candlestick with seven branches must be the symbol of the universal church, spread abroad through all its numerous particular congregations, each one in its allotted station, shining through both its members and ministers, and giving light to the world. For the number *seven* being used by the sacred writers to denote not merely an indefinite multitude, but *totality* and *perfection*, the seven branches are doubtless to be understood as denoting *all* the various and dispersed congregations of the great spiritual body; while their all proceeding from one shaft plainly implies, that all those congregations are united in the one body of the universal church. 'In this character,' says Stonard, 'the church began to show itself, when the children of Israel, grown into a numerous people, were first collected and incorporated into a regularly formed body of believers in the true God, obeying, serving, and worshipping him according to his known will; and yet more conspicuously, when they were planted in the land of Canaan and spread over it, presenting to view many congregations of religious persons, spiritually united in one general community. The unity thereof was sufficiently guarded by the unity of the tabernacle, and afterwards of the temple in 'the place which God had chosen to put his name there.' At the same time, there were doubtless many synagogues scattered over the whole country, somewhat in the nature of our parish churches, wherein the several congregations met to celebrate Divine worship and receive religious instruction. The Jewish church still more completely answered to this symbol, on the return from the Babylonian captivity, when in almost all cities, towns, and populous villages, synagogues were erected, and numerous congregations assembled, professing the belief, service, and worship of the true God, reading, teaching, preaching, and hearing his holy word; and that not within the narrow bounds of Palestine only, but through almost every part of the civilized world. But doubtless the real, proper, perfect antitype of the candlestick is to be found in the Christian church, when the gospel was published, and its light diffused among all the nations of the world, illuminating its dark corners with the knowledge of truth and salvation." The light of the candlestick, then, symbolically denoted the spiritual illumination which God communicates to his people through his word and ordinances by the effectual operation of the Holy Spirit.

CANEPHOROS (Gr. *kaneon*, a basket, and *phero*, to carry), the individual among the ancient Greeks, particularly at Athens, who carried, in a circular basket, the apparatus used in the act of sacrificing. It was accounted a highly honourable employment, and was generally assigned to a virgin, who carried the basket on her head to the altar. In the case of a private individual who wished to offer sacrifice, the duty of Canephoros was discharged by his daughter, or an unmarried female relative. In the public festivals, on the other hand, such as the Dionysia, the office was intrusted to two virgins of the first Athenian families.

CANNIBALS, those who feed on human flesh. There are undoubted proofs of such a barbarous and revolting practice having existed among some nations in almost all ages. Homer, Herodotus, Strabo, Pliny, and various other ancient authors, refer to actual cases in which cannibalism was found to prevail among nations and tribes of men, which they expressly name. Homer mentions the Cyclops and Lestrygones, and Herodotus the Scythians and the Massagetæ, as having indulged in the practice of eating human flesh. The ancient Britons are even said to have drunk the blood of their enemies, and made drinking-cups of their skulls. Among the aborigines of America, cannibalism seems to have been connected with superstitious observances, it being accounted pleasing to the Great Spirit that they should devour the bodies and drink the blood of those whom they had taken captive in war. The custom is said to have prevailed in the South Sea islands, in New Zealand, and New Caledonia, when these islands were first discovered. The Romish missionaries allege, that cannibals are to be found in the interior of Africa, and even some parts of Asia. The Battas, a tribe of people in the island of Sumatra, are said by Mr. Marsden to practise this horrible custom "as a species of ceremony; as a mode of showing their detestation of crimes by an ignominious punishment, and as a horrid indication of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are the prisoners taken in war, and offenders convicted and condemned for capital crimes." The same barbarous practice is mentioned by the Wesleyan missionaries as recently followed in the Feejee islands. In a work entitled 'Modern India,' published a few years ago, the author, Dr. Spry, who was connected with the Bengal medical staff, describes a tribe of cannibals found in the neighbourhood of Chittagong, which is the grand depot established for the purpose of taming and rearing the Company's elephants. The narrative of Dr

Spry is as follows: "The pursuit of wild elephants in these regions has brought us acquainted with a race of cannibals scarcely to be distinguished from the monkeys with which they herd. Were not the information relative to these people so strongly authenticated as to leave no doubt upon the minds of those who desire to make inquiries upon the subject, the reader might justly refuse to credit the existence of a set of savages, scarcely worthy of the name of man. . . The Kookees, as these brutal wretches are called, have, according to the account afforded me by Major Gairdner, protuberant bellies: they are low in stature, with set features, and muscular limbs. They speak a dialect peculiar to themselves, and build their villages on the boughs of the forest trees. They do not appear to have any settled abiding place, but wander in herds from one wilderness to another. When a site favourable to their purpose has been found, the whole community immediately set to work to collect bamboos and branches of trees, which are afterwards fashioned into platforms, and placed across the lofty boughs of the different trees. On this foundation the rude grass superstructure is raised which forms the hut. When these sheds are completed, and every family provided with a habitation, the women and children are taken into their aerial abodes. The men then lop off all the branches within reach of the ground, and having constructed for themselves a rough ladder of bamboos, they ascend the trees by means of this rude staircase, drawing it up after them to prevent the intrusion of strangers, and a necessary precaution against the encroachments of their four-footed companions of the forest. In this manner they repose, floating in the branches, and cradled by the wind, partaking more of the savage ferocity of brutes than the milder charities of man.

"To persons who have travelled much in India, the mere circumstance of a whole tribe of natives choosing to take up their permanent habitations in the trees would not excite much surprise, since the watchmen, who are employed in the charge of mango groves, or other valuable fruit cultivations, often form a sort of nest on the branches of some neighbouring trees, a small hut, or rather shed, just sufficient to shield the body from the inclemency of the weather, being raised upon a platform resting on the boughs. The Kookees, therefore, in this particular only, differ from more civilized natives, forced by necessity upon expedients of the kind, by living constantly in trees; in other respects there is fortunately no similarity, even to the most degraded beings of the human race. They openly boast of their feats of cannibalism, showing, with the strongest expressions of satisfaction, the bones and residue of their fellow-creatures who have fallen a prey to their horrible appetites. So intent are they in their search after human flesh, that the superintendent was always obliged to send out the men employed in hunting the elephants armed with muskets, and in not fewer than parties of ten. One poor man they unfortunately caught while off his guard, and devoured him almost before his life blood had congealed in his veins. Attempts have been made to subdue and civilize these people, and one of their head men was won over, and employed by Major Gairdner at the elephant depôt, but he could not be induced to relinquish his old habits. In a short time he was detected in the commission of a murder, and was executed by the civil authorities of Chittagong. When the tidings of this man's fate reached the ears of his former associates, they became greatly incensed, and for a long time afterwards exerted themselves, happily in vain, to obtain possession of the person of the superintendent, who had frequently occasion to cross their path in the execution of his duty. These people, strange as it may appear, are living within 150 miles of Calcutta, the metropolis of British India and the seat of government, and yet their existence even is scarcely known by the people who are not in authority—comparatively little information from the woods and jungles of the savage portions of Bengal finding its way to the Calcutta newspapers. The existence of cannibals in India is a fact only recently established, and many were of opinion that the races were extinct; it has now, however, been proved beyond all question, that the Kookees, who infest the blue mountains of Chittagong, and the Goands, inhabiting the hill forests of Nagpore, both feed upon human flesh. There is this distinction in favour of the latter, that they partake of it only occasionally, and in compliance with a religious custom—while the Kookees delight and banquet on the horrid repast."

Many exaggerated accounts have no doubt been given by various travellers on the subject of cannibalism; and stories of the most disgusting character have been told of the ferocity of savage tribes, who are in the habit of killing and eating their enemies, from no other feeling than a voracious desire for human flesh. Lopez and Merolla, who visited Congo, on the west coast of Africa, in the sixteenth century, actually report, that among the savage tribes in that quarter, human flesh was not only eaten but openly sold in the markets, and that the subjects offered themselves to the sovereign for the gratification of his palate.

CANON, a deity worshipped in Japan, said by some to be the son of AMIDAS (which see), and to preside over the waters and the fish. He is the creator of the sun and the moon. This idol is represented with four arms like his father, is swallowed up by a fish as far as his middle, and is crowned with flowers. He has a sceptre in one hand, a flower in another, a ring in a third, while the fourth is closed, and the arm extended. Canon is sometimes represented, as for example in the temple of a thousand idols, with seven heads upon his breast, and thirty hands all armed with arrows. There are thirty-three principal pagodas, which are peculiarly

consecrated to the god Quamwon or Canon. It is regarded by some of the Japanese as a solemn religious duty to go on pilgrimage to each of these pagodas in succession. These devotees, as they pass along from temple to temple, sing a hymn in honour of their god. They are dressed in white, and wear about their necks a list of the several temples of Canon which they are still to visit.

CANON (Gr. *a rule*), a catalogue in the early Christian Church of the ecclesiastical office-bearers of any particular church.

CANON OF THE MASS, the fixed and invariable part of the mass of the Roman church, in which consecration is made. It is sometimes called the action or secret, that part of the mass-prayers which Romanists call "the very sum and heart, as it were, of the Divine sacrifice." It is what Tractarians call the Liturgy of St. Peter. But we learn from Roman Catholic authors themselves, that the Canon of the Mass is the work not of one, but of several persons. Pope Innocent III. and Durandus after him, say, "That the secret which, according to others, is called the Canon, and the action, was not composed all at once by one person, but gradually by many persons, is evident from this among other proofs, that the commemoration of the saints is repeated thrice in it, for in the second commemoration those primitive saints are supplied who seemed wanting in the first." The revisal and enlargement of the Canon, however, is chiefly the work of Gregory the Great, and some authors, for example, Mosheim, go so far as to term him its author. Notwithstanding, however, the alterations which were introduced into the Canon by Gregory, all the Ritualists testify that it has received many other additions and interpolations since Gregory's time. By the arrangements of the Romish Rubric, the whole of the Canon must be muttered, with the exception of a word or two, here and there, which are to be said aloud. The reasons alleged for this secrecy are various. Thus Innocent III. explains the matter: "The Canon is celebrated in a secret voice, lest the holy words should become common; for it is reported, that when *of old the Canon used to be recited publicly, and in a loud voice*, almost all came to know it by means of *that usage*, and used to chant it in the public places and streets; whence, when certain shepherds were once reciting it in the field, and had placed their loaf upon a stone, the bread, at the utterance of the words, was turned into flesh, and they themselves, by a Divine judgment, were struck with fire from heaven. On which account the holy Fathers agreed that those words should be uttered in silence, forbidding, under anathema, that they should be uttered by any but priests over the altar, and in the mass, and in their sacred vestments."

From internal evidence alone we are forced to the conclusion, that the Canon of the Mass is the work not only of various hands, but of various ages. On this subject, Mr. Lewis judiciously remarks, in his 'Bible, Missal, and Breviary,' "The name *secret* given to certain prayers in every mass, whispers that there was a time when the church did not wrap up all her service in the secrecy of a dead language—when secrecy was the exception, not the rule. In the ordinary of the mass the priest is directed to turn to the people, and, in a voice slightly raised, to say to them, 'Pray, brethren, that mine and your sacrifice may be acceptable to God the Father Almighty,' indicating the time when Divine service was equally intelligible to all. In the Canon of the Mass we have a prayer offered up after consecration, when the elements are supposed to have become Christ himself, beseeching Almighty God to command that the elements be carried up by the hands of angels to heaven; the idea of angels conveying Christ to heaven betraying its antiquity, at least, that it preceded the present sacramental theory of Rome, and standing in curious contradiction to the prayer in the same Canon, said to have been inserted by Pope Innocent III., entreating that it may 'adhere to his bowels.' These, and many such internal evidences discover the successive growths of the mass from times and sentiments the most pure, to superstitions the most gross. From Bishop Ambrose have been borrowed prayers and hymns which the Church of Christ may use with edification. Then was added the Nicene Creed to declare the orthodox faith as to the person of Christ. In the sixth century, Gregory the Great added the Lord's Prayer to the mass as a fixed part of it, and seems to have first conceived the idea of giving the churches a common liturgy. This he may have done to correct abuses which had crept in, as well as from a desire to extend the influence of the Roman See, whose supremacy was yet unacknowledged. To Gregory are ascribed many little versicles, such as repetitions of 'Lord, have mercy'—'Christ, have mercy'—and the insertion of the Litany which the English Church has so well reformed, and which, as adopted into her church service, forms perhaps the most beautiful part of her public devotions. To Gregory, also, are ascribed the composition and arrangements of those chaunts that still bear his name. But whatever efforts this energetic pontiff made for establishing liturgical uniformity, it is certain he never attained it, even in Italy. The liturgy, called the Ambrosian, was used in the diocese of Milan down to a recent period, if not occasionally still used in its celebrated cathedral. The French Church had its Gallican, and in Spain the Gothic liturgy was received as canonical until the eleventh century. It was not until after the Council of Trent that 'the liturgy of St. Peter' was imposed even on all the Roman ecclesiastical world; and that council was the first that declared, 'that if any one should say that the mass should be celebrated in the vulgar tongue, let him be accursed.'"

CANON OF SCRIPTURE. See BIBLE.

CANONESSES, an order of religious females, dis-

inct from nuns, which was established by Lewis the Meek in the ninth century, and placed on the same footing and under the same rule as the order of CANONS (which see). In the twelfth century they embraced the rule of St. Augustine, and were accordingly called *Regular Canonesses of St. Augustine.*

CANONICÆ, virgins in the early Christian church who dedicated themselves to Christ, and were called Canonical Virgins, from being enrolled in the CANON (which see), or books of the church.

CANONICAL, that which is done in accordance with the canons of the church. See CANONS (ECCLESIASTICAL).

CANONICAL HOURS. These, in the Church of Rome, begin with vespers or evening prayer, about six o'clock or sunset. Then succeeds compline, and at midnight the three nocturns or matins. Lauds are appointed for cock-crowing, or before break of day; at six o'clock or sunrise, prime should be recited, and terce, sext, and none, every third hour afterwards. Under the Jewish economy, the only canonical hours we read of are those of the morning and the evening sacrifice, at the third and the ninth hour, or nine o'clock in the morning and three o'clock in the afternoon of our time. The prophet Daniel speaks of praying to God at morning, noon, and night. In apparent accordance with the example of the prophet, Tertullian mentions the third, sixth, and ninth hours of prayer; and these hours are recommended to Christians by Cyprian, as suitable hours for prayer, without the slightest hint that the church had laid down any rule upon the subject. Cassian informs us that the monks of Egypt, with whom the monastic life commenced, never observed any other canonical hours for public devotion, but only morning and evening early before day. Not long after, the monks of Mesopotamia and Palestine began to meet publicly at the third, sixth, and ninth hours for psalm-singing and devotion. The compline, or bed-time service, was not known in the ancient church as distinct from the evening service. Those additional canonical hours, which are now observed by the Roman Catholic Church, were gradually introduced from the practices of the Eastern monks, there being in the three first centuries no other hours of public prayer but the morning and evening. Chrysostom also frequently mentions the daily service in the church morning and evening. When the writers of the fourth century speak of six or seven hours of prayer, their remarks exclusively apply to the practice of the monks, not of the whole body of the church. Thus Chrysostom, while he never adverts to more than three public assemblies in the church, tells us, in describing the monks, that they had their midnight hymns, their morning prayers, their third, and sixth, and ninth hours, and, last of all, their evening prayers. As the author of the Constitutions, however, who lived in the beginning of the fourth century, gives directions as to these various hours of prayer, it is not unlikely that in some of the Eastern churches they had come to be already observed. The hours of prayer came to be seven, after the example of the Psalmist David, "Seven times a-day do I praise thee," and to afford direction in the various services of the day, a regular form of devotion was drawn up. See next article.

CANONICAL HOURS, one of the offices of the Church of Rome contained in the BREVIARY (which see), and called, by way of distinction, the *church office.* It is a form of prayer and instruction combined, consisting, for the special guidance of the clergy and the religious of both sexes, of the psalms, lessons, hymns, prayers, anthems, and versicles, separated into different portions, and to be said at the different hours of the day, which are held to be *Canonical hours.* (See preceding article.) The church expressly obliges every clergyman in higher orders, and every one who possesses an ecclesiastical benefice, as well as the religious of both sexes, to recite it every day, in private, at least, if they cannot attend the choir, or are not obliged to do so. The canonical hours of prayer are still regularly observed by many religious orders, but not so regularly by the secular clergy, even in the choir. When the office is recited in private, it is often held to be quite sufficient if the whole be gone through in the course o the twenty-four hours. The omission is held as a mortal sin, unless for good and sufficient cause. Besides, all who are in possession of benefices, forfeit them by omission of this duty in reciting the canonical hours. It is related of Luther, that having, while a monk, for many days through study neglected the recitation of the canonical hours, in compliance with the Pope's decree, and, to satisfy his own conscience, he actually shut himself up in his closet, and recited what he had omitted with such punctilious exactness and with such severe attention and abstinence, as brought on a total want of sleep for five weeks, and almost produced symptoms of a weakened intellect.

CANONICAL LETTERS. These, also called *Letters Dimissory,* were granted in the early Christian church to the country clergy who wished to remove from one diocese to another. The council of Antioch forbade country presbyters granting such letters, but the *chorepiscopi* were allowed to give them No clergyman was allowed to remove from his own church or diocese, without canonical letters from the bishop of the diocese to which he belonged. These canonical or dimissory letters might be either granted or refused at the will of the bishop.

CANONICAL LIFE, the mode of life pursued by those of the ancient clergy of the Christian church who lived in community. It held a kind ot intermediate place between the monastic and the clerical style of living. The canonical life of the clergy seems to have owed its origin to Chrodegang, bishop of Mentz, about the middle of the eighth century. He directed that the Benedictine rule should be the model after which the union among them

should be formed. The chief point in which they differed from the mendicant orders was the possession of property. "They lived together," says Neander, "in one house; sat together at one table; a portion of meat and drink was measured to each, according to a prescribed rule; at the canonical hours they assembled to join in prayer and song; meetings of all the members were held at fixed times; and, in these assemblies, passages of Scripture, with the rule of the order, were read, and those who had broken it were rebuked." This new mode of living was much admired, and was received, with some few alterations, at the council of Aix-la-Chapelle, A. D. 816, as the general rule of the French church. This alteration in the life of the clergy, as long as it continued to be observed, exercised a most beneficial influence; but, as the rule came to be relaxed, corruption crept in, and at length it fell into disuse. See CANONS (ORDER OF).

CANONICAL OBEDIENCE (OATH OF), an oath which is administered to every clergyman of the Church of England on being licensed to a curacy or instituted to a benefice, in which he swears to give obedience to the bishop of the diocese in which his cure or benefice is situated.

CANONICAL PENSIONS, annuities granted in the ancient Christian church to those who had spent the greatest part of their lives in the service of the church, and desired to be disburdened of their office on account of age and infirmity. It was granted out of the revenues of the church, but not without the authority or approbation of the synod.

CANONIZATION, a ceremony in the Romish Church by which persons deceased are canonized, or raised to the rank of saints. It follows upon the process of BEATIFICATION (which see). The earliest canonization by the Popes of which we have authentic records, is that of Ulrich, bishop of Augsburg, by John XV. in A. D. 995. Yet bishops, metropolitans, and provincial councils were concerned in such acts for more than a century after this. And it was not till the pontificate of Alexander III. in the twelfth century, that the Popes claimed the exclusive power of adding new saints to the calendar. This was effected in a council held at Rome, A. D. 1179, and, ever since, the power of canonization has been considered as vested solely in His Holiness.

The process of canonization is carried forward with great deliberation. "As soon after the beatification," to use the words of Cardinal Wiseman, "as there is reason to believe that additional miracles have been wrought by the servant of God, the postulators humbly petition the Congregation of Rites to obtain the signing of the commission for resuming the cause, and the expediting of fresh remissorials to the same or other delegates, instructing them to receive evidence of the miracles reported to have taken place." Two miracles are required before beatification, and two more before canonization. The Pope, on being applied to, resumes the case of the beatified person, with the view of testing his qualifications for the higher rank which is claimed for him. A secret consistory is accordingly, in the first instance, summoned, at which the petition in favour of the proposed saint is taken into consideration, and appointed to be examined by three auditors of the Rota, and the cardinals are directed to revise all the instruments relating thereto. A second private meeting is held, at which the cardinals make their report. If the report be favourable, a public meeting of the consistory is held, at which the cardinals pay their adoration to his Holiness, and, immediately thereafter, a long eulogium is pronounced upon the virtues, miracles, and high qualifications of the proposed saint. A semi-public consistory is now held, at which the Pope attends in his mitre and pluvial. The votes of the prelates are taken for or against the canonization, and, as soon as it is resolved upon by a plurality of voices, the Pope intimates the day appointed for the ceremony.

On the canonization day, the Pope officiates in a white dress, and the cardinals are habited in the same colour. St. Peter's church at Rome is hung with rich tapestry, on which appear, embroidered with gold or silver, the arms of his Holiness, or the arms of that prince or state which may have made application for the canonization. The church is splendidly illuminated with wax tapers, and a magnificent throne erected for the Pope. A gorgeous procession marches to St. Peter's with colours flying. The ceremony, as it took place at the canonization of four Italian saints in May 1712, is thus detailed by Picart: "As soon as his Holiness had quitted his taper and mitre, he went and prostrated himself before the holy sacrament, in the chapel of the holy Trinity. The ecclesiastical senate followed his pious example. His Holiness then taking back the taper and mitre, returned to his chair, and was carried to the altar of the apostles. There he gave the taper to his cup-bearer (who held it in his hand during the whole ceremony), knelt upon his seat, and prayed for some considerable time; after which he bestowed new benedictions on the congregation, went up to his throne to perform the function of the vicar of Jesus Christ, and there received the adoration of the sacred college. After this the most ancient of the cardinal-bishops went up to the pontifical throne, and placed himself on the right, but so that his face was towards the left. The cardinal, who was deputed to demand the canonization, moved forwards to the steps of the throne, having the cardinal-legate of Bologna on his left-hand, and a consistorial-advocate on his right; the master of the ceremonies, who attended the cardinal-postulant, being on the legate's left. They first bowed to the altar and his Holiness; then the cardinal-postulant rose, and the advocate, addressing himself in his eminency's name to the holy Father, begged that he would be graciously pleased to order the four Beati to be enrolled amongst the saints of the Lord. No sooner

had he spoken, but one of the gentlemen of the Pope's bed-chamber, secretary of his briefs, standing up, resumed the discourse, and made a short eulogium on the merit and virtues of the four Beati, who were all natives of Italy, and had immortalized themselves by their religious achievements.

"The gentleman of the bed-chamber closed his harangue with an exhortation to the assembly to beg the light of God's Spirit upon so delicate an occasion. Then his Holiness rose off his throne, and all the clergy knelt; two musicians of the chapel, dressed in their surplices, and kneeling, sung the litanies of the saints; after which the cardinal-postulant for the canonization repeated his instances; and this was succeeded by a prayer to Almighty God to implore the assistance of his Holy Spirit, and then the holy Father sung the Veni Creator Spiritus, which is a hymn addressed to the third Person in the Sacred Trinity. The two musicians sung the verse which begins with Emitte Spiritum, and the Pontiff called upon the Holy Ghost, whilst they continued standing with tapers in their hands before the steps of the throne. A third and last request, made in the same manner as the former, succeeded this invocation. Then the secretary of the briefs resumed the discourse, and declared it was time to acquiesce with God's commands. 'His Holiness,' continued he, 'is going to make a decree for raising Pius V., Andrew D'Avellino, Felix de Cantalice, and Catharin de Bologna to the rank of saints, to the glory of God, and the honour of the Catholic Church, in order that their names may be called upon for ages to come.' After these words, the secretary withdrawing, the cardinals stood up, and Christ's vicar, by the assistance of the Holy Ghost, pronounced the decree of canonization, thereby commanding, that from thenceforth those Beati should be looked upon as saints by the Catholic Church, and their festival be solemnized upon their respective birth-days. The apostolic prothonotaries and notaries immediately drew up an act of this canonization, and Te Deum was sung by way of thanksgiving."

The idea of canonization is evidently borrowed from the ancient heathens, who deified heroes and great men after their death. (See Apotheosis.) It was a ceremony unknown before the end of the tenth century, even in the Romish Church. The power of canonization in the Greek Church is vested in the patriarchs and bishops in convocation, who, while they are cautious in conferring the honour only upon those who have been distinguished for their virtues and piety, have, nevertheless, so swelled the calendar of saints, that they are more numerous than the days of the year. On each of their festival days, and from their number, two of them are sometimes assigned one day, masses are said in honour of them, and the history of their life and miracles is publicly read. The lives of the saints are in four volumes folio. They are read at the matin service in monasteries, but not often in parish churches.

CANONRY, the office held by the Canons of a Cathedral (which see) in England. By the Act 3d and 4th Vict., the canonries are reduced to one hundred and thirty-four.

CANONS, a name given to the clergy in the primitive Christian church, for which two reasons are assigned; one, that they were subject to the Canons Ecclesiastical (which see), or general rules of the church; the other, that they were usually registered in the *canon*, or list of the authorized office-bearers. Whatever may be its origin, the appellation is often found in the ancient councils. At an after period, it came to be applied to all who were entitled to receive maintenance from the church, such as monks, virgins, and widows, all of whom were enrolled as *canonici*, or canons. Sometimes the word was used to denote a tax raised for ecclesiastical, and even for civil purposes. Thus Athanasius, when he complains of having been unjustly accused of imposing a tax upon Egypt for the support of the church of Alexandria, calls the tax a *canon;* and in the Theodosian code, the word is employed to denote the tribute of corn that was exacted from the African provinces for the use of the city of Rome. The Apostles' Creed (which see) was also called *canon*, the rule, as being the recognized standard or rule of faith.

CANONS (Apostolic). See Apostolical Canons.

CANONS (Book of), rules framed for the government of the Scottish Church, by order of Charles I., and designed to establish Episcopacy, and subvert the Presbyterian constitution of the church. In 1634 it was agreed upon, that a Book of Canons and a Liturgy should be framed in Scotland, and communicated to Laud, Juxon, and Wren for their revision and approval. In April of the following year, a meeting of the prelates was held in Edinburgh, to see what progress had been made in the framing of the Book of Canons. After the Scottish prelates had prepared the document, it was sent to Laud, by whom it was revised and amended. This Book of Canons was confirmed under the great seal, by letters patent bearing date 23d May 1635. Dr. Hetherington, in his 'History of the Church of Scotland,' gives the following brief digest of the canons: "The first decrees excommunication against all who should deny the King's supremacy in ecclesiastical affairs; the next pronounces the same penalty against all who should dare to say that the worship contained in the Book of Common Prayer (a book not yet published, nor even written) was superstitious or contrary to the Scriptures. The same penalty was decreed against all who should assert that the prelatic form of church government was unscriptural. Every minister was enjoined to adhere to the forms prescribed in the Liturgy, on pain of deposition; which Liturgy, as before stated, was not yet in existence. It

was decreed also, that no General Assembly should be called, but by the King; that no ecclesiastical business should even be discussed, except in the prelatic courts; that no private meetings, which were termed conventicles, and included Presbyterics and Kirk-Sessions, should be held by the ministers for expounding the Scriptures; and that on no occasion in public should a minister pour out the fulness of his heart to God in extemporary prayer. Many minute arrangements were also decreed respecting the ceremonial parts of worship, as fonts for baptism, communion-altars, ornaments in church, modes of dispensing the communion elements, the vestments of the clerical order, and all such other idle mummeries as the busy brain of Laud could devise, or the fantastic fooleries of Rome suggest." Such were some of the principal regulations framed for the guidance of the Scottish clergy by the royal fiat. The utmost excitement prevailed throughout the country, when the character of the Book of Canons came to be known. It was looked upon by the people generally as decidedly Popish in its tendency, and designed to pave the way for the introduction, not of Prelacy only, but ultimately of Popery itself. Though Episcopacy had been established in Scotland for thirty years, the publication of the Book of Canons, instead of reconciling the Scottish nation to that mode of ecclesiastical government, only tended to increase the antipathy with which it was regarded.

CANONS (ORDER OF). In the eighth century the great corruption of the whole sacred order gave rise to a new kind of priests, who held an intermediate place between the monks or regular clergy, and the secular priests. These followed partly the discipline and mode of life of monks; that is, they dwelt together, dined at a common table, and joined together in united prayer at certain hours; yet they took no vows upon them like the monks, and they performed ministerial functions in certain churches. They were at first called by the name of the Lord's Brethren; but afterwards took the name of Canons. The institution of this order is commonly attributed to Chrodegang, bishop of Metz, who about A. D. 750 subjected the priests of his church to a somewhat monastic mode of living, requiring them to live in community, to sing hymns to God at certain hours, and also to observe other rites, and by his example, first the Franks, and then the Italians, the English, and the Germans were led to found convents of canons. In the ninth century, Lewis the Meek cherished this order with great partiality, and extended it through all the provinces of his empire. He also added to it an order of *Canonesses*, which had been unknown in the Christian world before that time. He summoned a council at Aix-la-Chapelle A. D. 817, at which the rule of Chrodegang was altered, and new rules were framed, which were issued by Lewis as his own ordinance. The following abstract by Schlegel contains its most essential features: "First the prevailing error, that the prescriptions of the Gospel were obligatory only upon monks and clergymen, is confuted; and then the distinction between monks and canons is defined. The latter may wear linen, eat flesh, hold private property, and enjoy that of the church; the former cannot. Yet equally with the monks they should avoid all vices and practise virtue. They should live in well secured cloisters containing dormitories, refectories, and other necessary apartments. The number of canons in each cloister should be proportioned to the exigencies of the church to which it belonged. In their dress they should avoid the extravagances of ornament and finery, and likewise uncleanliness and negligence, &c. The second part of the rule relates to canonesses, and contains twenty-eight articles. The first six are extracts from the fathers, and relate to the duties of ladies who consecrate themselves to God. They may have private property, yet must commit the management of it to some kinsman or friend by a public act or assignment. They may also have waiting-maids, and eat in the refectory and sleep in the dormitory. They are to be veiled and to dress in black. Their business must be prayer, reading, and labouring with their hands; and especially they must fabricate their own clothing from the flax and wool given to them."

From this time numerous convents of canons and canonesses were founded in every part of Europe, and endowed with ample revenues by pious individuals. This order, however, in process of time degenerated like the others. The same dissoluteness of morals, which in the eleventh century pervaded the whole sacred order, infected also the monastic establishments of the canons. It was deemed necessary by Pope Nicolaus II., in the council at Rome A. D. 1059, to repeal the old rule for canons adopted in the council of Aix-la-Chapelle, and to substitute another in its room, establishing a better and stricter system of discipline. By this means nearly all these associations underwent a considerable reform. Some of them, however, did not consent to adopt the new rule in all its extent. Hence arose the distinction between *regular* and *secular canons;* the former name being applied to those who had all things in common, without any exception whatever, while the latter was given to those who had nothing in common but their dwelling and table.

CANONS OF A CATHEDRAL, also called PREBENDARIES, the former being a name of office and ministry, and the latter having reference to a *prebenda*, which denoted an endowment or revenue. At the period of the Conquest, there were in England nineteen bishoprics, not including the bishopric of the Isle of Man, which has no Cathedral Chapter, and all of these were associated with bodies of *secular* canons, except two, Winchester and Worcester, where Benedictine monks had been substituted in their places. The same substitution appears to have been gradually effected in other churches, namely Canterbury, Durham, and Rochester, but the

secular clergy recovered their ground, and kept it till the time of Archbishop Lanfranc after the Conquest. From the Conquest to the Reformation the canons consisted of presbyters, deacons, and subdeacons, each prebendal stall being annexed to one of these three orders of ministry; and a certain number of each order, as the services of the church then required, were enjoined to be always resident together. It appears to have been a general rule, that a certain part of the whole body of canons should be always in residence. The canons had each a prebend, the endowment of which generally consisted of the tithes of some parish. There was besides a common property of the church called *communa*, from the revenues of which the several members received a daily distribution when resident and taking their part in the daily offices. The duty of residence, and the emoluments attached to it, were in process of time confined to a portion of the whole body of Canons; and the non-residents were compelled by statute to pay, each a certain portion, one-fifth, one-sixth, or one-seventh, of the income of his prebend to the common fund of the church for the benefit of the resident Canons. Hence arose the title of *Canons Residentiary*. The Chapter, however, was still considered to comprehend all the Canons; the right of being summoned to Chapter meetings and of voting, still remaining as before. But it appears that by degrees the small body of residents acquired the chief management of the common property, and enjoyment of the privileges and revenues of the church. During the period which elapsed between the Reformation in England, and the reign of Charles II., the alterations in the rule of residence for Deans and Canons were so extensive as almost to amount to a new constitution. What had been the exception before, became now the rule. The term of obligatory residence was reduced to ninety, sixty, and even so little as fifty days, and in many cases the provision for the constant presence of one-third, or one-fourth part of the Canons appears to have been abandoned. These changes are believed to have been due to Archbishop Laud, who was appointed to revise the Cathedral statutes.

In 1835 William IV. issued a commission for the examination of Cathedrals and Collegiate Churches in England and Wales, which has led, among other changes, to the suspension of a certain number of canonries, so as to leave generally four in each cathedral, although a few cathedrals retain five or six, one or two being attached to archdeaconries or professorships; and Christ Church, Oxford, retains its whole number of eight, one attached to an archdeaconry, and four to professorships. The non-residentiary canonries in the old foundations are retained, but without emolument. The bishops of the new cathedrals are authorised to appoint a certain number of Honorary Canons, to take rank next after the Canons, but without emoluments. The Canons are allowed to hold each one benefice, without restriction as to distance or value. The residence of every Canon is fixed at three months at least. The incomes of the suspended canonries in the new cathedrals are directed to be paid over to the Ecclesiastical Commissioners. Two canonries at Westminster are annexed to the two parishes of St. Margaret's and St. John's. The Canons of the Old Foundation are to be appointed generally by the bishops, and no person can take the office of a Canon until he has been six years complete in priest's orders, except in the case of professorships. Power is given to remove the suspension of a canonry if an endowment of £200 per annum be provided. The canonries in the gift of the Crown are confined to the cathedrals of Canterbury, London, Oxford, Worcester, and the collegiate churches of Westminster and Windsor; those in the gift of the Lord Chancellor, to Gloucester, Bristol, Norwich, and Rochester. The whole number of residentiary canonries, according to the provisions of 3d and 4th Vict. c. 113, is one hundred and thirty-four. The collegiate churches of Ripon and Manchester are now made Cathedral churches, annexed to newly founded bishoprics, and to each of them are attached a dean and four canons. In the case of Manchester, to each of the four canonries is annexed one of four rectories and parishes in Manchester and Salford. A cathedral commission was appointed in 1852, which issued its report in 1854, and from that report we have received much of the information which is embodied in this article. See CATHEDRAL, DEAN and CHAPTER.

CANONS ECCLESIASTICAL, the rules or laws laid down by the councils of the Christian church, and possessing the force of ecclesiastical law. From the time of Constantine, the first Christian Emperor, councils began to be convened which drew up rules and regulations, not only in regard to the doctrine, but also the discipline and government of the church. These *decrees*, as they were called, of the councils were collected into three volumes by Ivo, bishop of Chartres in France, about A. D. 1114. This collection of the Decrees was corrected about thirty-five years afterwards by Gratian, a Benedictine monk, and published in England in the reign of King Stephen. These Decrees were received by the clergy of the Western or Latin Church, but never by those of the Eastern or Greek church.

But the body of canon law includes not only the Decrees; it also embodies the Decretals or letters of the Popes (see BULL), which have also been collected into three volumes, and commented upon by John Andreas, a distinguished canonist in the fourteenth century, in a work well known by the name of the Novellæ. These Decrees and Decretals constituted at one period the whole body of the canon law, but afterwards the decretals collected by Pope John XXIII., and commonly called the Extravagants, were admitted and placed on a footing with the rest of the canons. The canon law was introduced into

England, though its authority was never recognized to the same extent as in other countries. Some of the canons were admitted by the English sovereigns and people, while others were rejected. For a time the Pope claimed an ecclesiastical jurisdiction independent of the king, but at the Reformation the Papal power was completely disowned, and no Bull or decree of the Pope could from that time be even published in England without the permission of the civil power.

Besides the foreign canons, there were a number of provincial constitutions passed for the government of the English church, which derived their force only from the royal assent, for from the time of William I. to the Reformation, no canons or constitutions passed by any synod were permitted to be acted upon without the royal assent. The provincial canons were collected and arranged by Lyndwood, Dean of the Arches in the reign of Henry VI. A general revision of the canons was proposed at the Reformation, and the important task was intrusted to Archbishop Cranmer. The work was finished, but as the king died before it was confirmed, the old canons continued in force till the reign of James I., when the clergy being assembled in convocation A. D. 1603, the king gave them leave by his letters patent to treat, consult, and agree on canons. A revised collection of canons was accordingly prepared, and being authorized by the king's commission, they were confirmed by act of parliament, and became part of the law of the land, and continue so to this day, though some of them regulating matters of inferior moment, such as the dress of the clergy, have been allowed to become obsolete.

CANONS MINOR, also called VICARS, clergymen in England attached to a cathedral under the dean and chapter. During the period from the Conquest to the Reformation, each Canon was bound to maintain a vicar skilled in music, to supply his place when absent, in the ministrations of the church. This seems to be the origin of the Minor Canons. Before the Reformation they were enjoined to keep perpetual residence, and never to be absent without leave from the dean. In 1835, power was given by the Ecclesiastical Commissioners, with the sanction of an order in council, to reduce the number of Minor Canons; in no case more than six, nor less than two; each to have an income of £150; each may hold one benefice, but within six miles of the cathedral. The Minor Canons are in general constantly resident, and divide the services of the cathedral church between them.

CANONS (WHITE). See PRÆMONSTRATENSIANS.

CANOPUS, one of the divinities of the ancient Egyptians, supposed to be the god of water, and represented, as some allege, in the shape of a jar with small feet, a thin neck, a swollen body, and round back. Jars are frequently seen on the Egyptian monuments; but the existence of a jar-god is at best somewhat problematical. Rougemont thinks, that it is highly probable that Canopus, or the jar-god, was an image of the Spirit of God, producing and penetrating the world. In the opinion of Jomard, based upon his researches among the antiquities of Egypt, the image of Canopus is supposed to represent the spherical Nile-cup, and is emblematical of the fact, that this cup is the mysterious mundane cup, containing the primordial elements of fire and water, and that being offered to the great god of nature, he is to determine the just proportion of the mixture. In reference to Egypt, Heracles is surnamed Canopus or Canobus, the god of the waters; and the Canobian and the Heraclean mouths of the Nile are synonymous phrases.

CANOPY. See CIBORIUM.

CANTABRARII, officers among the ancient heathens who carried the ensigns and banners of their gods in their processions, and games, and festivals.

CANTHARUS, a cistern of water, which, in the ancient Christian churches, was placed in the atrium or court before the church, that the people might wash their hands and face before they entered the place of worship. While, by some authors, this cistern is called *cantharus*, by others it is termed *phiala*. Among the ancient Romans, the cantharus was a kind of drinking-cup with handles. This was also the name of a cup sacred to BACCHUS (which see).

CANUSIS, an order of monks or secular priests in Japan, who officiate in the *mias* or temples. They are either maintained by the money which had been originally given to found the *mia* to which they may happen to belong, or by a pension from the Dairi but their principal support is derived from the voluntary contributions of the devotees. The Canusis wear, as a badge of their office, either a white or yellow robe over their ordinary dress. Their cap, which is made in the shape of a boat, is tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears them. Their beards are close shaven, but their hair is very long. The superiors, however, wear it curled up under a piece of black gauze. At each ear is a large piece of silk, which comes forward over the lower part of the face. The order of the Canusis depends, with respect to spiritual concerns, on the decision of the Dairi, and with regard to temporal matters, they are subject, like all other ecclesiastics, to the authority of a judge, who bears the title of spiritual judge of the temple, and is appointed by the secular monarch. The superiors of the Canusis are remarkable for their pride and contempt of the common people. They are to be seen scattered throughout all the provinces and cities of the empire. The leading monks reside at Miaco, but, though invested with great authority and influence over the people, they are always subject to the imperial authority, which punishes ecclesiastical delinquents with death.

The Canusis, in their discourses to the people, dwell chiefly on points of morality. They preach from a rostrum or pulpit, and alongside of them is placed the tutelar idol of the sect, or order to which they belong, and to this idol the devotees present their freewill-offerings. On each side of the pulpit there is a lighted lamp suspended from the canopy; and a little below it is a desk or pew for the younger priests, where some of them sit and others stand. The preacher wears a hat upon his head, shaped like an umbrella, and holds a fan in his hand. Before commencing his sermon, he appears to meditate for a little, then rings a small bell by way of enjoining silence upon his audience; and on silence being obtained, he opens a book which lies upon the cushion before him, containing the moral precepts and fundamental principles of the religion of his sect. Having chosen his text, he delivers his discourse, which is usually clear and vigorous in its language, and strictly methodical in its arrangement. The peroration very often consists of a high-flown eulogium upon the order to which the preacher belongs. The audience are called upon by the ringing of the little bell, to kneel down and say their prayers, sometimes before, and sometimes after the sermon. On certain days set apart for praying for the dead, the Japanese priests, as well as monks, sing the *Namanda* to the sound of little bells, for the repose of their deceased friends.

CAPELLÆ. See CHAPELS.

CAPELLANI. See CHAPLAINS.

CAPEROLANS, a congregation of monks in Italy, in the fifteenth century, who derived their name from Pietro Caperole, their founder. The monasteries of this order are found at Brescia, Bergamo, and Cremona.

CAPITOLINS, a term of reproach applied by the NOVATIANS (which see) to the Catholics for receiving such as went to sacrifice at the Capitol at Rome.

CAPITOLIUM, a small temple which is said to have been erected by Numa on the Esquiline hill, and dedicated to Jupiter, Juno, and Minerva. This was the original or old Capitolium, but the appellation was afterwards given to the temple of *Jupiter Optimus Maximus*, which stood on the Tarpeian rock, and was said to have derived its name from a human head (*caput*) being found on digging the foundations of the building. It was begun to be built by Tarquinius Priscus, continued by Servius Tullius, and completed by Tarquinius Superbus. It was three times burnt down, and as often rebuilt at the public expense. The Capitolium contained three temples within the same peristyle, and under the same roof; the middle being dedicated to Jupiter Optimus Maximus, with the temple of Minerva on the right, and that of Juno on the left. The term Capitolium was also used to denote other temples besides those of Rome.

CAPITULA, instructions given by the prelates in former times to regulate the proceedings of the clergy of their dioceses.

CAPITULARIES, the imperial ordinances of the Franks, which, after the extension of their empire, were distinguished from the national laws. All royal enactments, particularly in later times, were called Capitularia or Capitula, perhaps from their consisting of different heads (*capita*) or chapters. From the intimate connection, or rather confusion, of the church with the state, these Capitularies frequently referred to ecclesiastical matters, and were passed at assemblies in which bishops took a part. The first collection of Capitularies, which was published in 1545, was edited by Vitus Amerpachius, and was limited to the principal Capitularies issued by Charlemagne on ecclesiastical and civil affairs. A great collection of the Capitularies of the Frank kings was afterwards prepared with notes, by Stephen Baluze, and published in two volumes folio, at Paris in 1677, and reprinted at Venice in 1771, and a new edition appeared at Paris in 1780.

CAPITULUM, in ecclesiastical writers was employed to denote part of a chapter of the Bible read and explained, and afterwards the place where such exercises were performed received the name of *domus capituli*, the house of the Capitulum.

CAPNOMANCY (Gr. *capnos*, smoke, and *mantcia*, divination), a species of divination employed by the ancient heathens in their sacrifices. If the smoke was thin and light, and went straight upwards, the omen was favourable; but if the smoke was thick and dark, not rising upwards, but resting like a cloud over the fire, the omen was unfavourable. See DIVINATION.

CAPTA, a surname of MINERVA (which see), worshipped on the Cœlian hill at Rome.

CAPUCHE, a cap or hood worn by a particular order of Franciscan friars, hence called CAPUCHINS (see next article). It is sewed to the dress, and hangs usually down the back.

CAPUCHINS, a religious institution of the order of St. Francis, derived from the *capuche* which they wore. It originated with Matthew Bassi, a minor Observantine friar of the duchy of Spoleto in Italy, who asserted, in 1525, that he had a divine call to observe a stricter rule of poverty. He retired, accordingly, to a solitary place, accompanied by other twelve monks, forming, with the permission of the Pope, Clement VII., a new congregation. They were allowed by the Pope the privilege of wearing the square capuche, and admitted among them all who would consent to wear the appointed habit. The vows of this order were of the strictest and most austere character; and so great was its success, that the other Franciscans looked upon the Capuchins with the bitterest envy and malignity. Thus the order of the Capuchins commenced A. D. 1527. The rules drawn up for their government by Bassi enjoined, among other things, that the monks should perform divine service without singing, and that they

should say but one mass a day in their convents. Hours were arranged for mental prayer morning and evening; days of discipline were appointed, and also days of silence. They forbade the monks to hear the confessions of seculars, and enjoined them always to travel on foot; they recommended poverty in the ornaments of their church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin.

The order of the Capuchins soon spread all over Italy, and was introduced also into Sicily. It was established in France in 1573, with the consent of Pope Gregory XIII. In the course of the following century it passed into Spain, and so rapidly has it been diffused over the whole world, that it is one of the largest and most widely spread orders in the Romish church; and besides, it is the order which is the most respected, and held in the highest repute among the whole of the monastic institutions. Father Paul observes, that "the Capuchins preserve their reputation in consequence of their poverty; and that if they should suffer the least change in their institution, they would acquire no immovable estates by it, but would lose the alms they now receive." There is an order of Capuchin nuns, as well as monks. These, following the rules of ST. CLARA (which see), were first established at Naples in 1538, by a pious and devout lady, belonging to a noble family of Catalonia in Spain. The monastery was put by the Pope under the government of the Capuchins, and, accordingly, the nuns having adopted the dress of that order, were called *Capuchines*, and on account of their austerity they received the name also of "Nuns of the Passion." Monasteries of the same kind were formed in various places.

CAPUT EXTORUM, the convex upper portion of the liver in animals, from the appearance of which, in the victims slain in sacrifice, the ancient Roman soothsayers drew their auguries. If that portion of the animal was sound and healthy, the omen was favourable; but if unhealthy, the omen was unfavourable. If this portion of the liver was wanting, it was a bad sign, but if it was well marked and double, it was a good sign. See DIVINATION.

CAPUTIATI, a semi-political denomination which appeared in the twelfth century, deriving their name from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary. Their avowed object was to level all distinctions, to abolish magistracy, and to remove all subordination among mankind, restoring what they considered as primitive liberty and natural equality. This sect soon disappeared.

CARAITES (Heb. *Karaim*, textualists), a small modern sect of the Jews, who avow their attachment to the text of the Scriptures. They are chiefly found in the Crimea, Lithuania, and Persia; at Damascus, Constantinople, and Cairo. The name was originally given to the school of Schammai, about thirty years before Christ, because they rejected the traditions of the elders, which were believed by the school of Hillel and the Pharisees. They disowned also the fanciful interpretations of the *Cabbala* (which see). The Caraites themselves claim a very high antiquity, alleging that the genuine succession of the Jewish church is to be found only with them; and, accordingly, they produce a long list of doctors reaching in an uninterrupted series as far back as Ezra the scribe. Whether this claim be well-founded or not, it cannot be denied that the sect has existed for many centuries. The Rabbinists have been accustomed to regard them as Sadducees, but their doctrines are in no sense the same with the tenets of that infidel sect. They believe in the inspiration of the Scriptures, the resurrection of the dead, and the final judgment. They deny the Messiah to be already come, and reject all calculations as to the time of his appearance; yet they say that it is proper that "even every day they should receive their salvation by Messiah the son of David." They differ from the Rabbinists in various ceremonies, in the observance of their festivals, and are much more strict in their observance of the Jewish Sabbath. Their opinions differ from the Rabbis as to the sacredness and indissoluble character of the marriage tie. The principal difference between the Caraites and the rest of the Jews is, that they adhere closely to the text of the Scripture, and reject all paraphrases, additions, and glosses of the Rabbis.

The ten fundamental articles of the Caraite creed are as follows:

"1. That all material existences, the worlds and all that are in them, are created.

"2. That the creator of these things is himself uncreated.

"3. That there is no similitude of him, but that he is in every respect one alone.

"4. That Moses our master (peace to his memory) was sent by him.

"5. That with and by Moses he sent us his perfect law.

"6. That the faithful are bound to know the language of our law and its exposition—that is, the Scripture and its interpretation.

"7. That the blessed God guided the other prophets by the prophetic spirit.

"8. That the blessed God will restore the children of men to life at the day of judgment.

"9. That the blessed God will render to every man according to his ways and the fruit of his deeds.

"10. That the blessed God has not rejected his people in captivity, even while under his chastisements; but it is proper that even every day they should receive their salvation by Messiah the son of David."

One of the most eminent doctors of the Caraite sect, Caleb Aba, who flourished towards the end of the fifteenth century, has given a very distinct ac-

count of the schism between the Caraites and the Rabbinists. He alleges it to have rested on three grounds which he thus states:

"First.—The Rabbinists think that many things were delivered orally to Moses on mount Sinai, which are not comprehended in the written law; that these things were delivered by Moses to Joshua his disciple, by Joshua to the elders, and by them to their successors from generation to generation: so that all these things were never written by the hand of Moses, but were transmitted by oral tradition only, till a period arrived in which, when the oral law was in danger of being wholly forgotten, it was thought expedient by the men of that age to commit to writing whatever each individual had received from his predecessor.—But we Caraites believe none of these things; but only those which the blessed God commanded to him who was faithful in his house, even all things that are found written in the law.

"Secondly.—The Rabbinists maintain, that those things which are written in the law require expositions to be derived from the Cabbala, which they fabricate according to their own fancy. But we, on the contrary, believe that all scripture brings with it its own interpretation: and that if in some places it is very concise, there are others in which its sense is more fully stated, and that the scripture is to be considered as addressed to beings endued with understanding.

"Thirdly.—They assert that the law has given them the power of adding or diminishing, in those things which pertain to the precepts and exhortations of the law, according as shall appear right to the wise men of each generation; even, they say, if those wise men should decree the right hand to be the left, or the left hand to be the right. But this we altogether deny."

The Caraites differ from the Rabbis also in regard to several of the leading Jewish feasts. They reject the Rabbinical calendar, and celebrate the feast of new moon only when they can observe that luminary. They make use of *Talleth;* but have no *Mezuzzoth* or *Tephillin*, alleging that the passages in which these things are believed by the Rabbis to be enjoined, are to be understood not in a literal, but in a figurative meaning. They have no printed copies of the Scriptures, and therefore they prize highly the manuscripts, and every member of their synagogue is expected to transcribe the whole or the greater part of the Law at least once in the course of his life. Mr. Elliot, in his 'Travels in the Three Great Empires of Austria, Russia, and Turkey,' mentions that they are in possession of Tartar Targums, or versions of the Old Testament in that language. This traveller gives the most gratifying account of this small sect of the modern Israelites, having met with various members of the body in the course of his journeys.

"From all we could ascertain, in personal conference with these sons of Israel, and with their neighbours, as well as from what is recorded concerning them, it appears that they hold the Jewish faith in much purity and simplicity; adhering so strictly to the letter of the Law, that, as their rabbi informed us, they allow no fire to be seen in their town on the Sabbath, neither for light, warmth, culinary purposes, nor even for smoking; though it is well known the Talmudists find little difficulty in evading the Levitical prohibition. Their morals are unusually blameless. At Odessa, where several hundreds of them are established as merchants, they enjoy a high character for honesty and general probity—forming a striking contrast to the Jews of other denominations. In Poland, the records of the police prove that no Karaite has been punished for an offence against the laws for four centuries; and in Gallicia, the Government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects."

There is some evidence that the Caraites, though opposed to tradition, adopted the use of the Hebrew points at a very early period, thus seeming to contradict the opinion of those who maintain the comparatively recent origin of the vowel points.

CARBONARI (Lat. charcoal-men), a modern politico-religious sect in Italy, supposed either to have originated from the *Freemasons*, or to have been formed in imitation of that institution, meeting in secret societies, and observing certain mystical rites and signs. Like the Freemasons they pretended to derive their first principles from the Scriptures, applying them, however, chiefly to political purposes. In 1820 the Pope issued a bull of great length against these Carbonari, containing numerous passages of Sacred Scripture, in which obedience to the constituted authorities is recommended as a precept of the Divine Law. His Holiness afterwards observes, that Clement XII. in 1738, and Benedict XIV. in 1751, had condemned and proscribed the secret society of Freemasons, of which that of the Carbonari is only a ramification. Following the example of these popes, the sovereign pontiff pronounces the same condemnation of these new sec taries, fulminating the pains of excommunication against all who shall become affiliated members o the Carbonari, or who shall not immediately withdraw from the association. Such secret societies, however, notwithstanding the anathema of the Pope, are still in active operation in various parts of Italy.

CARDEA (Lat. *Cardo*, a hinge), a female deity among the ancient Romans, who presided over and protected the hinges of doors, preventing the en trance of evil spirits into houses.

CARDINAL (Lat. *Cardo*, a hinge), one of the highest officers of the Church of Rome. The word has been long in use as an ecclesiastical term, and was applied originally to the regular clergy of the

metropolitan churches. In Italy, Gaul, and other countries, these churches received the name of cardinal churches; and their ministers were called cardinals. *Cardinalis sacerdos* was the title of a bishop; *cardinales presbyteri* or *diaconi* were names given to those who held an office in the church, not temporarily, but as a fixed appointment. In the tenth century, the canons of the cathedral churches, in contradistinction from the clergy of the parochial churches, were denominated cardinals. In the eleventh century, however, the term became restricted to the Romish church, and was used to denote the seven suffragan bishops in the immediate vicinity of Rome. These were the bishops of Ostia, Porta, St. Rufina, St. Sabina, Palestrina, Frescati, and Albano, and although, from their neighbourhood to the city of Rome, they were well adapted to aid the Pope with their counsel, they seem at first to have possessed no rights superior to those of the other clergy. But Nicholas II., at the Lateran council in A. D. 1059, enacted a special law on the subject of papal elections, by which it was provided that the Pope should be chosen by the cardinal bishops and priests, with the concurrence of the rest of the Roman clergy, and of the Roman people, and with a certain participation of the emperor, and that none other than a person so chosen should be considered as pope. Thus was laid the foundation of the college of cardinals, which forms the ecclesiastical council of the Pope. To these seven bishops, which, by the union of Porta with St. Rufina, have since been reduced to six, was given the name of cardinal bishops of the church of Rome, or cardinals of the Lateran church, implying that they form the hinge on which the church turns.

The election of the Pope being thus taken out of the hands of the emperors, and vested in a small body of the clergy, the hierarchy of the church was rendered in a great measure independent both of the great body of the clergy and of the secular power. This bold encroachment of the ecclesiastical upon the civil authorities was afterwards contested by the princes of the German States, especially by those of Saxony and the house of Hohenstaufen. But these conflicts uniformly issued in favour of the Pope. In the year A. D. 1179, Alexander III., through the canons of the Lateran, succeeded in carrying the encroachment a step, by rendering the election of the Pope by the college of cardinals absolutely valid in itself, without the ratification of the emperor. Similar decrees were issued by Innocent III. A. D. 1215, and Innocent IV. A. D. 1254. At length Gregory X. in A. D. 1274, finally established the conclave of cardinals for the election of the Pope, which exists to this day. The further history of this important body is thus briefly sketched by Mr. Coleman in his 'Christian Antiquities:'

"The college of cardinals, which, until the twelfth century, had been restricted to Rome and its vicinity, has since been greatly enlarged, so as to become the supreme court of the church universal. Priests of illustrious name in other provinces and countries have been elevated to the dignity of cardinals. Of this Alexander III. gave the first example in the year 1165, by conferring the honour upon Galdinus Sala, archbishop of Milan, and upon Conrad, archbishop of Mentz. But, to the injury of the church, the greater part have ever been restricted to the limits of Rome and Italy.

"The formal classification of the cardinals into three distinct orders—1. Cardinal bishops; 2. Cardinal presbyters; 3. Cardinal deacons—was made by Paul II. in the fifteenth century. He also gave them, instead of the scarlet robe, which they had worn since the year 1244, a *purple robe*, from whence they derived the name of the *purple*—a title indicative not merely of their superiority to bishops and archbishops, but of their regal honours and rights. Boniface VIII. gave them the title of *eminentissimi, most eminent;* and Pius V., in 1567, decreed that no other should have the name of cardinal.

"The number of cardinals was at first not less than *seven*, and, after having ranged from *seven* to *fifty-three*, it was reduced again, in the year 1277, to the minimum above mentioned. The General Assembly of the church of Basil limited the number to twenty-four; but the popes from this time increased them at their pleasure. Under Leo X. there were sixty-five cardinals; Paul IV. and Pius V. decreed that the maximum should be seventy—equal in number to the disciples of Jesus. These were arranged under the following grades:—1. Six cardinal bishops with the following titles: the bishops of Ostia, Porta, Albano, Frescati, Sabina, and Palæstrina. 2. Fifty cardinal priests, who were named after the parochial and cathedral churches of Rome. 3. Fourteen cardinal deacons, who were named after the chapels. This number was seldom full; but since 1814 they have again become quite numerous."

The chief cardinal-bishop, cardinal-priest, and cardinal-deacon, are called chiefs of the order. In this quality they possess the prerogative in the conclave of receiving the visits of ambassadors, and giving audience to magistrates. All cardinals, on their promotion to the dignity, lose all the benefices, pensions, and offices they may have hitherto held. From the moment of their investment with the cardinalate, these places are held to be vacant, and it rests with the Pope to restore their benefices to them, and to bestow others upon them that they may have it in their power to live suitably to their princely dignity. They are now supposed to be entitled to dispute precedency with the nearest relatives of sovereigns, and with all princes who are not actually invested with royal authority. The red caps which cardinals wear, were bestowed upon them by Innocent IV. in the council of Lyons held in A. D. 1243; while the red gown was appointed by Paul II. in A. D. 1464. Gregory XIV. bestowed the red cap upon the regular cardinals, who wore only a hat before. At one time the title "most illustrious" was that which was

usually applied to cardinals, but Urban VIII. gave them the still higher title of "Eminence." When they are sent to the courts of princes, it is in the quality of *legates a latere;* and when they are sent to any town, their government is called a legation.

The office of a cardinal is that of a spiritual prince, to govern the church in all parts of the world, and hence the Romish clergy from different countries are allowed to aspire to the dignity. When the cardinal goes to Rome to receive his hat from the Pope in person, he must be dressed in a rural habit, that is, a short purple dress. The moment he reaches the city he must pay his respects to the Holy Father, but must put on long vestments when he goes to audience; and on returning to his house he must remain there until a public consistory is held. The ceremony of receiving the red hat from the Pope's hands is thus described by Picart:

"On the day of the public consistory, the new cardinal goes thither in his coach of state, attended by his friends, in order to receive the red hat. In case the candidate be an archbishop or a bishop, he must wear the black pontifical hat. The eldest cardinals walk two and two into the hall of the consistory; when after having paid obeisance, or kissed the Pope's hand, two cardinal-deacons advance forward toward the cardinal elect, and lead him to the Pope, to whom he makes three very low bows; the first at the entrance of his Holiness's apartment, the second in the middle of it, and the third at the foot of the throne. He then goes up the steps, kisses his Holiness's feet, who also admits him *ad osculum oris*, or to kiss his mouth: this being done, the cardinal elect performs the *osculum pacis*, which is done by embracing all the senior cardinals, and giving them the kiss of peace.

"This first ceremony being ended, the choir chaunt the *Te Deum*, when the cardinals walk two and two to the papal chapel, then march round the altar, with the cardinal elect, accompanied by one of the seniors, who gives him the upper hand for that time only. This being done, the cardinal elect kneels on the steps of the altar, when the chief master of the ceremonies puts the cape or capuche on his head, which hangs behind his cope; and whilst they are chaunting the *Te Ergo* of the *Te Deum*, he falls prostrate on his belly, and continues in this posture; not only till this hymn is ended, but also till the cardinal-deacon, who is then standing at the altar on the epistle-side, has read certain prayers inserted in the Pontifical.

"These prayers being ended, the new cardinal rises up: his cape is lowered; after which the cardinal-deacon, in presence of two heads of orders, and the cardinal camerlingo, presents him the bull of the oath he is to take. Having read it, he swears 'He is ready to shed his blood for the holy Romish Church, and for the maintenance of the privileges of the apostolic clergy, among whom he is incorporated.'

"All the cardinals return afterwards into the chamber of the consistory, in the same order as they came out from thence. The newly elected cardinal goes thither also, walking on the right hand of that senior cardinal who accompanied him to the chapel. He then kneels down before the Pope; one of the masters of the ceremonies draws the capuche over his head, and his Holiness puts the red velvet hat over the cape, repeating certain prayers at the same time.

"Then the Pope withdraws, and the cardinals, as they go out of the consistory, stop in the hall, where they make a ring; whereupon the newly elected cardinal comes and salutes them in the middle of it, and thanks them one after the other, for the honour they have done him in receiving him as one of their brethren. His compliment being ended, the senior cardinals come one after another, and congratulate him on his promotion."

The red hat, which has with such pomp and ceremony been bestowed upon the cardinal, is carried to his palace in a large silver gilt basin. In the first secret consistory which is held after his election, the cardinal attends, when the Pope performs the ceremony of shutting his mouth; that is, his Holiness lays his hand upon the mouth of the newly elected cardinal, with the view of reminding him that he is now bound to exercise the utmost prudence and circumspection in his speech. In the second or third consistory, another ceremony is gone through of opening his mouth, on which occasion the Pope addresses an exhortation to the new cardinal, gives him his title, and puts on the ring-finger of his right hand a gold ring set with a sapphire, to show, according to a bull of Gregory XV., that "the church is now his spouse, and that he must never abandon her." The formal address of the Pope to the cardinal in opening his mouth is couched in these words, "In the name of the Father, Son, and Holy Ghost, we open your mouth that you may give your opinion in our conferences and councils, in all necessary cases, or in such as relate to the cardinals or their functions; in our consistory, out of the consistory, or at the election of a sovereign pontiff."

When the Pope is pleased by special favour to send the hat to an absent cardinal, the following ceremony takes place:—"The hat, in this case, is carried by an honorary chamberlain, or a gentleman of the Pope's household, together with a brief, directed to the nuncio, or the bishop of the place where the cardinal elect resides. As soon as the latter hears of the approach of the chamberlain who brings the hat, he sends his household to meet him, and as many of his friends as he can get together for that purpose, to do him the greater honour, when they all make their entry together in cavalcade, if allowed by the custom of the place. Then the Pope's chamberlain holds the red hat aloft on the mace, in order that it may be seen by all the spectators.

"The Pope's envoy, and the prelate who is to

perform the ceremony, meet on a Sunday, or some high festival, at the newly elected cardinal's with their domestics and as many friends as they can get together, and go in cavalcade to the principal church of the place in the following order:—

"The march is opened by the drums and trumpets; then come the livery-servants. The soldiers upon guard, in case there be any, or the inhabitants of the town under arms, march before the gentlemen, and afterwards the Pope's chamberlain appears in a purple habit, holding the red hat aloft and uncovered. Immediately after follows the newly elected cardinal, with his cope on, his capuche on his head, and over all a black hat. On the right hand the prelate marches who is to perform the ceremony, and on his left some other person of quality, such as the chief nobleman of the place; and behind him the coaches of the cardinal, and of all such persons as are proud of doing him honour, with a great train. When this ceremony is performed in any place where a king or prince resides, their guards always attend on the newly elected cardinal.

"When the cavalcade is come to the church, mass is sung in it, and it is usual for the king or prince of the place, as also the chief lords and ladies of the court, to be present at it. Mass being ended, the prelate who is to perform the ceremony puts on his cope and mitre; then, being seated in an easy chair which stands on the steps of the altar, with his back turned to it, the person who brought the hat lays it on the altar, and presents the Pope's brief to the prelate, who gives it to his secretary, and this latter reads it with an audible voice, so as to be heard by the whole congregation. Immediately after, the prelate makes an oration in praise of the newly elected cardinal, and, at the conclusion, declares that he is ready to deliver the hat to him, according to His Holiness' order.

"Then the cardinal elect advances towards the altar, and, kneeling down, takes the same oath before the prelate which the newly created cardinals take at Rome before the Pope. Then the prelate rises from his seat, and, taking off his mitre, says some prayers over the new cardinal, whose head is covered with the capuche; after which the prelate puts his hat on, and at the same time repeats a prayer out of the Roman Pontifical. He afterwards gives him the kiss of peace, upon which the *Te Deum* and some prayers are sung, which conclude the ceremony. The newly created cardinal returns in cavalcade, with the red hat on his head."

Another ceremony of considerable length, and which it is unnecessary to describe in detail, takes place when a cardinal enters upon formal possession of his title. On that occasion all the congregation come and kiss his hand, with the exception of the officiating priest, to whom he gives the kiss of peace on his right cheek. He enjoys all episcopal rights in his own church, but is not obliged to residence. Cardinals assist, with their rochet on, in such offices as are performed on the most solemn festivals in their churches, where they bless the people in a solemn manner, and are seated under a canopy on a kind of throne. Their testimony is to be taken in a court of justice without the formality of an oath, and their single testimony is considered in Romish countries as equal to that of two witnesses. They have it in their power to grant an hundred days indulgence to any one, and they acknowledge no judge or superior but the Pope alone, particularly in criminal matters; for, as to civil matters they are always heard before the auditors of the apostolic chamber.

When a cardinal dies, his body is embalmed as soon as possible after death, and the corpse is carried into the church where his obsequies are to be solemnized. The church is hung inside with black velvet and adorned with escutcheons, on which are represented the arms of the deceased. A great number of tapers are lighted up on both sides of the nave. The body of the deceased cardinal, dressed in pontifical vestments, with a mitre on his head, is laid on a bed of state in the middle of the church, with his feet towards the great gate, and his head towards the high altar. The office of the dead is performed by several monks and priests in presence of the cardinals with great solemnity. At night the body is stripped and laid in a leaden coffin, which is put in another of cypress-wood, covered with black cloth. The interment usually takes place with great pomp, a solemn procession conducting the body to its place of burial. A devotion of nine days is observed for deceased cardinals, on the first and last days of which a hundred and fifty masses must be said, when a small piece of money and two small candles are given to each officiating priest. On each of the other seven days a hundred masses are said.

CARGILLITES, a name sometimes given to the COVENANTERS (which see) of Scotland, from Mr. Donald Cargill, one of their leading ministers.

CARIUS, a surname of ZEUS (which see), under which he was worshipped at Mylassa in Caria, and also in Thessaly and Bœotia.

CARMATHIANS, a heretical sect of Mohammedans, so called from their founder, Carmath, who promulgated his doctrines in the end of the ninth century. Himself a man of an austere life, he alleged that it was the duty of every man to pray, not five times, throughout the day, but fifty times. And this practice he established among his followers, who found it necessary to neglect their worldly avocations and to apply themselves to a life of almost incessant devotion. They ate many things forbidden by Mohammed, and believed that the angels were the guides of all their actions. They alleged the Koran to be an allegory, and prayer to be a symbol of obedience paid to the Imam, or chief of their sect. Instead of giving the tenth of their goods, which the Mohammedans are enjoined to give to the poor, the Carmathians laid aside one-fifth part

of their substance for the Imam. Their founder inculcated upon them an inviolable secrecy as to the doctrines which he taught, revealing them to none except the members of their own sect; and, as a symbolical representation of this enforced silence, he established a system of fasts. The strange doctrine was laid down, that fidelity to the Imam was denoted by that command which forbids fornication. This sect somewhat resembled the ASSASSINS (which see), if it was not a branch of that denomination. The Carmathians at first increased rapidly in numbers by the zeal and professed sanctity of their founder, who, anxious to propagate extensively the new opinions, chose twelve of his chief followers, whom he called apostles, and to whom he gave special authority over the members of the sect. The civil authorities, however, considering the new doctrine as opposed to the Koran, seized Carmath and imprisoned him; but having escaped from prison, his followers zealously spread the report that he had been delivered miraculously, and was taken up to heaven. In a short time he made his appearance in another part of the country, and, being hotly pursued by his enemies, he fled into Syria and was never more heard of. After the disappearance of Carmath, however, the sect which he had formed still continued to exist, and, in order to enhance the fame of their founder, they sedulously taught that he was a divinely commissioned prophet, who had been sent into the world to publish a new law to mankind, to suppress the legal ceremonies of Mohammedanism, and to inculcate the true nature and duty of prayer, in opposition to the erroneous creed of the Mussulmans. The existence of this sect was but temporary. It flourished for some years, but in process of time died away.

CARMELITES, an order of monks established in the twelfth century on Mount Carmel in Palestine. It was founded by Berthold, a Calabrian, who pretended to have been guided by a vision of the prophet Elijah, to choose this spot as the seat of a tower and a small church, which he occupied with only ten companions. From this small beginning arose the important order of the Carmelites, which some writers have attempted to trace back as far as the time of Elijah, who they allege was called "bald-head" because he had adopted the tonsure. By some writers it was argued that there had been a regular succession of hermits upon Mount Carmel from the sons of the prophets to the time of Christ, and that these hermits had from an early period continued the succession to the twelfth century. In A. D. 1205, this order obtained a rule from the Latin patriarch, Albert of Jerusalem, which consisted of sixteen articles, requiring them, among other things, to confine themselves to their cells, except when at work, and to spend their time in prayer; to possess no individual property; to fast from the festival of the Holy Cross till Easter, except on Sundays; to abstain from eating flesh altogether; to labour with their hands; and to observe total silence from vespers till the terce of the next day. This rule was mitigated to a considerable extent by Innocent IV., and by Honorius III. the Carmelites were placed among the approved orders of the Romish Church, and he gave them the name of Brothers of the Virgin Mary. On the conclusion of the peace with the Saracens, A. D. 1229, the Carmelites left Syria, and dispersed, some of them to Cyprus, others to Sicily, and others to France. In A. D. 1240, they came to England, and at one time they had about forty religious houses in that country. In the sixteenth century, St. Theresa, a Spanish lady, undertook to reform the order. They were now divided into two classes. The Carmelites of the ancient observance were called the mitigated, or moderate; the reformed, or those of the strict observance, were called BAREFOOTED CARMELITES (see next article), because they went with their feet bare. The former were distributed into forty provinces, under one general. The latter quarrelled among themselves, and became divided into the congregation of Spain, containing six provinces, and the congregation of Italy, embracing all the rest. There were nine or ten religious houses of the Carmelites in Scotland. It is one of the most celebrated of the mendicant orders in the Romish Church, and is often known by the name of the order of St. Mary of Mount Carmel. By Pope John XXIII. Carmelite monks were exempted from episcopal jurisdiction, and secured against the pains of purgatory. Urban IV. gave three years of indulgence to those who should call the Carmelites, Brothers of Mary. That part of their rule which forbade them to eat flesh was repealed by Eugene VI., in reward for having burnt alive one of their own order who had declared that the Church of Rome had become so corrupt as to require a reformation. The Carmelite order wear a cassock, a scapulary, a patience, a hood of a brown colour, a white plaited cloak, and a black hat. According to a tradition of the Carmelites, Simon Stock, the prior-general, A. D. 1251, received the scapulary from the Virgin. "The Virgin appeared to me," Stock is made to say, "with a great retinue, and, holding up the habit of the order, exclaimed, 'This shall be a privilege to thee, and to the whole body of the Carmelites; whosoever shall die in it will be preserved from the eternal flames.'"

CARMELITES (BAREFOOTED), a branch of the Carmelite order which was originated by a lady of the name of Theresa, who was born of noble parents at Avila in Spain, A. D. 1515. At the age of twenty she entered a convent of Carmelite nuns; and being impressed with the necessity of a reformation of the order, she built a small convent at Avila, under the name of St. Joseph, and in the congregation of nuns which she thus formed, began those improvements which were rapidly adopted by others. Seventeen monastic establishments were constituted on the same model, and, in A. D. 1562, Pius IV. confirmed

and approved her rule. Theresa died in 1582, and was canonized by Gregory XV., in 1622. The order now under consideration wear the same dress as the other Carmelites, but of a very coarse cloth, and go barefooted, hence their name.

CARMENTA, one of the CAMENÆ (which see) or prophetic nymphs of the ancient Roman mythology. A temple was reared to her in Rome at the foot of the Capitoline hill, and a festival celebrated in her honour, called CARMENTALIA (see next article). She is said to have been the mother of Evander the Arcadian by Hermes, and having persuaded her son to kill his father, she fled with him to Italy, where she gave oracles to the people and to Heracles. She was put to death by her son at the advanced age of one hundred and ten, and then was ranked among the gods. The Greek name was *Themis*, and the Latin Carmenta was probably derived from *carmen*, a verse, prophecies being usually delivered in verse.

CARMENTALIA, a Roman festival in honour of CARMENTA (see preceding article). Plutarch alleges it to be as ancient as the time of Romulus, the founder of Rome. The Carmentalia were celebrated annually on the 11th January.

CARNA, a Roman goddess who was thought to preside over the vital organs of the human body, such as the heart, the lungs, and the liver. She had a sanctuary on the Cœlian hill at Rome, and a festival was celebrated in her honour on the 1st of June, and, on that occasion, beans and bacon were offered to her.

CARNEI (Lat. *Caro*, flesh), an opprobrious name applied by the ORIGENIANS (which see) to the early Christians, because of their maintenance of the doctrine that the bodies of men after the resurrection should be composed of flesh and bones as they are now, only altered in quality, not in substance.

CARNEIUS, a surname of Apollo, under which, from very ancient times, he was worshipped in various parts of Greece, but especially in the Peloponnesus. Some derive the epithet from Carnus, a soothsayer whom Hippotes killed, and, in consequence of this deed of slaughter, Apollo sent a plague upon the army of Hippotes as he was marching to Peloponnesus. To propitiate the god, the worship of Carneius Apollo is said to have been instituted. By others, the surname is derived from Carnus or Carneius, a son of Zeus and Europa, who was a special favourite of Apollo. A festival was regularly kept in Greece to Carneius Apollo. (See next article.)

CARNEIA, a great national festival among the ancient Spartans in honour of Apollo CARNEIUS (see preceding article). It commenced on the seventh day of the Grecian month Carneios, and continued for the space of nine days, during which nine tents were pitched in the neighbourhood of the city, and in each of these tents nine men lived as in the time of war. A boat is also said to have been carried round, on which was a statue of Apollo Carneius adorned with garlands. Sacrifices were offered during the Carneia by a priest called Agetes, to whom were allotted, as his attendants, five men chosen from each of the Spartan tribes, who continued in office for four years, during which they were doomed to celibacy. Musical contests took place as a part of the Carneia.

CARNIVAL, a Romish festival, celebrated at Rome and Venice with the most unbounded mirth and revelry. It is held from Twelfth Day till Lent, and in the south of Germany is called *Faschings*. The word carnival seems to be derived from the Latin words *carne* and *vale*, because at that festival Romanists took leave of flesh; but Ducange considers it to have had its origin in the Latin name given to the feast in the middle ages, *carne-levamen*. As the long fast of Lent was to commence immediately after the carnival, it was thought to be a suitable employment to devote themselves, during the festival, to all kinds of enjoyment, spending the season in such excess of pleasure and riot as to resemble, if it was not an intended imitation of, the pagan *Saturnalia* of the ancient Romans. The carnival lasts for eight days, and, during the latter days of the festival more especially, Rome exhibits a scene of the most unbridled folly, mummery, and absurdity of every kind. Mr. Whiteside, in his 'Italy in the Nineteenth Century,' declares the carnival, from his own personal observation, to be "a scene of buffoonery, jollity, extravagance, and caricature, which has no parallel in the world;" and the same interesting and faithful traveller goes on to remark: "The carnival in Naples is contemptible compared with that in Rome, and yet the Neapolitans are naturally more excitable than the Romans. I bear willing testimony, however, to the invincible good humour of the Italian people. The most entertaining of their caricatures consisted in their grotesque delineations of real life in all its varieties. There was an impudent mountebank who imitated a lawyer, and ridiculed the learned profession; he was dressed in black, with wig and peruke, a false nose, spectacles, and band; carried a law book under his arm, which he occasionally opened; wrangled with the passengers, threatened, abused, would put the folk in his process, and bring them to condign punishment. I almost considered the impostor as personal in his behaviour towards me, but I remained dumb in the presence of a master spirit. All professions are ridiculed except the priesthood; no allusion is made to monks, nuns, friars, or priests. Every other business in life is ludicrously mimicked, down to the carrying of sick men to the hospital. A patient is brought out on an open litter, wrapped in a blanket, and carried along with apparent tenderness and most diverting attention, to the house of reception. The very physic is administered to the pretended patient, who swallows the dose of wine more willingly than if it were the doctor's drugs. The serious affairs of life are made to exhibit a ludicrous aspect; every-

thing is travestied, and yet is there nothing attempted which is offensive or indecent."

It is a remarkable proof of the strange inconsistency which pervades the whole system of Romanism, that, at the very time when the madness of the carnival is at its height, the cardinal-vicar issues spiritual invitations to the faithful, beseeching them to shun the dissipation of the season, and to visit the churches and stations, where religious services appropriated to the time are being performed.

At Venice, the carnival is conducted with peculiar mirth and gaiety. Shows, masquerades, theatrical exhibitions of various kinds, form the leading diversions of this joyous season; and occasionally a boat-race adds to the hilarity of the period.

CAROLOSTADIANS, the followers of Andrew Bodenstein, better known by the name of Carolostadt, from the place of his birth. This able and learned man was one of Luther's earliest and warmest friends and adherents. Decidedly devoted to the cause of the Reformation, Carolostadt, in the ardency and impetuosity of his zeal, would have all the rites of Popery abolished at once. Putting himself at the head of a body which was animated by the same enthusiastic and headstrong feelings with himself, he strove with tumultuous violence to effect a change in the public service and ritual of the church, and especially to establish a novel and irregular mode of celebrating the Lord's Supper. Luther took immediate steps to put an end to these violent proceedings, and by his prudent and energetic measures, he succeeded in setting to rest the agitation which prevailed among many of the friends of the reformed cause. But Carolostadt, though silenced for a time, was not convinced; and resigning, accordingly, the professorship which he held at Wittemberg, he repaired to Orlamunde, where he was invited to officiate as pastor, and proceeded to propagate, by means of the press, the extreme views which he entertained, besides encouraging his followers in the destruction of images. The chief point on which he differed from Luther was his rejection of the real presence of Christ in the bread and wine of the holy sacrament, a doctrine to which Luther still adhered, though not in the form of transubstantiation, yet, at least, in that of consubstantiation. The actual state of the question as between the two learned divines, is thus stated by Pfizer in his 'Life of Luther:' "The doctrine established in the Catholic Church since the first Lateran council in 1215, that the bread and the wine were transformed into the body and blood of Christ by the priestly consecration of the elements during the supper, (or during mass), was only in so far changed by Luther, that he avoided the expression; but he taught that in the bread and wine, the body and blood of Christ, in the strict sense of the terms, were received and enjoyed, according to the words of the institution, 'This is my body,' &c. Carlstadt believed this to savour too much of the Papal doctrine, and his explanation of these words comprehended a denial of the real presence and of the actual enjoyment of the body of Christ in the sacrament. This he accomplished by the harsh and somewhat forced assumption, that Christ had spoken these words, not with reference to the bread, but indicating his own body. This view appeared to Luther as a profanation and violation of the sacrament, and he declared his opposition to it in the most unmeasured terms. In a pamphlet which he published against these prophets, 1525, he says, 'Dr. Carlstadt has fallen away from us, and has become our bitterest foe. Although I deeply regret this scandal, I still rejoice that Satan has shown the cloven foot, and will be put to shame by these his heavenly prophets, who have long been peeping and muttering in concealment, but never would come fairly out until I enticed them with a guilder: that, by the grace of God, has been too well laid out for me to rue it. But still the whole infamy of the plot is not yet brought forward, for still more lies concealed which I have long suspected. This will also be brought out when it is the will of God, for ever praised be his name that the good cause has so far prospered that my interference is not absolutely necessary; there are men enough to cope with such a spirit. I know, also, that Dr. Carlstadt has long been brewing this heresy in his mind, though till now he has not found courage to spread it abroad.'

"To the greatest astonishment and vexation of Luther, other learned and pious men took up the views of Carlstadt, only adopting another mode of interpretation, and either explaining that in the expression 'This is my body,' the word *is* was equivalent to *represents*; or *my body*, was the same as the *symbol* of my body. However various the modes of explanation, they all agreed in teaching the *spiritual* presence and influence of Christ instead of his *bodily* presence in the sacrament. Luther saw the extension of these sentiments with inexpressible grief and anger. Very many of those of whom he had entertained the highest opinion, adopted the new views, or, what was enough to excite the gall of such a man as Luther, did not find them so abominable and worthy of reprobation as he did, who saw in them nothing less than the dishonour and degradation of the sacrament. In his letters and writings, he expressed himself in most unmeasured terms; he calls them 'his Absalom's sacrament-conjurors,' compared to whose madness he feels compelled to call the Papists mild and tame, and who were to him satanic instruments of temptation. 'The sacramental pest,' says he again, 'continues to rage and to increase in strength and virulence.'"

The views of Carolostadt were held by many of the reformed, particularly in Switzerland, and ably defended by Zwingli and Œcolampadius. The sacramental question, in consequence, occupied much of the attention of Luther, and besides giving it a large place in his sermons, he published, in 1528, a treatise specially devoted to the subject, under the title

'Confession of Christ's Supper, against the fanatics.' The contest between the two opposing parties was keen and protracted, and, after several fruitless attempts on the part of individuals, the Landgrave Philip of Hesse, actuated chiefly by political motives, endeavoured, in 1529, to bring about a reconciliation. With this view he recommended a religious conference at Marburg. Neither Luther nor Zuinglius discovered much eagerness for the interview, but at length both yielded to the persuasion of friends. The result was, that a list of articles was drawn up and published, in which the Swiss churches conformed generally to the Lutheran views, excepting on the point of the sacrament. The articles were signed by ten divines of each party. It was also agreed that the controversy, which had for some time been carried on with such unseemly violence on both sides, should henceforth cease.

CAROLS, hymns sung by the people at Christmas, in memory of the song of the angels which the shepherds heard at the birth of the Redeemer.

CARPOCRATIANS, a Gnostic sect of the second century, named from Carpocrates of Alexandria, with whom it originated. His doctrinal system, which passed into the hands of his son Epiphanes, was founded on a combination of Platonism with Christianity. The ideas of Plato as to the pre-existence of the soul, and that higher species of knowledge which comes to a man in the form of a reminiscence from an earlier state of being, pervade the whole *gnosis* of Carpocrates, which is thus described by Neander, with his usual philosophical discrimination and accuracy: "The *Gnosis* consisted in the knowledge of one supreme original being, the highest unity, from whom all existence has flowed, and back to whom it strives to return. The finite spirits ruling over the several portions of the earth, seek to counteract this universal striving after unity; and from their influence, their laws, and arrangements, proceeds all that checks, disturbs, or limits the original communion lying at the root of nature, which is the outward manifestation of that highest unity. These spirits seek to retain under their dominion the souls which, emanating from the highest unity, and still partaking of its nature, have sunk down into the corporeal world, and there become imprisoned in bodies; so that after death they must migrate into other bodies, unless they are capable of rising with freedom to their original source. From these finite spirits the different popular religions had derived their origin. But the souls which, led on by the reminiscences of their former condition, soar upward to the contemplation of that higher unity, reach a state of perfect freedom and repose, which nothing afterwards is able to disturb. As examples of this sort, they named Pythagoras, Plato, Aristotle, among the heathens, and Jesus among the Jews. To the latter they attributed only great strength and purity of soul, which enabled him, through the reminiscences of his earlier existence, to attain the highest flight of contemplation, break free from the narrow laws of the God of the Jews, and overturn the religion which had proceeded from him, although educated in it himself. By virtue of his union with the Monad, he was armed with a divine power which enabled him to overcome the spirits of this world and the laws by which they govern the operations of nature, to work miracles, and to preserve the utmost composure under sufferings. By the same divine power, he was afterwards enabled to ascend in freedom above all the powers of these spirits of the world to the highest unity—the ascension from the world of appearance to Nirwana, according to the system of Budha. This sect, accordingly, *made no distinction* between Christ and the wise and good men among every people. They taught that any other soul which could soar to the same height of contemplation, might be regarded as standing on an equality with Christ. In the controversy against converting the religious life into a mere outward matter, they took sides with St. Paul, but on a directly opposite principle; not on the principle of faith, in the apostle's sense, but on that of an Antinomian pantheism, which looked down upon morality of life with a sort of contempt. Hence they foisted a meaning wholly alien from their true import, upon those fundamental positions of St. Paul respecting the vanity of the merit of good works, and respecting justification, not by works, but by faith alone. What they understood by faith was a mystical brooding of the mind absorbed in the original unity. 'Faith and love,' said they, 'constitute the essential thing; externals are of no importance. He who ascribes moral worth to these, makes himself their slave; subjects himself to those spirits of the world from whom all religious and political ordinances have proceeded. He cannot advance after death beyond the circle of the Metempsychosis; but he who can abandon himself to every lust, without being affected by any, who can thus bid defiance to the laws of those mundane spirits, will after death rise to the unity of that original Monad, by union with which he was enabled, here in the present life, to break loose from every fetter that had cramped his being.'"

The Carpocratians appear to have made use of magical incantations. They believed that the ordinary laws of nature were framed by the inferior spirits, and that whoever was united to the Monad, and could rise above the subordinate gods, was invested with the power of working miracles. In this way they explained the miracles of our blessed Lord. They paid divine honours to an image of Christ, which, as they alleged, came originally from Pilate. They also worshipped the images of Pagan philosophers, and, on the testimony of Clement of Alexandria, we learn, that at Sama in Cephalene, an island in the Ionian sea, a temple, a museum, and altars were built in honour of Epiphanes, the son of Carpocrates, who, though he died at the early age of seventeen, wrote a work in which his father's system

was fully unfolded. Two inscriptions have been lately discovered at Cyrene in Africa, which have given rise to a conjecture that the sect of the Carpocratians continued till the sixth century, but considerable doubts exist among the learned as to the genuineness of these inscriptions. It is not unlikely that the sect disappeared at a somewhat earlier period.

CARTHUSIANS, a religious order which was instituted in the eleventh century. The name is derived from Chartreux (*Cartusium*), not far from Grenoble in France, a valley where Bruno of Cologne, a very learned man, and founder of the order, settled, about A. D. 1084, with twelve companions. On this spot a monastery was erected, but the Carthusians, instead of taking up their residence within its walls, lived in separate cells, by the side of it, where each individual spent the whole day by himself in silence, occupied in devotional exercises, spiritual studies, or corporeal labour. They maintained throughout the utmost simplicity and austerity, refusing to keep in their possession a single vessel of gold or silver except the communion cup. Their time was spent chiefly in transcribing books, particularly the Bible and old theological works. They prized their library above all their other possessions. The Carthusians are perhaps the strictest and the most severe in their discipline of all the monastic institutions of Rome; and, in consequence of this, there have always been very few nuns in connection with the order. Carthusians wear haircloth next the skin; they are not permitted to eat animal food, must prepare their own victuals, and eat alone, not in common. Almost perpetual silence is enforced. They are not allowed to go out of the monastery under any pretence whatever. They are all clothed in white, except their plaited cloak, which is black. The superiors of the order never took the name of abbots, but have always been called priors. Monasteries belonging to them are found in France, Italy, Germany, and other Roman Catholic countries, where rich Carthusian charterhouses are often found. At an early period after the institution of the order, they passed into England, where the order amassed considerable wealth, but their monasteries, with their ample revenues, shared the fate of the other monastic institutions at the period of the Reformation.

CARTULARIES, documents in which were contained the contracts, sales, exchanges, privileges, immunities, and other transactions connected with the churches and monasteries. The design of these papers was to preserve the ancient deeds, being much later than the facts mentioned in them.

CARYATIS, a surname of ARTEMIS (which see), under which she was worshipped at Caryæ in Laconia, and a festival was held in honour of her every year, accompanied with national dances, which were conducted by Lacedemonian women. Hymns were also sung upon the occasion.

CASA, one of the names anciently used to denote a church, as, for example, *Candida casa*, White-church.

CASSOCK, the undress of all orders of the clergy. In the Church of Rome, it varies in colour according to the dignity of the wearer. Priests have black cassocks; bishops, purple; cardinals, scarlet; and popes, white.

CASTE, a name used to denote the hereditary distinctions of classes in Hindostan. The number of castes or tribes is four, namely, the *Brahmans*, the *Kshatriyas*, the *Vaishyas*, and the *Shudras*. It is not improbable that the practice of observing caste may have been derived by the Hindus from the ancient Egyptians; for it is a curious fact noticed by Maurice in his Indian Antiquities, that the sons of Mizraim, a name by which the Egyptians are frequently mentioned in the Bible, were divided, according to Herodotus, into seven, but, according to Diodorus Siculus, into five great tribes, hardly, if at all, different, in regard to the occupations assigned to them, from those of Hindostan. The first of these was the sacred or sacerdotal tribe, who were supported at the public expense, a third part of the produce of the lands of Egypt being allotted for their maintenance, and the expenses of public worship. The second tribe, like that of India, was composed of soldiers. The third, Herodotus speaks of as shepherds, but Diodorus calls them traders. The fourth tribe consists of husbandmen; and the fifth of artificers.

The origin and nature of the system of caste is thus described by Dr. Duff in his valuable work, 'India and India Missions:'—"By a species of emanation or successive eduction from the substance of his own body, Brahma gave origin to the human race, consisting originally of four distinct *genera*, *classes*, or *castes*. From his *mouth*, first of all, proceeded the Brahman caste—so designated after the name of the great progenitor, as being the highest and noblest in the scale of earthly existence, the nearest in kindred and in likeness to Brahma himself, his visible representatives in human form. At the same time there flowed from his mouth, in finished and substantial form, the four Vedas, for the instruction of mankind in *all* needful knowledge. Of these, the Brahmans were constituted the sole depositaries, the sole interpreters, the sole teachers. To all the rest of their fellow-creatures they were to give out such portions and fragments, and in such manner and mode, as they might deem most expedient. Hence their emanation from the mouth of Brahma became an emblem of their future characteristic function or office, as the sole divinely appointed preceptors of the human race. From Brahma's *arm*, the protecting member of the body, next emanated the Kshatrya, or military caste, the source of emanation being emblematic of their future office, which is to wield martial weapons for the defence of the rest of their fellows from internal violence, and external aggression. From Brahma's *breast*, the seat of life, originated the Vaishya, or caste of productive capitalists,

whether pastoral, agricultural, or mercantile, the source of their origination being emblematic of their future function, which is to raise or provide for themselves and the rest, all the necessaries, comforts, and luxuries, which serve to support or exhilarate human life. From Brahma's *foot*, the member of inferiority and degradation, sprung the Shudra, or servile caste, placed on the base of society, the source of their production being emblematic of their future calling, which is to perform for the other castes all manner of menial duties, either as serfs or manual cultivators of the soil, domestic attendants, artizans, and handicraftsmen of every respectable description.

"According to this rigid and unmodified account of the origin of man, it must at once appear that *caste* is not a *civil* but a *sacred* institution, not an ordinance of *human* but of *divine* appointment. The distinction which it establishes between one family or tribe of man and another, is *not* of *accident*, but of *essence*, not of *arbitrary human will*, but of *eternal decree and necessity of nature*. The difference which the various sources of derivation tend to originate and perpetuate, is not *specific* but *generic*. It is a difference of *kind* as complete as if the races had sprung from absolutely different primeval stocks. Hence, according to the strict spirit of the system, a man of one *genus* or *caste* can no more be transformed into the member of another genus or caste—whether from a higher to a lower or from a lower to a higher—no more than a lion can be changed into a mole, or a mole into a lion; a whale into a flying-fish, or a flying-fish into a whale; a banyan tree into a thorn, or a thorn into a banyan tree; a rose into a thistle, or a thistle into a rose. Each caste has, by divine ordination, its own peculiar laws and institutions, its own duties and professions, its own rites and customs, its own liberties and immunities. The violation of any fundamental principle, such as the eating of some strictly prohibited article of food, entails a forfeiture of caste with all its rights and prerogatives. This implies something more than mere degradation from a higher to a lower order within the pale of caste. Should a Brahman, for instance, violate the rules of his caste, he has it not in his power to enfranchise himself in the special privileges of any of the three lower. No: he sinks beneath the platform of caste altogether—he becomes an absolute outcast. His own *genus* is completely changed, and he cannot be transformed into any other existing genus. He must henceforward form a new genus of his own. Just as if we deprived the lion of his shaggy mane and brawny paws, and hanged his carnivorous into a graminivorous propensity, he would at once become an outcast from the present leonine genus, and incapable of being admitted into the genus of tigers, or bears, or any other: and, if the mutilated transformed creature should perpetuate its kind, there would arise an entirely *new* genus ot animals. Hence it follows, that beneath the fourth, or lowest caste, there may be a class of beings belonging to no caste, as if realizing the words of the poet, 'beneath the lowest depth a lower still'—a class composed of outcasts from the four privileged orders—the residuum of the refuse and offscourings of all the rest—held in the utmost detestation and abhorrence—compelled to resort to the least reputable, and often to the most loathsome occupation for subsistence—doomed to be subjected to all the pains, and penalties, and indignities of excommunication and outlawry in this life, and to irreparable disadvantages as regards all preparation for the life to come."

The institution of caste keeps the Hindus in a system of complete bondage, preventing the introduction of improvements among the people, and obstructing, to a lamentable extent, the progress of Christianity. No individual can rise from a lower caste to a higher, but must remain contentedly in the same caste in which he was born, and must follow the profession of his ancestors, however alien it may be to his capacity or inclinations. The higher castes look down with the utmost contempt upon the lower, and will not condescend even to eat with them. The Shudras, or lowest caste, are kept in a state of most painful degradation, being compelled to perform the most menial offices for a Brahman, while they are positively prohibited from amassing property of any kind, while they are excluded from religious privileges, the Vedas never being read in their hearing. The indignities, insults, and even injuries which they endure at the hands of the highet castes, are often of the most painful description. The labour performed by one caste will not be done by those of any other caste, there being a special description of labour for each class of men. The evil effects of the system of caste upon the operations of the Christian missionaries, is a universal source of complaint among these devoted men; and, so deeply impressed has the present excellent bishop of Calcutta become with the utter inconsistency of caste with Christianity, that he has addressed two charges to the missionaries of the Church of England, requiring them no longer to tolerate distinction of caste in the native churches. In descanting on the unseemly aspect which those churches presented in which the heathen usage of caste was retained, he remarks, "The different castes sat on different mats, on different sides of the church, to which they entered by different doors. They approached the Lord's table at different times, and had once different cups, or managed to get the catechists to change the cup before the lower castes began to communicate; they would allow no persons at baptism of an inferior caste, and they had separate divisions in the burial grounds." Such a state of matters is plainly at utter variance with the whole spirit and precepts of the religion of Christ, and cannot be retained without palpable sin in any churches calling themselves Christian. See HINDUISM.

CASTOR. See DIOSCURI.

CASTRENSIS, a name sometimes given to the

Thuriferary or incense-bearer, an assistant of the patriarch in the Greek Church, who, besides the duty implied in his name, that of carrying the incense, covers also the consecrated vessels or implements with a veil, during the anthem to the sacred Trinity, and assists the celebrant in putting on his sacerdotal vestments.

CASUISTS, those who study and endeavour to explain the intricate problems connected with cases of conscience. Casuistry, with its difficult and subtile distinctions, was a favourite subject of inquiry among the schoolmen in the middle ages. Their object was, not so much to ascertain the various points of moral science, as to raise a series of perplexing questions, the settlement of which could be productive of no practical advantage whatever. In the course of these unprofitable discussions, they frequently confounded the natural principles of right and wrong, and so palliated the delinquencies, both of themselves and others, that vice was encouraged and virtue discountenanced by their inquiries. The text-book of this science for a long period during the dark ages, was the Summa Raymundiana, to which were added in the fourteenth century, Summa Astesana and Summa Bartholina, Pisanella, or Magistruccia. The work, in particular, of the Minorite Astesanus was so popular, that it was printed nine times in the course of the fifteenth century. In its original form, the science of casuistry simply consisted in the application of the principles of sacred Scripture to particular cases. But, in process of time, this useful department of knowledge had degenerated into what M. Feore, the preceptor of Louis XIII., termed "the art of quibbling with God." The character of "a subtle casuist" came to be preferred to that of "a lover of truth." The Jesuits of the Romish Church, by virtue of the wire-drawn distinctions of the old casuists, succeeded in corrupting morality in nearly all its departments. A few of the perverted moral principles which some of these men taught are thus mentioned by Mosheim: "That a bad man who is an entire stranger to the love of God, provided he feels some fear of the divine wrath, and, from dread of punishment, avoids grosser crimes, is a fit candidate for eternal salvation. That men may sin with safety, provided they have a probable reason for the sin, *i. e.* some argument or authority in favour of it. That actions in themselves wrong and contrary to the Divine law are allowable, provided a person can control his own mind, and in his thoughts connect a good end with the criminal deed; or, as they express it, knows how to direct his intention right. That philosophical sins, that is, actions which are contrary to the law of nature and to right reason, in a person ignorant of the written law of God, or dubious as to its true meaning, are light offences, and do not deserve the punishments of hell. That the deeds a man commits when wholly blinded by his lusts and the paroxysms of passion, and when destitute of all sense of religion, though they be of the vilest and most execrable character, can by no means be charged to his account in the judgment of God, because such a man is like a madman. That it is right for a man, when taking an oath or forming a contract, in order to deceive the judge and subvert the validity of the covenant or oath, tacitly to add something to the words of the compact or the oath; and other sentiments of the like nature."

In their practice the Jesuits were quite as lax as in their principles. Thus Pascal tells us, in his Provincial Letters, "that when they happen to be in any part of the world where the doctrine of a crucified God is accounted foolishness, they suppress the offence of the cross, and preach only a glorious and not a suffering Jesus Christ. This plan they followed in the Indies and in China, where they permitted Christians to practise idolatry itself, with the aid of the following ingenious contrivance: they made their converts conceal under their clothes an image of Jesus Christ, to which they taught them to transfer mentally those adorations which they rendered ostensibly to the idol Cachinchoam and Keum-fucum. This charge is brought against them by Gravina, a Dominican, and is fully established by the Spanish memorial presented to Philip IV., king of Spain, by the Cordeliers of the Philippine Islands, quoted by Thomas Hurtado in his 'Martyrdom of the Faith, page 427. To such a length did this practice go, that the Congregation *De Propaganda* were obliged expressly to forbid the Jesuits, on pain of excommunication, to permit the worship of idols on any pretext whatever, or to conceal the mystery of the cross from their catechumens; strictly enjoining them to admit none to baptism who were not thus instructed, and ordering them to expose the image of the crucifix in their churches, all which is amply detailed in the decree of that congregation, dated the 9th of July 1646, and signed by Cardinal Capponi."

Both the doctrines and practices of the Jesuits were pointedly condemned in the seventeenth century by the Dominicans and Jansenists, and, at length, so violent did the opposition to the Casuists become, that Pope Alexander VII. found it necessary to issue a bull in 1659, condemning them to a certain extent, and, in 1690, Alexander VIII. condemned particularly the philosophical sin of the Jesuits.

The Casuists are sometimes divided into *Probabilists* and *Probabiliorists*. The first, which includes the Jesuits, maintain that a certain degree of probability as to the lawfulness of an action is enough to secure against sin. The second, supported by the Dominicans and the Jansenists, insist on always taking the safest or the most probable side. The writings of the Casuists are very numerous. Escobar the Jesuit made a collection of the opinions of the Casuists before him; and Mayer has published a library of Casuists, containing an account of all the writers on cases of conscience, ranged under three heads, the first comprehending the Lutheran, the se-

cond the Calvinist, and the third the Romish casuists.

CASULA. See CHASIBLE.

CAT-WORSHIP. This form of idolatry, the precise origin of which it is difficult to ascertain, seems to have chiefly prevailed in Egypt. In that country anciently, Bubastis, one of the goddesses, was represented with the head of a cat; and as the cat, from the peculiar structure of its visual apparatus, possesses the power of seeing objects distinctly in the dark, it has been supposed by some authors to have been, among the Egyptians, a symbol of the night of chaos, and of the moon, which is the brilliant eye of our nights. The cat seems also to have been used as an emblem of fertility, Bubastis, the cat-goddess, being regarded as presiding over the delivery of pregnant women. The Cadmeans are said to have carried with them into Greece the worship of the Egyptian Bubastis, as a cat-goddess is found among the ancient divinities of Bœotia, under the name of *Galinthius*. Among the ancient Scandinavians, Freya was revered as a cat-goddess, her car being drawn by two cats. Even in modern times, all traces of this peculiar species of idolatry have not entirely disappeared. Among the Mohammedans, the most marked attention and kindness are shown to this animal, particularly in Egypt. The cat also plays an important part in the magical practices of the Laplanders, and in the superstitious legends and popular tales of the Germans.

CATABAPTISTS. See ANTIBAPTISTS.

CATACOMBS, subterranean tombs, in which the early Christians were wont to be buried, more particularly in times of severe persecution. Even in days of outward tranquillity, the usual sepulchres of converts to the Christian faith were situated in lonely and sequestered spots, where there was less probability of their remains being exposed to violation and insult. For a resting-place to their dead, Christians, like their Master, were frequently indebted to some kind and compassionate stranger who supplied them with some unoccupied piece of ground, where they might be safe from the rude indignities of their heathen foes. By far the greater number, however, of the primitive Christians were buried in catacombs, or under-ground sepulchres. As the result of laborious excavations, these interesting abodes of the dead, which so often afforded a refuge to the faithful living, have been fully examined. In these gloomy caverns, lying beneath the city of Rome, the early Christians were often accustomed to conduct their worship as well as to bury their dead. The following brief description, from the pen of Dr. Jamieson, in his 'Manners and Trials of the Primitive Christians,' may afford the reader some idea of these interesting subterranean churches: "The descent was made by a ladder, the foot of which stood in a broad and spacious pathway, which extended like a street along the whole length of the place. This principal entrance opened, at intervals, into smaller passages, which again led into a variety of chambers; and on either side of them were several rows of niches pierced in the wall, serving as catacombs, and filled with coffins. The chambers were painted, for the most part, like the churches, with passages of history from the Old and New Testaments. In the centre of the large street was an open square, large and commodious as a market-place, in which those who took refuge there in those troublous times, were wont to congregate for worship, and the comfort of which, as a place of abode, was greatly promoted by the liberal use which the Christians made of spices and perfumes on their dead. In the more distant of these cemeteries, whose remoteness rendered them less liable to be disturbed, there were small apertures left in the surface of the ground, through which a dim twilight was admitted; but the others, where these were closed, were absolutely dark, and, except by the aid of lights, impassable; so that, on any sudden surprise, the refugees had only to extinguish their lamps to insure their safety from the invasion of their enemies. The depth of these vaults was sometimes so great, that two or three storeys were ranged one above another and the whole aspect of the place conveyed the impression of a city under ground."

Nor did the Christians inhabit these tombs for only a brief space of time when persecution was at the hottest. For years they were often doomed to live in the unbroken silence of the catacombs. On this subject Dr. Jamieson goes on to remark: "In these retreats multitudes lived for weeks and months, without seeing sun, moon, or stars. The aged and the poor were maintained by the munificent liberality of those whose affection to their cause had provided the sanctuary, or by the contributions of the young and vigorous, who poured the fruits of their industry into the common fund, as they returned, under the friendly protection of night, to the company of the proscribed believers. In these profound and spacious caverns, whose gloom and solitude were but ill relieved by the glimmer of a hundred tapers, and whose walls were lined with immense rows of catacombs, in which reposed the august remains of their fathers and brethren, who had died in the faith, they spent their midnight vigils in edifying one another with the things pertaining to the common salvation; and while the storeyed vaults echoed with the notes of praise, piety was fanned into a holier fervour, faith awakened the sublimest emotions, and the close contact of the living with the venerable dead, whose spirits were still in communion with their survivors on earth, gave to the hope of immortality all the strength and vividness of a present reality, filling the hearts of all with a 'joy unspeakable and full of glory,' far more than compensating for their banishment from the cheerful haunts of men. Long after their meetings had ceased to be clandestine, the cemeteries continued to be the favourite haunts of the Christians; and it was the more convenient to use them for the offices of devotion as well as of burial, that

the followers of Jesus required no consecrated temple, no gorgeous altar, no outward pomp, or emblems of religion."

In the sixteenth century the extensive catacombs underneath the city of Rome were submitted to careful examination, and a large collection of the monuments discovered there are now removed, and arranged chiefly at the entrance to the Vatican museum, the long corridors of which are completely lined with inscriptions plastered into the wall, amounting to more than three thousand. A few years ago, Dr. Maitland published a work of great interest, entitled 'The Church in the Catacombs,' which contains a general survey of the inscriptions thus rescued from oblivion, and preserved from demolition and decay on the walls of the Vatican. One of these we select as a specimen of the simple, earnest, living Christianity of these early times: "In Christ, Alexander is not dead, but lives beyond the stars, and his body rests in this tomb. He lived under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good. For while on his knees, about to sacrifice to the true God, he was led away to execution. O sad times! in which sacred rites and prayers, even in caverns, afford no protection to us. What can be more wretched than such a life? and what than such a death? when they could not be buried by their friends and relations. At length they sparkle in heaven. He has scarcely lived who has lived in Christian times."

The ornaments accompanying these inscriptions are of great simplicity, consisting chiefly of palm leaves, or olive branches, or the figure of a cross rudely scratched on the stone. The following is the monogram or figure which is frequently used in these inscriptions for the words "In Christ," as Dr. Maitland, with great probability of truth, interprets it:

From the general brevity of these inscriptions little information is afforded on the subject of the doctrines of Christianity; but some highly important inferences may be drawn from the silence which they maintain on errors and superstitions which prevailed in the Church of Rome in later times, and are still firmly held by the adherents of Romanism. On this point Dr. Maitland remarks: "In general, in the inscriptions contained in the Lapidarian gallery, selected and arranged under Papal superintendence, there are no prayers for the dead, no addresses to the Virgin Mary, nor to the apostles or earlier saints. The distinctive character of these remains is essentially *Christian;* the name of Christ is repeated in an endless variety of forms; the second person of the Trinity is neither viewed in the Jewish light of a temporal Messiah, nor degraded to the Socinian estimate of a mere example, but is invested with all the honours of a Redeemer. On this subject there is no reserve. On stones innumerable appears the Good Shepherd, bearing on his shoulders the recovered sheep, by which many an illiterate believer expressed his sense of personal salvation. One 'sleeps in Christ;' another is buried with a prayer that 'she may live in the Lord Jesus.' But most of all, the cross in its simplest form is employed to testify the faith of the deceased; and whatever ignorance may have prevailed regarding the letter of the Holy Writ, or the more mysterious doctrines contained in it, there seems to have been no want of apprehension of that sacrifice, 'whereby alone we obtain remission of our sins,' and are made partakers of 'the kingdom of God.' The elements of a pure faith were written 'with an iron pen, in the rock, for ever;' and if the Church of after times had looked back to her subterranean home, 'to the hole of the pit whence she was digged,' she would have sought in vain for traces of forced celibacy, the invocation of saints, and the representation of Deity in painting or sculpture."

These monuments throw considerable light upon the customs and institutions of Christians in early times. Thus the original AGAPÆ (which see) or love-feasts, are distinctly referred to, and actually represented on several of the monuments. The feast, as held in the catacombs, is exhibited in a picture found in a subterranean chapel, in the cemetery of Marcellinus and Peter. In this painting the three guests are seen seated, and a page supplies them with food from the small round table in front, containing a lamb and a cup. The two matrons who preside, personifying Peace and Love, have their names written above their heads according to the Etruscan practice. See CRYPTS.

CATÆBATES (Gr. *kata*, down, and *baino*, to go), a surname among the ancient heathens of several gods. Thus it was applied to *Zeus*, as coming down in thunder and lightning; to *Apollo* as protecting those who were journeying abroad; and to *Hermes* as conducting the shades down to Hades.

CATAPHRYGIANS, a name given to the sect of the MONTANISTS (which see), from the country (*Phrygia*) to which Montanus belonged.

CATECHETICAL SCHOOLS, seminaries which seem to have commenced so early as the second century, having as their object to educate teachers for the Christian Church. A school of this kind existed at an early period in Alexandria in Egypt, and the first catechist, to whom the charge of it was committed, was Pantænus, a man of learning, who had himself been conducted to Christianity by the way of philosophical inquiry. The instructions of this eminent man were attended partly by educated Pagans who, after having been converted to Christianity, were seized with the desire of de-

voting themselves to its service; and partly by young men who, born and reared within the pale of the Christian Church, were desirous of being farther instructed with the view of preparing themselves for the office of the ministry. Thus in Alexandria arose the first theological school, the first Christian seminary in which theology was taught as a science, and defended equally against the assaults of Greek philosophers and Gnostic heretics. Pantænus was succeeded in his catechetical office by his disciple Clement, who was distinguished for the mildness and moderation with which he met the opponents of the truth. But the second great teacher of the Alexandrian school was Origen, who, from the peculiar character of his mind, preferred speculation to practice, and the speculative tendency he carried so far as to reduce the most plain and obvious truths of Scripture to mere figurative representations. He almost entirely lost sight of the letter, in his anxiety to ascertain the spirit of the Bible. True, he admitted in so many words that both the spirit and the letter ought to be adhered to, and that it was never right to give up the letter unless after the most careful examination. Yet in the face of this admission, he explained the simple historical facts both of the Old Testament and the New, by treating them, in most cases, as figures and emblems of some fanciful and imaginary conceptions.

Though the school of Alexandria was the earliest and the most distinguished of the Christian catechetical schools, there arose many similar institutions in the Eastern church between the second and the fifth centuries. They have sometimes been confounded with another class of schools which also abounded in the early Christian Church,—those namely which were intended to instruct catechumens in the simple doctrines of Christianity. The one class, or the catechumenal schools, were of a simpler, while the other class, or the catechetical schools, were of a more advanced description. The Alexandrian catechetical school, in particular, assumed a very high position, both as a theological and a literary institution. For a long period it was the favourite resort of students from all quarters of Europe, as well as from the numerous African churches. But, in the course of time, when Alexandria became the chief seat of the keen contentions between the heretical Arians and the orthodox Athanasians, the schools of the city were broken up, and in the middle of the fourth century those once famous seminaries of theological learning no longer existed. The catechetical school which was next in fame to the Alexandrian, was that of Antioch, which seems to have been in active operation in an early period of the third century, though it can scarcely be said to have reached the zenith of its renown until the latter part of the fourth century, before which time the rival school of Alexandria had disappeared. The two schools were entirely opposed to each other in their mode of theological teaching. The Antiochian adhered closely to the literal, while the Alexandrian school adhered with equal tenacity to the allegorical, system of Bible interpretation. The views of the school of Antioch were thus more sober and safe; those of the school of Alexandria were more fanciful and dangerous. And yet both owed their ruin to the outbreak of fatal heresies; for the Nestorian and Eutychian heresies proved the destruction of the schools at Antioch, just as the Arian heresy proved the destruction of the schools at Alexandria. Of a character similar to those at Antioch and Alexandria were the schools instituted at Edessa, in the third century, and that established at Nisibis by the Nestorians in the end of the fifth century. At a still later date the catechetical schools of the Eastern church were succeeded by the cathedral and monastic schools of the Western church, which even so late as the sixth century had never established catechetical schools even at Rome.

CATECHISMS, systems of instruction drawn up in the form of question and answer. The catechetical mode of teaching was employed even among the ancient heathen philosophers as the readiest and the most effective method of communicating information, and exercising the minds of those who were under instruction. It was the favourite plan adopted by Socrates in training his hearers to a knowledge and belief of philosophical truth. From an early period it was found to be the best mode of conveying to the ignorant an acquaintance with the elements of Christian doctrine. A long time was considered to be necessary to train catechumens or candidates for baptism. Bingham, in his 'Christian Antiquities,' gives the following rapid summary by the author of the Apostolical Constitutions, of the chief points of doctrine in which catechumens were to be instructed in the early Church: "Let the catechumen be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only-begotten Son, and Holy Spirit; let him learn the order of the world's creation, and series of Divine providence, and the different sorts of legislation; let him be taught, why the world, and man, the citizen of the world, were made; let him be instructed about his own nature, to understand for what end he himself was made; let him be informed how God punished the wicked with water and fire, and crowned his saints with glory in every generation, viz. Seth, Enos, Enoch, Noah, Abraham, and his posterity, Melchisedec, Job, Moses, Joshua, Caleb, and Phineas the priest, and the saints of every age; let him also be taught, how the providence of God never forsook mankind, but called them at sundry times, from error and vanity to the knowledge of the truth, reducing them from slavery and impiety to liberty and godliness, from iniquity to righteousness, and from everlasting death to eternal life. After these, he must learn the doctrine of

Christ's incarnation, his passion, his resurrection, and assumption; and what it is to renounce the devil, and enter into covenant with Christ."

These were the chief points of the catechetical instruction given before baptism, not to the catechumens indiscriminately, but as arranged into different classes, who were taught those doctrines which were considered suitable to their capacity and extent of progress. Some departments of Christian truth, as for example that which referred to the eucharist, were reserved for a later stage, when the catechumen had been washed with the water of baptism. But before they were admitted to baptism, these catechumens were subjected to a very careful and searching examination as to their proficiency in the knowledge of Christianity, and if approved they were sometimes called electi or chosen. At their last examination before the administration of the rite, they were required to repeat the Creed and the Lord's Prayer. In all ages of the Church, catechetical instruction has been much in use, suited to different capacities and different stages of knowledge. And at a very early period after the Reformation, catechisms were drawn up by all, or nearly all, the Reformed churches of Europe. It being the essential characteristic of Protestantism to diffuse sound scriptural knowledge among all classes of the people, catechisms were found to be invaluable for the accomplishment of this important end. Nor have orthodox churches only availed themselves of this important engine of diffusing the knowledge of their principles; heretical churches, also, have seen the necessity of framing catechisms for the diffusion of their peculiar tenets, more especially among the young.

CATECHISM (Church of England), a small manual, containing a simple explanation of the doctrines held by the church in the form of question and answer. In its original form it consisted of no more than a repetition of the baptismal vow, the Creed, and the Lord's Prayer. Afterwards, however, by order of King James I., an addition of a short and plain exhibition of the doctrine of the sacraments, was drawn up by Bishop Overall, and approved by the other bishops. This catechism is embodied in the Book of Common Prayer, and is now enjoined to be taught on Sundays and holidays, although in the first book of King Edward VI. it was not required to be taught oftener than once in six weeks. At the instigation of Bucer, a more frequent performance of this important duty was enjoined, though the precise periods of catechising were still left indefinite in the Rubric. Both the Rubric and the Canons, however, are now explicit and imperative on this point. Thus the Rubric enjoins: "The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of the catechism. And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices, (who have not learned their catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that therein is appointed for them to learn." The fifty-ninth canon also declares: "Every parson, vicar, or curate, upon every Sunday and holyday before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles of the belief, and in the Lord's prayer; and shall diligently hear, instruct, and teach them the catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed; then excommunicated, and so remain until he be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated." Besides these strict regulations, parents are charged in the office of Public Baptism to have their children carefully instructed in the Church catechism before they are brought to the bishop for confirmation.

CATECHISMS (Assembly's Larger and Shorter), brief manuals of Scripture truth, drawn up originally by the General Assembly of Divines at Westminster in 1647. So early as 1592, a short Catechism or "Form of Examination," was prepared by Mr. John Craig, one of the ministers of Edinburgh, and approved by the General Assembly of the Church of Scotland, who gave also the following directions as to the use of this manual, "Therefore it is thought needful, that every pastor travel with his flock, that they may buy the samen buick and read it in their families, whereby they may be the better instructed; and that the samen be read and learnit in lector's (reading) schools, in place of the little catechism." The catechism which was thus intended to be superseded by Craig's Catechism, was drawn up by Calvin, and for a long period in general use throughout the Reformed Churches. For a considerable period the Scotch Assembly urged on more especially by Henderson, had under their consideration the propriety of drawing up,

among other documents, such a Catechism as might be used generally in the three kingdoms. This work, however, was never accomplished until the meeting of the Westminster Assembly in 1643. This Assembly, which sat for upwards of five years, was convened by authority of the English Parliament, at the instance of the Scottish church. It was composed of 121 divines, with 30 lay assessors and commissioners from the Church of Scotland, consisting of 4 ministers and 3 elders. It was in 1647 that the Assembly, while engaged in considering the different heads of a Confession of Faith, appointed Committees also for the important purpose of drawing up two Catechisms, a Larger and a Shorter. Dr. Belfrage, in his Exposition of the Shorter Catechism, gives the following details as to its preparation: "While the Confession of Faith was under discussion in the Assembly, committees were appointed to reduce it into the form of catechisms, one Larger, for the service of a public exposition in the pulpit, according to the custom of foreign churches; the other Smaller, for the instruction of families. It has been generally thought, that a draught or sketch was prepared by some individual of the Shorter Catechism, and laid before the Committee for their revisal. It is not certainly known who this individual was. I have heard it said by a theologian of great research, and now with God, it was his conviction that it was Dr. Arrowsmith. Brooke, in his history of the Puritans, says that he united with several of his brethren in drawing up the Assembly's Catechism; and Baillie, in his Letters, says that the Catechism was composed by a committee, of whom Dr. Arrowsmith was one. None of the Assembly was more competent to the task. He officiated for some time as one of the university preachers at Cambridge, where his education had been completed. It was while officiating as a preacher at St. Martin's, Ironmonger's Lane, London, that he was called to sit in the Assembly of Divines. Baillie mentions a circumstance which shows the high estimation in which he was held in that council. He calls him a learned divine, on whom the Assembly had put the writing against the Antinomians. He was promoted to be Master of John's College, Cambridge, where he discharged the duties of his office with exemplary diligence.

"The excellent Dr. M'Crie, whose researches have shed so much light on the character, doctrines, and conduct of our Reformers, states, in a communication with which he has favoured me, that from a circumstance mentioned by Baillie, he is inclined to think that Mr. Palmer was concerned in the first draught of the Catechism. In volume first of the Letters, page 431, he says, 'It was laid on Mr. Palmer to draw up a directory for catechising.' The directory contains no article on this point. In the same volume, page 440, he says, 'Mr. Palmer's part about catechising was given in, and though the best catechist in England, did not suit, but was left in our hands to frame according to our mind.' There is a work published by this divine, entitled, 'The Principles of the Christian Religion made Plain and Easy,' in which a considerable similarity to the Shorter Catechism may be traced. Palmer was constituted Master of King's College, Cambridge, and showed the greatest solicitude to promote religion and learning, maintained several poor scholars at his own expense in the college, and when he died, left a considerable benefaction for the same purpose.

"'In running over Wodrow's MSS.,' says Dr. M'Crie in his communication, 'I recollect noticing a statement that he had received information from some person, that the Catechism was composed by Dr. Wallis. This was the celebrated mathematician of that name, who was one of the secretaries to the Westminster Assembly. Perhaps the statement may have arisen from his official situation, and his name having been seen appended to the printed copy of that work. It would be a feather in the cap of our little formulary, and no real disparagement to the philosopher, that its draughtsman was Dr. Wallis. In one of his works he avows that he obtained much insight from the discussion of so many learned divines, in composing the Confession and Catechisms, but says nothing of his having any hand directly in its compilation.'

"There was another member of the Assembly, Dr. Gouge, who may be thought to have some claim to the honour, from his learning and activity, and also from an excellent and comprehensive scheme of divinity, in the form of question and answer, which bears his name. He was minister of Black Friars, London, was appointed a member of the Assembly, and was in such reputation, that he often filled the Moderator's chair in his absence. Amidst claims so varied, I am inclined to think, with all due veneration for the memory of the rest, that the weightiest is that of Dr. Arrowsmith. Baillie says, 'We have nearly agreed in private on a draught of Catechism, on which, when it comes in public, we may have little debate.' From the MSS. of Mr. George Gillespie, it appears, that after the report had been given in and considered, the Catechism was recommitted, that improvements suggested by the wisdom of the Assembly might be made. I find in the letters of Baillie various hints respecting the progress of the Catechism. 'We made long ago,' says he, 'a pretty progress in the Catechism, but falling on rule and long debates, it was laid aside till the Confession was ended, with the resolution to have no matter in it but what was expressed in the Confession, which should not be debated again in the Catechism.' In another letter of later date, he says, 'We have passed a quarter of the Catechism, and thought to have made a short work with the rest, but we have fallen into such endless janglings about the method and the matter, that all think it will be a long work: the increase of all heresies is very great.'"

When the Committee had accomplished their task, the Shorter Catechism was submitted to the

Assembly and approved of, first in separate parts, and then as a whole It was then laid before Parliament, by whom it was sanctioned. Circumstances, however, intervened which prevented it from being licensed by the King. In 1648 the General Assembly of the Church of Scotland had it under consideration, when, after deliberation, they adopted the following deliverance: — "The General Assembly having seriously considered the Shorter Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of commissioners from this Kirk, do find, upon due examination thereof, that the said Catechism *is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of the Kirk*, and therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity." The following year it was also ratified by the Scottish Parliament. From that time down to the present, the Shorter Catechism has been used not only among Presbyterians in Scotland, but extensively among other denominations throughout the three kingdoms, and in the United States of America, besides being translated into many different languages, and highly valued as one of the most precious of uninspired compositions. On this subject Dr. James Brewster thus remarks: "In the Reformed Protestant Churches of Holland, the Shorter Catechism is divided into fifty-two sections, one of which is prescribed as the regular subject of discourse during the afternoon service every Lord's Day, so that all the parts of the Catechism may be successively explained in the course of every year. All the Presbyterian denominations in Scotland, who have separated from the Established Church, not only retain this Shorter Catechism as a part of their standards, but hold it in the highest estimation, as an instrument of religious instruction among their people. The Presbyterian Dissenters in England were accustomed to testify the greatest regard for this little summary of Christian doctrine; and their provincial Synod in London, at one time published several directions for its being employed in catechising children and servants 'on the Lord's Day in the afternoon before sermon, to the end that the whole congregation may receive benefit thereby.' The Independents also, especially in England, have borne the strongest testimonies to its excellence; and the Wesleyan Methodists have embodied a considerable portion of its contents in one of their summaries of Scripture truth. Throughout the vast extent of the Christian Church in the United States of America, it is not only held in great estimation, but brought into general use in their schools, their pulpits, and their theological seminaries."

CATECHISTS, officers in the early Christian church, whose duty it was to instruct the CATECHUMENS (which see) in the first principles of religion, and thereby prepare them for the reception of baptism. This office was at first discharged apparently by the bishop or pastor himself. On Palm-Sunday it was customary for the bishop to catechize such of the catechumens as were to be baptized on Easter eve. The duty in course of time came to be performed not by the bishop only, but also by presbyters and deacons. At length the office of catechist was conferred, as in the church of Carthage, on some individual who happened to distinguish himself among the church readers. At Alexandria, however, it was necessary that those who held this office should be men both of ability and learning, and in consequence of the high character of those who were chosen as catechists, the school of Alexandria, instead of being an elementary school for catechumens, became a CATECHETICAL SCHOOL (which see) for instruction in the more difficult points of theology. The proper duty of the catechist was to point out to catechumens, not publicly in the church, but generally in some private place, as for instance, the BAPTISTERY (which see), the special obligations under which they would come in entering the Christian church, and the duties they were bound to discharge as members of the church. Deaconesses were also employed as catechists to teach the female catechumens. An officer bearing the name of catechist is still found in the Greek church, whose duty it is to instruct and prepare for baptism, all such as renounce heretical tenets, and desire to be admitted into the pale of the church. In modern times the name of *catechists* has been applied to a class of godly men, who, though not invested with the clerical office, are employed frequently in places where the means of grace are scanty, in reading and familiarly expounding the Word of God from house to house among the humbler classes.

CATECHUMENIA, a word used to designate the place in which the catechumens were instructed, whether the baptistery, or a place set apart for the special purpose. It was besides, a name given to the upper galleries in the early Christian churches, where the women sat, and which were situated above the porticos of the men, upon pillars. They were also called *hyperoa* or upper rooms, and in one of these the empress commonly sat when hearing Divine service performed. These apartments were sometimes used as places where councils were held. Thus the council of Constantinople is said to have met in the right hand galleries of the church of Alexius, and some others are mentioned as having been held in the same place.

CATECHUMENS (Gr. learners), candidates for baptism in the ancient Christian church. Great importance was justly attached to this order, as is evident from the fact, that schools were specially instituted for their instruction, over which CATECHISTS (which see) were appointed. One part of the church service was designed for their particular benefit, and when it was concluded they were dismissed. The circumstances in which the order of Catechumens had its origin are thus described by Dr. Jamieson in

nis 'Manners and Trials of the Primitive Christians:' "While those who were entitled to partake of the Lord's Supper were exclusively denominated the *faithful*, and considered as occupying the rank of perfect or approved Christians, there were several other classes of persons, who, though connected with the church, and forming constituent parts of it, were yet separated from and inferior to the former, being in various stages of advancement towards a qualification for the holy rites of the gospel. These orders, known by the name of catechumens, were distinguished from each other by lines of demarcation, beyond which none was allowed to pass without a long and gradual preparation; and between a newly-made catechumen and a Christian in the rank of the faithful, there was as wide a difference in the eye of the primitive church as between an infant of a day and one who has attained the stature of a full-grown man. In the records of apostolic times we shall in vain look for any traces of this distinction; for then a heathen no sooner made an avowal of his faith in Christ than he received the initiatory rite of Christianity. His conversion was immediately followed by his baptism, and whatever shades of difference there might be in the knowledge of the new converts, all were considered as equally entitled to the outward sign as they were to the inward and spiritual benefits of the ordinance. But in process of time, when the church was enlarged by a daily increasing influx of members from heathenism, and when her purity was no longer guarded by the presiding care of those who possessed the miraculous gift of discerning spirits, the pious solicitude of her rulers in after-times gave rise to the custom of deferring the admission of converts into the fellowship of the church, till clear and satisfactory evidence was obtained of their fitness, in point of knowledge and sincerity, to be enrolled in the ranks of the disciples. The dear-bought experience of the primitive Christians had convinced them that the gross habits of idolaters were not easily, and all at once, in many instances, relinquished for the pure and spiritual principles of the gospel, and that multitudes of professed believers held their faith by so slender a tie that the slightest temptation plunged them anew into their former sensuality, and the first alarm drove them back into the enemies' camp. To diminish, and if possible, to prevent the occurrence of such melancholy apostasies, which interrupted the peace and prosperity of the Christian society, and brought a stain on the Christian name, was a consummation devoutly wished for by the pious fathers of the primitive age; and accordingly, animated by a spirit of holy jealousy, they adopted the rule, which soon came into universal practice, of instituting a severe and protracted inquiry into the character and views of candidates for admission to the communion of the church, of not suddenly advancing them to that honourable degree, but of continuing them for a limited period in a state of probation. It was thus that the order of the catechumens arose—an order which, though unknown to the age of Peter and Paul, boasts of a very early introduction into the primitive church; and at whatever period its date may be fixed, its origin is to be traced to the laudable desire of more fully instructing young converts in the doctrines of the Christian faith, and at the same time affording them opportunities to give evidence of the sincerity of their profession, by the change of their lives and the holiness of their conversation."

Some of the early Fathers speak of certain mysteries more especially connected with the eucharist, which were carefully concealed from the catechumens. These were usually known by the name of ARCANI DISCIPLINA (which see). There was no specific rule as to the precise age at which Jewish and heathen converts were admitted into the list of catechumens. At such a period most of them were, of course, adults, and sometimes, as in the case of Constantine the Great, they delayed the reception of baptism till they found themselves on a dying bed. They were not bound to remain among the catechumens for any fixed period, but much depended on their proficiency. By the council of Illiberis, A. D. 673, the time of instruction was named as two years; and by that of Agatha, A. D. 506, it was limited to eight months. Cyril of Jerusalem and Jerome required catechumens to observe a season of fasting and prayer for forty days.

The catechumens were early divided into separate classes according to their advancement in Christian knowledge. The most general and the simplest classification was into the imperfect and the perfect, or the beginners and the proficients. On the enrolment of any individual in the list of catechumens, he was admitted by the imposition of hands. The discipline to which he was thereafter subjected, in preparation for baptism, is thus rapidly summed up by Dr. Jamieson: "The moment that a heathen announced his resolution to abandon the religion of his fathers, and to embrace that of Jesus, he was introduced to the pastor of the place, who, having laid his hand upon his head, (a ceremony of very frequent use in all the offices of the ancient church,) and prayed that he might become a partaker of the grace of the gospel, consigned him to the care of some missionaries, whose duty it was from time to time to wait upon him privately, and in his own house, to instruct him in the elementary principles of the Christian faith. At an appointed time, and when he had satisfied his private instructors of his capacity to profit by the services of the church, he was permitted to come into the congregation, where he stood in a particular place appropriated to the hearers—those who were admitted to hear the scriptures read, and the plain and simple discourses on the fundamental articles of faith and points of duty, which always formed the subject of the preliminary exhortations of the church. If the profi-

ciency and conduct of the catechumen during his continuance in this lower rank were approved of, he was, at a certain period, advanced to a higher order, which was privileged not only to be present at the reading of the scriptures, and the delivery of the sermons, but also at the prayers, which were described as concluding the first service. After remaining the appointed time in this more advanced stage of his progress, he was successively privileged to be present at the public prayers of the church, to hear the discourses addressed to the faithful on the higher and more abtruse doctrines of Christianity, and even to witness, at a humble distance, the dispensation of the Lord's Supper. He was then considered ripe for baptism, and immediately put upon a new course of discipline, preparatory to partaking of the holy mysteries at the next celebration of the solemnity. Hitherto he had been trained, by a regular course of catechetical instructions in private, to a knowledge of the leading doctrines and duties of the gospel, and now he was subjected to frequent and minute examinations in public on every branch of his religious education. If approved, he was forthwith instructed in some of the sublimer points of Christianity, which had been hitherto withheld from him, such as the doctrine of the Trinity, the union of the Divine and human natures in Christ, the influences of the Spirit, and the way in which a participation of the symbols of a Saviour's love gives spiritual nourishment to the soul. He was allowed to employ the Lord's Prayer, the use of which was considered as the exclusive privilege of his adopted children; and was enjoined to commit to memory the creed, as a formula which embodied in a small compass all the grand articles of revealed truth which it had been the object of his protracted discipline to teach him. For twenty successive days he continued a course of partial fasting, during which he had daily interviews with his minister, who, in private, and secluded from the presence of every other observer, endeavoured, by serious discourse, to impress his mind with a sense of the important step he was about to take, and more especially prayed with him in the usual solemn form, by imposition of hands, that he might be delivered from any evil spirit that had possession of his heart, and be enabled to consecrate himself a living sacrifice to God and the Saviour. Such was the discipline of the catechumens—a discipline to which all ranks and descriptions of men, who were desirous of being admitted into the bosom of the church, were in primitive times indiscriminately subjected. 'None,' to use the words of Lord King, 'were permitted to enjoy the privileges of the faithful till they had in a manner merited them; which was, when they had, through a considerable time of trial, manifested the sincerity of their hearts by the sanctity and purity of their lives. When they had changed their manners, and rectified their former habits, then they were washed with the waters of baptism, and not before.'"

The catechumens in the ancient church were allowed to be present at, and take part in, one portion of the public prayers, which followed immediately after the sermon; but they were excluded from those prayers which were peculiar to the faithful or communicants only. At the close of the sermon, before any of the prayers began in the service of the catechumens, a deacon called generally upon all Jews and infidels, and such of the catechumens and penitents as were simply in the stage of *audientes*, or hearers, to withdraw. Prayers were then offered specially on behalf of the catechumens, commencing with a BIDDING PRAYER (which see), which was an exhortation and direction how the congregation were to pray for them; and to every petition, the people, and especially the children, were accustomed to subjoin, "Lord, have mercy upon them." After the bidding-prayer, the deacon called upon them to bow down and receive the bishop's benediction. Chrysostom mentions that the catechumens were invited also to pray for the protection and guidance of the ANGEL OF PEACE (which see), for peace upon all that awaited them, peace in the present, and peace in the future, and for a Christian end. In consequence of bowing the knee before the bishop, the catechumens at this stage were sometimes called *genuflectentes*, kneelers. On leaving this class, they were considered regular candidates for baptism, and, as such, their names were registered in the *diptychs*, or church books. To this custom Gregory of Nyssa alludes, when he says, in his treatise on Baptism, "that as he inscribed the names with ink in the earthly roll, so might the finger of God write them down in his imperishable book." In the North-African church, the bishop gave to those whom he received as *competentes*, or prepared for baptism, while signing the cross over them as a symbol of consecration, a portion of salt, over which a blessing had been pronounced. This was intended to signify the divine word imparted to the candidates, as the true salt for human nature.

It would appear, from various early writers, that catechumens were exorcised for twenty days before receiving baptism. (See EXORCISM.) By the ceremonies followed on this occasion, which consisted of prayer, insufflation, imposition of hands, and the sign of the cross, evil spirits were expelled from the heart; and during the same period the catechumens were exercised with abstinence and fasting. At this time they were taught to repeat the words of the Creed, and then of the Lord's Prayer, besides being fully instructed in the responses which they were required to make in baptism. When prepared for the ordinance, they went veiled, or with their faces covered for some days before its administration. Another ceremony which may be mentioned, was the custom of touching the ears of the catechumens, and saying unto them, "*Ephphatha*," "Be opened," denoting the opening of the understanding to receive the truth of God. Ambrose

mentions, also, another practice which was followed in the case of catechumens, that of anointing the eyes with clay, in imitation of the manner in which our Lord opened the eyes of the blind man as recorded in John ix. 6, "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay." In the African church, a lighted taper was put into the hands of catechumens during the ceremony of exorcism. It is also said, that though catechumens were not permitted to partake of the eucharist, yet they had something like it which they called consecrated bread, taken out of the same oblations which supplied the elements of the eucharist. This practice may be the foundation of the ANTIDORON (which see) of the Greek Church. Augustine makes a reference to what has been called the sacrament of the catechumens, which Bingham supposes not to have been the consecrated bread, but only a little taste of salt; for, in a passage of Augustine's writings, where he is speaking of himself as a catechumen, he says, that at that time he was often signed with the cross of Christ and seasoned with his salt.

The punishment usually inflicted upon catechumens when, during the course of their training, they fell into gross and scandalous offences, was to protract the period of their probationary instruction. While the ordinary time was two years, transgressors were sometimes obliged to continue three, and, at other times, five years; but, in the case of very aggravated sins, till the hour of their death. In case catechumens died without baptism by neglect or their own default, they were doomed to be buried in silence, and no mention was ever after made of them among others in the prayers of the church. But if they were suddenly cut off while preparing for baptism, they were considered as on the same footing with martyrs, quite prepared for death.

CATENA PATRUM, a collection of passages from the old church fathers, arranged according to the books of the Bible, which they were designed to illustrate.

CATHARINE (ST.), FESTIVAL OF, held in the Romish Church in honour of Catharine of Sienna, who lived towards the close of the fourteenth century. She appears to have been a mystic, whose whole life was spent amid the most extravagant delusions. Her visions commenced at six years of age. She pretended that on one occasion she had been blessed by a vision in which the Saviour appeared to her, accompanied by the Holy Mother, and numerous saints, in whose presence he solemnly espoused her, placing on her finger a golden ring adorned with four pearls and a diamond. After the vision had vanished the ring still remained, visible only to herself. She boasted also that she had sucked the blood from the wound in the Redeemer's side, that she had received his heart in exchange for her own, and that she bore on her body the marks of his wounds, though they were imperceptible to all eyes but her own. She travelled throughout all Italy, teaching, warning, exhorting, and proclaiming to crowded audiences, the wonders which she had seen in heaven and hell during the trance in which all thought her dead. She bore five years of privation, and was tormented by devils. It was partly in consequence of the pretended revelations of Catharine, that Gregory XI., the last of the Avignon popes, was persuaded to remove his court to Rome, in A. D. 1374, where he died in 1378.

CATHARISTS, or CATHARI (Gr. *katharos*, pure), a term applied in different ages to those who professed to maintain peculiar purity, both in doctrine and life. The Novatians received this name in the fourth century. It was especially applied to the PAULICIANS (which see) of the seventh and following centuries, by way of reproach, as differing from the tenets of the dominant church. The sects which bore the appellation of Catharists were scattered in different countries, and under different names. The peculiar opinions which they seem to have held, particularly in the thirteenth and fourteenth centuries, from their similarity to the Gnostic sects, bear evidently an oriental impress, although elaborated into a thoroughly independent system. One party assumed the existence of two original and opposite principles, and of two creations corresponding to these two principles; while the other party held only a relative Dualism, and regarded the evil principle as a spirit fallen from God, and as having given origin to a revolution in the universe. These may be considered as the distinctive doctrines which separated the two divisions of Catharists from one another, although they were knit by a firm bond in their common opposition to the Church of Rome.

The more rigid Catharists set out in their theological system from an absolute Dualism. They believed in the existence, from all eternity, of two principles and two creations. The good God gave origin to all imperishable existence, but to the evil deity must be traced all perishable existence. This lower world, as being perishable, is the work of the evil principle, and the higher world, as being imperishable, is the work of the good principle. In accordance with this system, they explained numerous passages, both of the Old and New Testaments, in which an opposition is asserted between the world and God, between the flesh and the Spirit. And not contented with appealing to Scripture in support of their doctrines, they claimed Aristotle also as favourable to their views. Satan, they alleged, had intruded into the heaven of the good, and led a third part of the heavenly souls into apostacy. These heavenly souls were middle beings between a higher and a lower class. To each soul corresponded a spirit and a heavenly body. In punishment of their apostacy, they were driven from heaven along with Satan their leader, and separated both from their spirits and the heavenly bodies. Hence they

ere ever appearing under the veil of some human body, in which Satan has confined them. They believed in different gradations of heavenly souls, according as they belonged to different princes of heaven, the highest being composed of those who were described as the spiritual Israel, and for whose salvation more especially Christ came into the world.

The Catharists believed Christ to be the highest spirit after God, yet differing from him in essence, and subordinate to him; and they viewed the Holy Spirit as in like manner different from the Son, and subordinate to him. "The Son of God," to use the language of Neander, "united himself to a spirit, soul, and body, in that heavenly world, and so descended, with the annunciation of the angel, into Mary, and again went forth from her. Herself, however, they regarded as a higher spirit, who appeared on earth for the purpose of becoming the instrument or channel for the appearance of the Son of God in humanity. They taught, like the Valentinians, that the heavenly body of Christ was, by a special act of divine power, so modified, that it seemed like an earthly one, and could be perceived by the senses. Yet they must explain all sensuous acts and affections to which Christ subjected himself as unreal, mere appearances. They maintained, likewise, that all the accounts of the miracles wrought by Christ, were to be understood only in a spiritual sense, as symbols of the spiritual miracles wrought by him." A party among the Catharists regarded the apostle John, whom they especially reverenced, as an angel, who, being destined to remain till the second coming of Christ, was still on the earth. Another party, called ORDIBARII (which see), taught that a Trinity first began to exist at the birth of Christ. The man Jesus became Son of God by his reception of the Word announced to him, and he was the son of Mary, not in a corporeal, but in a spiritual sense, being born of her by the annunciation of the Word; and when by the preaching of Jesus others were attracted, the Holy Ghost began to exist. The new birth was, in the view of the stricter Catharists, a restoration of the relation between the soul and its corresponding spirit, from which it had been separated by the apostasy. They believed in a threefold judgment; first, the expulsion of apostate souls from heaven; second, that which began with the appearance of Christ; third, when Christ shall raise his redeemed to the higher condition, or, in other words, when the souls shall rejoin the spirits and the heavenly bodies they had left behind them in heaven. It is said that the strict Catharists rejected the whole Old Testament, with the exception of Isaiah. They are also alleged to have set a high value on an apocryphal book called the Ascension of Isaiah, which gives countenance to some of their most prominent doctrines.

The milder Catharists did not maintain the existence from all eternity of an evil spirit, but held, on the contrary, that all evil had its origin in the apostasy of a good spirit. Matter they supposed to have proceeded from God, and the form given to it from Satan. The sun, moon, and stars, they looked upon as intelligences which had fallen. From the one heavenly soul of Adam, all other souls were believed to have been derived. They denied original sin, considering it as impossible, seeing that men were sprung from Adam only by bodily descent. Satan was with them the god of the Old Testament who revealed himself to Abraham, and brought the flood upon the world, while from God proceeded the deliverance of Noah. Moses and the prophets were, in their view, servants of Satan, and they looked upon the Old Testament and the New as opposed to each other. They denied the lawfulness of war, objected to capital punishment, and would admit of no other testimony than a simple yea or nay. They agreed with the stricter Catharists on the subject of the Trinity. They held that Mary was not really the mother of Christ, but only the channel through which he passed into the world. They denied the resurrection of the body, contended against infant baptism, and even regarded water-baptism generally as a device of Satan in order to suppress the true baptism of the Spirit, which, they maintained, should be performed by the imposition of hands in connection with prayer. This rite they termed CONSOLAMENTUM (which see), and maintained that the Holy Spirit was therein communicated, not by the visible, but by an invisible hand contained under the visible. In regard to the Lord's Supper they were of opinion that Christ, when he uttered the words, "This is," pointed to his own body; or they explained the words of the institution in a symbolical sense, "this is" being equivalent to "this signifies." They believed in transubstantiation, or the conversion of the bread and wine into the body and blood of Christ. In their love-feasts, which they also observed, the presiding officer of the sect imparted the blessing by reciting the Lord's Prayer.

The Catharists openly dissented from some of the leading doctrines of the dominant church. They objected to the sacrament of penance, and denied the necessity of a satisfaction for sins committed after baptism. In confessing their sins to the bishop, the members of the sect prostrated themselves before him in Eastern fashion, praying in these words: "Have mercy upon us, O Lord. I never must die, but inherit thee on high, that I may have a good end." The bishop then bestowed on each the consolamentum, with the imposition of hands, while he thrice repeated, "And that thou mayest be a good man." Rainer, in his treatise against the Catharists, says that they did not receive the writings of the fathers. The four evangelists they readily acknowledged, alleging that they had written in a saving way, because they had written upon the heart, while the other four—namely, Jerome, Augustin, Ambrose, and Bernard, had written unprofitably, because they only wrote on the lifeless parchment. They rejected the authority of church

tradition, the hierarchy, the worship of saints and images, the value of pilgrimage, thus maintaining at that early period, some of those very principles which formed the groundwork, at a later period, of the Protestant Reformation. On one important point, however, they were entirely at variance with the tenets which afterwards made up the Protestant doctrine as opposed to the Church of Rome. We refer to the high position which the Catharists assigned to good works in the matter of salvation. The perfects, as they were called, or stricter Catharists were expected to practise a morality of the most rigidly ascetic description. They were required to abstain from meat, eggs, and cheese. Marriage was discountenanced, as leading, in their view, to sin.

The sect was divided into two classes, the one consisting of the Perfect, or good men, and the other of believers. The former class corresponded to the elect in the sect of the Manicheans. They represented themselves as wandering about, exposed to persecution, and without a settled home, living like the Saviour, who knew not where to lay his head. From the number of the Perfect were chosen the presiding officers of the sect; first, a bishop; then, under him, a greater and a lesser son; and, finally, a deacon. Several were set apart from their childhood for the office of bishop, and educated for that purpose. One important part of their training consisted of the regulation of their food, which consisted of no other milk but the milk of almonds, and no flesh, but fish; and, in other respects, they were obliged to observe the rigid diet of the Perfect.

The Catharists were zealous in disseminating their principles everywhere, travelling about from village to village and from house to house, embracing every opportunity of expounding the Scriptures, and teaching their peculiar doctrines to the uninitiated. Wherever they went, they were almost certain of meeting with a kind and cordial reception from individuals who sympathized with their principles. In particular, the Perfect were received into the houses of believers with great respect. The inmates thrice bowed the knee to receive their blessing. The members of the sect who might happen to reside in the neighbourhood quickly assembled, to whom a sermon was preached, pointing out not only the truth of God as set forth in the Scriptures, but its opposition to the regular teaching of the dominant church. Still further to propagate their peculiar tenets, they took in the daughters of indigent noblemen, and educated them gratuitously, at the same time instilling into their minds an acquaintance with the Word of God.

The avowed opposition of the Catharists to the doctrine and hierarchy of the Church of Rome naturally excited the jealousy and indignation of the clergy. The most absurd reports were raised as to the practices of this obnoxious sect; and the ignorant populace, goaded to fury by the calumnious representations of the clergy, hurried many of the unoffending Catharists to the stake. Thus it was that in the countries on the Rhine and in France, many of these so-called heretics were doomed to suffer the most cruel and unjust treatment, and persecuted even to death. This was more especially the case towards the end of the thirteenth and the beginning of the fourteenth centuries. In vain did the amiable Bernard, abbot of Clairvaux, interpose in behalf of what he considered a class of well meaning though mistaken sectaries. His representations were attended with but partial success in stemming the tide of persecution. The ruthless persecutors were struck with amazement at the calmness and intrepidity with which the Catharists met an excruciating death, but they endeavoured to explain away the strange anomaly by ascribing it to the power of Satan. The blood of the martyrs was in their case, as in that of every other sect of Christians, the seed of the church. Like the Israelites of old, the more they were oppressed, the more they multiplied and increased. Though multitudes of them were compelled to take refuge in dens and caves of the earth, the sect daily received accessions to its numbers, both in Italy and France, and thus the Catharists continued, under various different names, but with the same principles, at least in substance, to hold their ground in the face of all opposition, until the glorious reformation of the sixteenth century rendered their leading principles extensively predominant throughout various countries of Europe.

CATHEDRA, a seat among the ancients, but more especially applied among the Romans to a soft seat used by women. Afterwards it came to be used as signifying the chair or pulpit from which lectures were read. It was also employed to denote the raised chair in which the bishop or presiding pastor sat. Cathedra is also the name of an Episcopal see.

The bishop's throne, as well as the place in which it was situated, was frequently called BEMA (which see). Gregory Nazianzen speaks of himself as bishop sitting upon the high throne, and the presbyters on lower benches on both sides about him. This arrangement has sometimes been supposed to have been adopted in imitation of the Jewish synagogues, in which, according to Maimonides, the law was placed in the wall at the upper end, and on each side the elders were seated in a semicircle.

CATHEDRAL, the chief church of a diocese, or a church in which is a bishop's see, so called from the episcopal cathedra or chair. Cathedrals had their origin in England in the early Missionary colleges, each consisting of a bishop, with his associated clergy, living together, and maintained by common funds, and from these colleges went forth preachers of the gospel into all parts of the bishop's diocese or parish. In this original form the Cathedral church was called Episcopium. After the Conquest, Cathedral institutions assumed a somewhat altered form more completely adapted to the

particular circumstances of the times. Each Cathedral church, with its bishop, appears as the spiritual metropolis of a diocese, divided into a number of different parishes, each having its own minister and its separate endowment. The Cathedral body now became of an administrative rather than a missionary character. The regular, organized system, however, of Cathedral churches was introduced by the Norman bishops on their promotion to English sees, and continues to this day with some modifications, in the nine English cathedrals of the old foundation, viz. York, St. Paul's, London, Chichester, Exeter, Hereford, Lichfield, Lincoln's, Salisbury, Wilts. On the same footing there are four cathedrals in Wales, St. Asaph, Bangor, Llandaff, and St. David's. Besides these cathedrals of the old foundation, there are eight Conventual cathedrals, which were constituted with deans and chapters by King Henry VIII. These are Canterbury, Durham, Carlisle, Ely, Norwich, Rochester, Winchester, and Worcester. There were also five cathedrals founded, together with new bishoprics, by Henry VIII. viz. Bristol, Peterborough, Oxford, Gloucester, and Chester. There are two additional cathedrals, Ripon and Manchester, which may be considered rather as collegiate churches.

The members of each cathedral are as follows: the bishop, presiding over the whole body, the dean, precentor, chancellor, treasurer, archdeacons, canons, vicars, and other officers. The four cathedrals in Wales were less perfect in their constitution than the English cathedrals. Thus the dean was wanting at St. David's and Llandaff. The dean and chapter regulate the affairs of cathedrals, and are only amenable to the bishop's jurisdiction as a body in chapter assembled. All offences of individual members are corrected by the authority of the dean, according to the capitular statutes. During the period which elapsed between the Conquest and the Reformation, a remarkable feature in the administration of cathedrals was the chapter council, in which the bishop presided over the whole capitular body, and with their advice and assistance framed regulations for the cathedral church, and other parts of diocesan government. The chapter council of Salisbury has been assembled several times since the Reformation, under the name of the Pentecostal chapter.

In the early part of the sixteenth century, several changes were made in the cathedrals of the old foundation, not however materially affecting their constitution. In some of the old cathedrals, however, the statutes have not been remodelled, and are, therefore, now in many respects inapplicable to the English Liturgy. The eight Conventual cathedrals were changed after the suppression of the monasteries into eight chapters of dean and canons. The design of the thirteen new chapters founded by Henry VIII., is thus set forth in the preamble of the statutes: "That the pure worship of God may be maintained, and the Holy Gospel assiduously and purely preached; and besides this, that to the advancement of the Christian faith and piety, the youth of our realm may be trained up in sound learning, and the poor for ever maintained."

In 1835, William IV. issued a commission to consider the several cathedral and collegiate churches of England and Wales, with a view to the suggestion of such measures as may render them conducive to the efficiency of the Established church. Several important improvements have been made in the cathedral system as the result of the inquiries of this commission. As examples of these may be mentioned, the reduction of the number of canonries to four attached to each cathedral, with the exception of Christ church, Oxford, which is allowed to retain eight; the retaining of the non-residentiary canons in the old foundations, but without emolument; the reduction of the number of minor canons, and the reduction of the incomes of future deans and canons.

Another commission was issued for the same purpose by Queen Victoria in 1852, and the report which contains the result of their inquiries was published by authority of Parliament in 1854. Many valuable suggestions, as appears from the Report, have been made to the commissioners, which, if adopted, will undoubtedly render the cathedral system more efficient than it has been since its first institution. One of the main purposes for which cathedrals were founded was to impart Christian instruction, especially to those who were under training for holy orders in the church. By an edict of Charlemagne, schools were attached to every cathedral in his dominions; and till about the end of the tenth century almost the only seminaries were found in cathedral and conventual institutions. On inquiry the commissioners have found, that the cathedrals of England have never wholly lost this feature of their original constitution, but of late years various steps have been taken towards carrying out this important object of cathedrals still more extensively. And it must be admitted, that the tendency of legislative enactments, in recent years, has been to render, in some degree, the revenues of cathedrals more conducive to the improvement of clerical training in connection with university education. In this has originated, only a few years ago, the establishment of the university of Durham, and the endowment still more recently of several professorships in the universities of Oxford and Cambridge. See CANONS of a CATHEDRAL, CHAPTER.

CATHOLIC CHURCH (Gr. *catholicos*, universal), a name applied to the Christian church, which is almost as ancient as the church itself. It was used in early times to distinguish the church from heretical sects, which were usually confined to particular districts, or a limited party of men, and, therefore, could not be considered as catholics; but the Church of Christ was well entitled to the name, be-

cause it was universally diffused over the whole world. Nor was any one in the first ages of Christianity acknowledged to be a Christian unless he professed himself to belong to the catholic church, which from the beginning recognized a living, outward union among all its members, however far they might be separated from one another. In many districts, Christianity very early made progress in the open country, and as soon as a sufficient number of converts were gathered together, a regular congregation was formed, with its presiding officers, presbyters, or bishops, who were quite as independent as the presiding officers of the city churches. These rural bishops or CHOREPISCOPI (which see), as they were afterwards called, probably existed in the earliest periods of the church, though we do not find them mentioned by name before the fourth century. In all probability Christianity was first extended from the cities into the rural districts, so that both congregations, and their presiding officers in the country, would be subordinate to the city bishop. In the same way Christianity would spread from the principal cities to the other provincial towns. As converts multiplied, the churches of a province constituted a whole, at the head of which stood the church of the metropolis, whose bishop became, in relation to the other bishops of the province, chief among his equals. In course of time the churches, which had been founded by apostles, and to whom they had addressed their epistles, came to be held in peculiar veneration, and whenever there was any controversy, whether in regard to doctrine or practice, these apostolic churches, as they were sometimes called, were consulted in the first instance. Such were especially Rome, Antioch, Alexandria, Ephesus, and Corinth.

The superiority thus assigned to particular churches over the others did not rest here. The Church of Rome, the great capital of the world, and the city where it was very anciently reported that both Peter and Paul suffered martyrdom, naturally arose into pre-eminence above the other *sedes apostolicæ*, or churches which had been privileged to enjoy the presence and preaching of the apostles. From the church at Rome, indeed, had originated many of the churches of the West, and Irenæus speaks of this church in such terms as clearly shows, if we may believe the ancient Latin translation of the writings of that early father, the original Greek text being unfortunately lost, at how early a period the church of Rome asserted a pre-eminence over the other churches. Both Irenæus and Tertullian speak of Peter and Paul as the founders of that church, but neither of them held that the Roman Church was entitled to be called the *cathedra Petri*, Peter's chair, or to exercise rule and authority over all other apostolic churches. But this idea seems to have gradually arisen and gained ground, for we find Cyprian styling the Roman Church "the chair of Peter, the principal church from which sacerdotal unity has arisen." At a much earlier period than the days of Cyprian, we find an evident tendency in the Roman bishops to lord it over the churches. Thus about A. D. 190, Victor, bishop of Rome, went so far in this direction as to excommunicate the churches of Asia Minor on account of an unimportant dispute about the time of celebrating Easter. In the writings of Tertullian may be found traces of the same spirit, as having been exhibited in his time by the Roman bishops, who issued peremptory edicts on ecclesiastical matters, and endeavoured even to make themselves be regarded as bishops of bishops. These arrogant and presumptuous claims were met on the part of the whole Eastern and many of the Western churches with determined resistance. Even Cyprian, who, looked upon the Roman church as Peter's chair, maintained with the utmost firmness and energy the independent right of individual bishops to manage the affairs of the churches according to their own principles, and he openly denied the right which was claimed by the Church of Rome to determine all matters of church controversy. About this time, the middle of the third century, two Spanish bishops had been deposed by a synod for certain grave offences. They appealed to Stephanus, bishop of Rome, who, asserting a supreme judicatory power, reversed the sentence of the Spanish ecclesiastical court, and restored the deposed bishops to office. This gave rise immediately to a question in Spain, whether the one sentence or the other was to be respected, and held as valid, and the Christian churches of North Africa were applied to for their opinion. A synod, accordingly, was convened upon the point at Carthage, and Cyprian was commissioned by the Synod to reply, that in their opinion, the decision of the Roman bishop was without force and void, and that the two deposed bishops should on no account be permitted to hold office.

The first ecclesiastical decree, which was passed in favour of the usurped authority of the Roman church, was that of an obscure council held at Sardis during the Arian controversy in A. D. 347. Among other things this council declared, that "in the event of any bishop considering himself aggrieved by the sentence of the bishops of his province, he might apply to the bishops of Rome, who should write to the bishops in the neighbourhood of the province of the aggrieved bishop, to rehear the cause; and should also, if it seemed desirable to do so, send some presbyters of his own church to assist at the rehearing." A second step towards the supremacy of the bishop of Rome, was a law enacted A.D. 372 by the emperor Valentinian, which empowered the bishops of Rome to examine and judge other bishops. Towards the close of the fourth century, the custom became somewhat extensive of referring to the decision of the Roman bishops all questions concerning the apostolic customs and doctrines. This gave them occasion to issue a number of *de-*

*retals*, as they were called, which soon assumed a tone of apostolic authority, and were received with high respect in the West. "From this time forth," says Gieseler, "there was no controversy in the East, in which each party did not seek to win the bishop of Rome, and through him the Western church, to its cause, vying with each other in flattery and servility. At the councils, his legates were always treated with the greatest deference, and at the council of Chalcedon they for the first time presided." The council of Chalcedon here referred to, was convened A. D. 451, and to the no small annoyance of Leo the Great, the then bishop of Rome, a canon was passed, which declared the same rights, honours, and privileges, to be due to the bishop of Constantinople as had hitherto been conceded to the bishop of Rome, and the same council confirmed the bishop of Constantinople in the spiritual government of those provinces over which he had claimed superiority.

From this period commenced the contest for superiority between Constantinople and Rome, the Eastern and the Western capitals. Various circumstances combined, however, to augment the influence and authority of the Roman See, not the least of which was the readiness with which the claims to superiority, put forth by the bishops of Rome, were submitted to by the heathen tribes, which now overran the Roman Empire. The ancient capital fell into the hands of the invading barbarians, and thus was suddenly deprived of its political importance, and the Romish bishops found it necessary, therefore, if they would maintain the authority which they had gained, to assert their spiritual claims with greater boldness than ever. They put forth, accordingly, a divine right of supremacy, alleging that they were the regular lineal successors of the apostle Peter, who, they asserted, without either scriptural or historical proof, was the first bishop of Rome, and appointed by Christ to be the supreme head of the church upon earth. It was felt to be all the more necessary to urge these claims to spiritual supremacy, as Rome had now lost its political importance, and the rival city of Constantinople was fast rising into the first rank of influence and dignity. During the fifth century, this contest for supremacy was carried on with the utmost keenness between the bishop of Rome and the patriarch of Constantinople, and towards the close of the same century, John the faster, bishop of Constantinople, assumed the title of universal bishop. This arrogant claim on the part of the Eastern patriarch roused the jealousy of his Western rival, and Gregory the Great, who was at that period bishop of Rome, to establish the more firmly his own authority, invented the fiction of the power of the keys as committed to the successor of the apostle Peter, rather than to the body of the bishops as had been hitherto supposed. Besides this bold attempt to outbid the pretensions of his rival, Gregory denounced in the strongest terms the assumption of the title of "universal bishop" as vain, blasphemous, antichristian, and execrable. The remonstrances of the Roman bishop were utterly unavailing. The patriarch John continued to use the obnoxious title, and after his decease, his successor Cyriacus adopted the same pompous appellation. But the very title, the use of which by the patriarch of Constantinople had roused the indignation of Gregory the Great, was, at the earnest entreaty of his successor Boniface III., conferred upon him by the emperor Phocas, a cruel and bloodthirsty tyrant, who had made his way to the throne of Greece by the murder of his predecessor. From that important era, A. D. 606, the bishop of Rome took to himself the title of "Universal Bishop," thus showing himself to be the ANTICHRIST (which see), or man of sin predicted in the Word of God, and from that time the church of Rome claimed to be the CATHOLIC or universal church, to the exclusion of all from the pale of the church and the salvation of Christ who refuse to acknowledge subjection to the Pope of Rome. The epithet *Catholic*, however, applies in no sense to the church of Rome, which cannot with truth pretend to be universal, seeing that a larger portion of the Christian world itself repudiates the claim, including not only the immense body of Protestants, but the whole Greek or Eastern church, which has a far stronger claim to antiquity and lineal descent from the apostolic church than Rome with all her boasting can venture to assert.

CATHOLIC CHURCH (ROMAN). See ROME (CHURCH OF).

CATHOLIC EPISTLES, a title given to certain books of the New Testament. These are seven epistles in number, namely, one of James, two of Peter, three of John, and one of Jude. The appellation Catholic is bestowed upon them, because, instead of being addressed, like the other Apostolic Epistles, to particular churches, they are directed to Christians generally. The term Catholic, as applied to these Epistles, was first used by Eusebius, as a common appellation in the fourth century; but at an earlier period, John's first epistle is repeatedly called a Catholic epistle by Origen, and by Dionysius, bishop of Alexandria. Dr. Hammond, followed by Macknight, supposes that the epistles in question obtained the name of Catholic, as being universally acknowledged and therefore canonical.

CATHOLICOS, a name given to the heads or patriarchs of the ARMENIAN CHURCH (which see), of which there are at present three, although originally there was only one, who usually held his seat at the imperial residence. The highest dignitary is the catholicos of Etchmiadzin, who has under his jurisdiction the whole of Turcomania or Armenia Major. He has been appointed by the Czar since 1828, Armenia having been subject to Russia from that time, and he has under him a synod and an imperial procurator. The next in rank is the

catholicos of Sis, a city in Cilicia, who has a limited province in Syria and the south of Anatolia. The third catholicos, that of Aghtamar, an island in Lake Van, rules over Koordistan, but his authority is somewhat doubtful. This functionary assumed the title of catholicos in A. D. 1114, and although not recognized for two centuries, it was at length admitted; but to this day his authority is looked upon with no very favourable feelings. The catholicos alone can ordain bishops, and consecrate the sacred oil which is used in various ceremonies of the church. Both the Georgian and Mingrelian Christians have a pontiff at their head, who bears the title of catholicos, but who pays tribute to the patriarch of Constantinople.

CATHOLIKIN, two officers in the ancient Jewish temple, who were head treasurers, and were only inferior in authority to the high-priest and the Sagan. Maimonides says of the *catholikin*, that "they were to be to the *sagan* as the *sagan* was to the *high-priest*, substitutes and assistants, and next in place and honour." The business of the temple more especially consisted of its service and the management of its revenues. Now, as there were inferior priests that performed the daily service, and as there were treasurers of a lower order that received the oblations, and whatever was brought into the common stock: so the high priest, the sagan, and the two catholikin were overseers both of the one and the other, that the treasury might be properly arranged for the use of the temple, and that the sacred service might be performed as it ought to be.

CATIUS, a god among the ancient Romans, who was looked upon as developing the minds of children when beginning to think.

CATOPTROMANCY (Gr. *catoptron*, a looking-glass, and *manteia*, divination), a species of divination by which objects or persons are alleged to appear to the eyes of a spectator in a mirror. See DIVINATION.

CAUCON, the most ancient god of the Messenians.

CAUSIUS, a surname of ÆSCULAPIUS (which see), derived from Caus in Arcadia, where he was worshipped.

CAVEAT, a caution entered in the spiritual courts in England to stop probates, licenses, administrations, &c. from being granted without the knowledge of the party that enters it.

CEBRON, a river-god in Troas.

CECILIA (ST.) FESTIVAL OF, a festival of the Romish church, celebrated on the 22d November, in honour of St. Cecilia, virgin and martyr.

CEIMELIARCHS (Gr. *ceimelia*, sacred vessels, and *archo*, to rule), subordinate officers in the early Christian church, whose duty it was to take charge of the sacred vessels, utensils, and such precious things as were laid up in the sacred repository of the church. The office was usually assigned to some presbyter who had deacons under him.

CEIMELIARCHIUM, the repository of the vestments, vessels, and utensils in ancient Christian churches, which were committed to the charge of the CEIMELIARCH (see preceding article), as overseer of the deacons in this department at least of their duty.

CELEDONES, goddesses among the ancient Greeks, who were believed to possess, like the Sirens, the most attractive and winning influence by their songs.

CELESTIAL DEITIES, those of the superior gods of the Roman mythology who were supposed to have their abode in heaven. They possessed peculiar authority, and were held in the highest reverence. As the celestial above all the other gods were imagined to be pre-eminently employed in the government of the world, and, therefore, to have the greatest influence over the affairs of men, the worship awarded to them was of the highest kind. The names of these illustrious divinities among the Romans were *Jupiter*, *Apollo*, *Mercury*, *Bacchus*, and *Mars*; *Juno*, *Minerva*, *Venus*, *Latona*, and *Aurora*.

CELESTIAL NYMPHS, those genii among the ancient heathens who guided the spheres of the heavens, and dispensed the influences of the stars among the inhabitants of the earth.

CELESTINES, an order of Romish monks instituted by Peter de Meudon, a monk in the thirteenth century, who was elected Pope in A. D. 1294, under the name of Celestin V. The order was confirmed at the second general council of Lyons by Pope Gregory X. in A. D. 1273. The Celestines soon increased to a great extent in Italy, and were introduced into France by Philip the Fair. Some allege this order to have been instituted by Peter Damien, so far back as A. D. 1078, and that the dress of those monks was of a blue or celestial colour, whence they received the name of Celestines. There are thirty-nine monasteries of this order in Italy, and twenty-one in France. The monks wear a white cassock with a patience, scapulary, hood, and cowl, all black.

CELIBACY, the unmarried state. "Forbidding to marry" is laid down in Sacred Scripture as one of the marks of the great apostasy predicted by the Apostle Paul, 1 Tim. iv. 3. Keeping this passage in view, it is somewhat remarkable that the Romish church alone is characterized by the denunciation of marriage as in particular circumstances unlawful and sinful. Thus the council of Trent declares, "Whosoever shall affirm that persons in holy orders or regulars who have made a solemn profession of chastity may marry, let him be accursed." Again, the same council decrees, "Whosoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be accursed." This attempt to throw discredit on the married state is at utter variance with the express statements of the Divine Word. The institution of marriage, while

man was yet in a state of innocence, untarnished by the evil effects of the fall, shows that, in its original essential character, this appointment must be sinless. Besides, the most eminent of the ancient saints were married; for instance, Enoch, Noah, Abraham, and Moses. By the express arrangement of God, the high-priest under the Mosaic law was to be married, as we find in Lev. xxi. 12—14. The Apostle Peter and the Evangelist Philip, were both married, and our blessed Lord, while on earth, graced a marriage-feast with his presence, and performed his first miracle on the occasion. "That the clergy may not marry" is the doctrine of the Church of Rome, "and that marriage is to them a pollution." "A bishop must be the husband of one wife" is the doctrine of the Bible, "one that ruleth well his own house, having his children in subjection with all gravity." Aaron the high-priest was married, Exod. vi. 23. Caiaphas the high-priest was married, John xviii. 13. Paul asserts his liberty to marry if he chose, 1 Cor. ix. 5.

While both the Old and New Testaments unite in discountenancing celibacy, and speaking favourably of the married state, it is strange that unscriptural notions on this subject should have begun at so early a period to prevail in the Christian church. Even in the commencement of the third century we learn, from the writings of Tertullian, that celibacy had already come to be regarded as highly meritorious, and marriage as to some extent a dishonour and a discredit to Christians of both sexes. Thus this earliest of the Latin fathers, when dissuading from second marriages, says, "May it not suffice thee to have fallen from that high rank of immaculate virginity by once marrying, and so descending to a second stage of honour." Mosheim represents the notion as being prevalent at a very early period, that the married were more exposed to the influence of wicked demons than the unmarried. This absurd idea led, as a natural consequence, to the opinion being extensively spread, that unmarried men were far more suitable for the sacred office than such as had contracted the defilement of matrimony. In the time of Cyprian, bishop of Carthage, who suffered martyrdom A. D. 258, many young women had been prevailed upon to take the vow of perpetual celibacy, and the language in which this Christian writer addresses them shows in what estimation these vows were held. "Great are the wages," says he, "which await you; the high reward of virtue, the great recompense to be conferred upon chastity. Not only shall your lot and portion be equal to that of the other sex, but ye shall be equal to the angels of God."

The first decree which formally prohibited clergymen from marrying after ordination, was passed at a council held at Ancyra in Galatia, A. D. 314. Even this decree, however, was not absolute and universal in its application; for it excepted those who at the time of their ordination made an explicit profession of an intention to marry, as being in their case unavoidable. Clergymen who were in this position received a license to marry, and were declared free from all censure for so doing. If a candidate for ordination was already married, he was not called upon to put away his wife, unless he had married a widow, or a divorced person, or a harlot, or a slave, or an actress. An attempt was made at the council of Nice, A. D. 325, but without success, to procure an enactment that all clergymen, who had married before their ordination, should withdraw from their wives. The utmost, however, that the favourers of celibacy could obtain from the council was a fresh sanction to the established rule or tradition, that none should marry after ordination. It is plain, from the writings of even the most eminent of the Nicene fathers, that the most extravagant notions prevailed in the fourth century as to the sanctity and merit of the celibate life. At length, Siricius, who occupied the Papal chair from A. D. 385 to 398, issued his decrees strictly enjoining celibacy on the clergy; which decrees, however, while they were readily admitted and re-echoed by several western synods, were rejected with the utmost firmness by the synods of the east. And it was not, indeed, for several centuries after this period that the doctrine of celibacy, as enforced by Siricius and his successors, was submitted to by the great mass of the French, German, Spanish, and English clergy.

In the theology of Rome, the bishop, the priest, and the deacon are forbidden to marry; but Romish writers are far from being agreed on the question, whether celibacy be of divine or human appointment. One party considers it as being commanded by God, and, therefore, a matter of faith and moral obligation, which neither the pope nor the universal church can alter or modify. Of this opinion were Jerome, Epiphanius, Siricius, and Innocent. Another party reckons the celibacy of the clergy a matter of merely human appointment, and, therefore, a point not of faith, but of discipline, capable of being altered or even repealed by human authority. This is the view of the subject which is most generally recognized in the Romish church. A third party exists among Romanists which strongly disapproves of the doctrine of the celibacy of the clergy, regarding it as not only useless, but hurtful. The opposition to the prohibition of marriage, which has been manifested even in the bosom of the Romish communion, has in every age been persevering and powerful. The celibacy of the clergy, says Pius II., is supported by strong reasons, but opposed by stronger. The German emperor and clergy supplicated Pius IV. to repeal the enactments on this subject. Augustine, the Bavarian ambassador at Trent, petitioned the council against clerical celibacy, which he declared was not of divine right, nor commanded by God. The French king and clergy presented a similar petition to the pope in 1561. No doctrine, indeed, maintained by the Church of Rome has been pro-

ductive of more wide-spread discontent and greater mischief within her pale than the doctrine of clerical celibacy.

CELL, the private apartment of a monk in a Romish monastery. In its primary sense, the word means a store-room of any kind. The interior of a temple among the ancient heathens was also called *cella;* and as there was sometimes more than one cella under the same roof, each of them received the name of the deity whose statue it contained. The inner parts of the porticos of the ancient Christian churches were sometimes divided into little cells or places of retirement on the walls of the church, where any one might privately employ himself in reading, meditation, or prayer. The cell of a Romish monk is a small apartment, and some idea of its furniture may be formed from the following brief extract from Cardinal Wiseman's 'Lives of the Five Saints.' Describing the cell which was occupied by St. Joseph of the cross, he says, "A rough seat and a table, a bed, consisting of two narrow planks with two sheepskins, and a wretched woollen coverlet, a stool to rest his wounded legs upon;—these, with his Breviary, formed the whole furniture of his cell."

CELLITES, a sect which arose at Antwerp in the fourteenth century. Its members were also called *Alexians*, or brethren and sisters of Alexius, because they had Alexius for their patron saint. The name *Cellites* was derived from the cells in which they resided. They spent their time chiefly in visiting and comforting the sick, conversing and praying with the dying, attending to the burial of the dead, more particularly of those who had died of the plague, and following their remains to the grave with funeral dirges. From the slow solemn strains in which they sang these dirges, they were spoken of by the common people under the familiar appellation of LOLLARDS (which see). They were laymen who devoted themselves to works of mercy, thus supplying the lack of service among the clergy who at that period neglected their duty to a melancholy extent.

CELLULARI, a name sometimes given to monks, as in the writings of Sidonius Apollinarius, from their living in cells. See MONASTERY.

CELTS (RELIGION OF THE). See DRUIDS.

CEMETERY (Gr. *place of repose*), a place of interment. For the importance attached to the abodes of the dead, and the purposes to which they were applied among the early Christians, see CATACOMBS. In the Romish church great importance is attached to the consecration of a cemetery. On the day preceding the ceremony five wooden crosses are placed throughout the cemetery, a higher one in the centre, and four others, each the height of a man, at the different extremities. In front of each of the crosses a wooden post is fixed in the earth, and on its top are placed three candles of three ounces weight each: also ladders by which the pontiff may ascend so as to reach the summits of the crosses; a large vessel full of water, a vessel of salt, and a faldstool in front of the central cross. In the morning, the pontiff, dressed in pontifical robes, proceeds to the ground with the ministers, whereupon the fifteen candles are lighted, and the pontiff, taking off his mitre, and standing before the central cross and candles, says the first prayer: "That at our entrance here, this cemetery be pur + red, hal + lowed, sancti + fied, and conse + crated." The ceremony proceeds thus: "Then the pontiff having put on his mitre, lies before the cross on the faldstool, and the litany is chanted with the usual thrice repeated additions, suited to the occasion. The litany ended, the pontiff rises in his mitre, and blesses the salt and water. This done, he goes to the cross in the extremity, opposite to the central one, and there begins, his mitre off, the Antiphon, 'Sprinkle me, O Lord,' with Psalm l, 'Have mercy upon me, O God.' During this chant he goes round and perambulates the whole ground of the cemetery, moving to the right, and sprinkling the holy water everywhere. This finished, he returns to the cross in the centre; and there putting off his mitre, and looking to the cross itself, he says another prayer, that God would 'vouchsafe to pu + rge, hal + low, and sanc + tify this cemetery.' After this he censes the same cross; and fixes on its summit one of the three lighted candles, and in like manner the other two, on the two arms of the same Which done, he puts on his mitre, and goes to the cross behind the central one; still sprinkling as he goes, and saying with the ministers the following Psalms, viz. vi. and xxxi. Which concluded, the pontiff standing before that same cross, having put off his mitre, says, a third 'hal + lowing and sancti- + fying' prayer, 'that the bodies entering into this cemetery may have here a seat of rest and protection from all incursion of evil spirits.' The Collect concluded, he censes the cross itself, and puts the three candles on it exactly as on the preceding one. Then putting on his mitre, he proceeds to the cross on the right of that in the centre, always sprinkling the cemetery with the holy water as he goes, and saying with the ministers, Psalm xxxvii. The Psalm ended, the pontiff standing before that cross, and putting off his mitre, says:

"O Lord God, shepherd of eternal glory . . vouchsafe, we most humbly beseech thee, to keep this cemetery of thy servants from all filthy defilement, and the *snares of unclean spirits*, to cleanse and hal + low it; and cease not to grant to the human bodies coming into this place perpetual purity; that whosoever shall have received the sacrament of baptism, and persevered to the end of life in the Catholic faith, and at their departure out of this world, commended their bodies to repose in this cemetery; the souls of the same, together with their bodies, may, at the sounding of the angelic trumpets, receive the everlasting rewards of the heavenly joys. Through Christ our Lord. Amen.

"Next he censes the cross itself, and fixes the candles on its summit and arms, &c., as before. Then

he goes to the cross on the left hand, still sprinkling, &c., and singing with the ministers, Psalm ci. There he performs the same ceremonies; and then returns to the cross in the centre, sprinkling on, and chanting Psalms cxxix. and cxlii. When standing before the cross itself, and taking off his mitre, he again 'beseeches God to vouchsafe to hal + low, sancti + fy, and conse + crate this cemetery,' &c. Then, with his hands stretched before his breast, he says the *Preface;* after which he repeats all the same rites as at the other crosses; and then offers another hal + lowing Collect. The consecration is concluded with a mass in the church."

Burial places in early times received the name of *cemeteries*, sleeping-places, not only from the belief that the dead rest from their earthly labours and sorrows, but as pointing out the hope of a future resurrection. In early times churches were often erected over the graves of martyrs, and in the places where the cemeteries were, and accordingly a cemetery came to be used for the name of a church. Gregory of Tours, who lived about A. D 570. is the first writer who makes any mention of the consecration of cemeteries. The heathens were accustomed, in ancient times, to reckon these places sacred, and the violation of them a kind of sacrilege. See CHURCHYARD.

CENÆUS, a surname of ZEUS, derived from Cape Cenæum in Eubœa, where he had a temple.

CENOBITES, a name given to monks who lived in communities, as distinguished from hermits or ANCHORETS (which see), who lived alone. The founder of the Cenobite system was Pachomius, who, in the beginning of the fourth century, established a society of monks on Tabennæ, an island of the Nile in Upper Egypt; and so popular did the new and freer mode of ascetic life become, that during the lifetime of Pachomius himself, his adherents numbered 3,000, and afterwards 7,000 members. So rapidly did it go on increasing, that in the first half of the fifth century the Cenobites numbered no fewer than 50,000. The whole association was called a cœnobium, a term which afterwards came to be applied to single cloisters. Pachomius was originally at the head of the whole institution, and afterwards his successors the abbots of the cloister, in which the institution had its origin, continued to be regarded as the superiors of the whole cœnobium. The title which the superior received was abbot or abbas-general, or as he was styled in Greek, the ARCHIMANDRITE (which see). The original arrangements of a cœnobium are thus described by Neander:

"The entire monkish society was distributed, according to the various degrees of progress which its members had attained in the spiritual life, into several classes, twenty-four in all, after the number of letters in the alphabet; and each of these classes had its own presiding officer, as to each also was assigned its particular labours. They employed themselves in the ordinary monkish avocations; such as weaving baskets, for which they made use of the rushes of the Nile, fabricating mats or coverings, not neglecting, however, other kinds of business, such as agriculture, and ship-building. At the end of the fourth century, each cloister possessed a vessel of its own, built by the monks themselves. Palladius, who visited the Egyptian cloisters about this time, found, in the cloister of Panopolis,—which also belonged to this association of monks, and contained within it three hundred members,—fifteen tailors, seven smiths, four carpenters, twelve camel-drivers, and fifteen tanners. Each cloister had its *steward* who provided for the bodily wants of all, and with whom the fabrics, when finished, were deposited; and all these stewards were placed under a general steward of the whole association, who was stationed at the principal cloister. The latter had the oversight of the income and expenditure of the entire cœnobium; to him were given over all the products of monkish labour. He shipped them to Alexandria, where they were sold, to provide means for purchasing such stores as the cloisters needed; and whatever remained after these wants were supplied, was distributed among the poor, the sick, and the decrepit, of this populous, though impoverished country. A part also was sent to the prisons. Twice in the year, on the feast of Easter, and in the month *Mesori*, (about the season of our August,) all the superiors of the single cloisters met together in the principal cloister. At the last meeting, they brought in reports of the administration of their office. It was at this time, the reconciliation of all with God and with each other was celebrated.

"No person who wished to be taken into the society of the monks was admitted at once; but he was first asked, whether he had not committed a crime, and was not seeking refuge, among the monks, from civil penalties; whether he was his own master, and therefore warranted to decide on his mode of life; whether he deemed himself capable of renouncing his property, and everything he called his own. He must, in the next place, submit to a period of probation, before he could be received into the number of regular monks. He was adopted on pledging himself to live according to the monastic rules. Pachomius also founded, at this early period cloisters of nuns, which received the means of support from the cloisters of the monks."

The circumstances which suggested to Pachomius the formation of the first conventual establishment for females were these:—"During his seclusion on the island of Tabenna, he was visited by his only sister, anxious to behold a brother from whom she had been so long divided. But the stern recluse, in conformity with a vow he had made never to speak to woman, refused, notwithstanding her repeated solicitations, to admit her to an interview. He sent her, however, an injunction to imitate his example, by withdrawing herself from the world, and to form

an institution for those of her own sex, similar to that which he had himself founded. With these instructions she complied, and, under the superintendence of Pachomius, a place of retreat for female recluses, over which she presided, was in a short time formed on the neighbouring island of Tismene. As Pachomius died in A. D. 348, the erection of this, the first Christian convent, may be dated somewhere between the years 340 and 350. The conventual profession does not, however, appear to have been so popular, at this period, as the monastic. In A. D. 420, the nunnery of Tismene contained only four hundred inmates, whereas the monastery of Tabenna, even in the lifetime of its founder, numbered more than twice as many thousands. Indeed, the progress of the conventual institution, compared with the monastic, was for long very tardy; and it was not till the commencement of the eighth century, as we learn from Hospinian, that the erection of nunneries became in any measure general.

"The date now assigned to the first foundation of conventual institutions is somewhat later than that generally claimed by the writers of the Church of Rome. According to the learned men of that persuasion, two female saints, Syncletica and Basilissa, who both lived nearly half a century before the sister of Pachomius, contest the honour which we have assigned to the latter. It does not, however, appear, from any evidence to which we have had access, that either of these ladies, although eminent recluses of their day, attempted the formation of what may be considered as a conventual establishment. It is, besides, extremely improbable that the convent, the less popular institution of the two, should, in point of time, have preceded the monastery. The title, therefore, to the honour in question must, we conceive, be awarded to the nameless sister of the abbot of Tabenna; for, to the disappointment, doubtless, of the fair sisterhood of modern days, the designation of their illustrious foundress has, unhappily, been engulphed in the oblivious stream of time."

Numerous similar communities to those established by Pachomius, rapidly sprung up in all parts of Egypt, adopting his rule, which indeed seems to have been in very general repute in the East, until it was superseded by that of Basil. Even after that period it was still followed by some monastic communities, for as late as the middle of the eleventh century, Anselm, bishop of Havelberg, relates that he saw in the neighbourhood of Constantinople, a monastery of this ancient order, containing a fraternity of five hundred monks. From Egypt the Cenobite system passed into Syria, and thence into Persia, where under the sanction of Mohammedanism it still continues to exist. Before the close of the fourth century, the system had spread extensively along the southern shores of the Mediterranean, and flourishing monasteries were formed in the provinces of Carthage, Thagaste, and Hippo, and southward in the regions of Abyssinia and Ethiopia. Thus in an incredibly short space of time, had this novel and singular institution firmly established itself throughout the whole of Christianized Africa, and in every part of that vast and populous region which stretches from the Nile and the Euphrates to the Euxine and the Archipelago. See Monachism, Monastery.

CENONES, an order of ecclesiastical functionaries among the Montanists of the second century which were superior to bishops and distinct from them.

CENOTAPHS, empty monuments erected in honour of the dead, who were either buried elsewhere, or whose bodies could not be found. Such buildings were usual among the Greeks and Romans, and were accounted religious structures. After these erections were completed, the souls of the deceased, for whom they were intended, were three times called upon by name to occupy the habitations prepared for them.

CENRAWATH, a sect of the Banians (which see) in Hindostan, who hold the transmigration of souls so strictly, that they will not kill the smallest insect. Their Brahmans or priests wear a piece of linen on their mouth that no flies may enter. The members of this sect drink no water without previously boiling it, lest they should happen to swallow some insects. They have no belief in either a heaven or a hell, but believe in the immortality of the soul, which, they alleged, passed from one body of man or beast into another, according to its deserts. They burn the bodies of the old, but bury those of children under three years of age. Their widows are not obliged to bury themselves along with their husbands, but they take upon themselves the vow of perpetual widowhood. Women as well as men may enter into the priesthood, but the women must be above twenty years of age, while the men are received into the sacred office so early as nine years old. Any one who becomes a priest must assume the priestly dress, take the vow of chastity, and practise great austerities, sometimes to such a degree, that for nine days in succession they take nothing but water with a certain bitter wood grated into it. This sect is held in great contempt by all the other sects of the Banians.

CENSURES (Ecclesiastical), the various punishments inflicted by the Christian church upon delinquent members of her communion, in virtue of that authority which has been committed to her by Christ, the great King and Head of the church. The power of inflicting censures was originally a mere spiritual power, extending not to the bodies, nor even to the worldly property of men, except in so far as that property was ecclesiastical, and bestowed by the church, in which case she asserted her right to resume that which she herself had given The better to enforce her censures, and carry them out into actual effect, it was sometimes necessary even in early times to call for the assistance of the

secular power, both under heathen and Christian magistrates. In various councils canons were passed authorising such appeals to the civil authority, that the censures of the church might have their due force upon contumacious and obstinate offenders. It was not contemplated, however, that ecclesiastical offences should be visited with those severe punishments which were afterwards introduced by civil magistrates. Thus in the Theodosian Code are to be found some laws which doom heretics to death. But such severe enactments were very rarely carried into execution. The ancient discipline of the church, while it excluded offenders from spiritual privileges, left all their natural or civil rights unaffected. A master did not lose his natural authority over his servants, nor a parent over his children, by losing the privileges of Christian communion. Such an unwarranted extension of ecclesiastical authority was reserved for the Church of Rome in the time of Pope Gregory VII., commonly known by the name of Hildebrand, who claimed the right as head of the church on earth, to lay princes under the highest excommunication or anathema, and then, in virtue of this sentence, to depose them from their thrones, absolve the subjects from their allegiance, and to dispose of their kingdoms at pleasure.

The discipline of the ancient Christian church being limited to the exercise of a mere spiritual power, its ecclesiastical censures were of a strictly moral character, intended to bear upon the minds and the consciences of the erring members of the church. The first and most lenient of these censures consisted in a simple ADMONITION (which see) of the offender, which was solemnly repeated once or twice before proceeding to a more severe punishment, according to the apostolic arrangement, "A man that is an heretic, after the first and second admonition, reject." The space thus afforded for repentance after solemn admonition, usually extended to the period of ten days; at the close of which, if the offender remained obstinate and refractory, the church went on to pronounce the still heavier sentence of EXCOMMUNICATION (which see), or exclusion from the privileges of the Christian society. This form of ecclesiastical censure was of a twofold character, which was called, according to the extent of its severity, the lesser or the greater excommunication. The lesser excommunication was usually termed separation or suspension, and consisted in exclusion from the participation of the eucharist and the prayers of the faithful, the offender being obliged to leave the church when the service of the catechumens was ended. The council of Eliberis orders this species of ecclesiastical punishment to be inflicted for the space of three weeks, on those who, without necessary cause, were absent from church for three successive Sabbaths. The greater excommunication is usually called in the ancient canons the total separation and the ANATHEMA (which see). It consisted in a total expulsion from the church, and separation from all communion in holy offices with her, the offender being not only debarred from the eucharist, but from the prayers, and hearing the Scriptures read or expounded in any assembly of the church. Nor was this exclusion limited to the particular church with which the excommunicated person had been connected, but as soon as the sentence was pronounced, notice was given to other churches, and sometimes by circular letters to all eminent churches throughout the world, that all churches might confirm and ratify this act of discipline by refusing to admit such a one to their communion. This solemn ecclesiastical censure extended beyond the public communion of the church, even to the private intercourse of life, for Christians were forbidden to receive excommunicated persons into their houses, or to eat at the same table with them; they were not to converse with them familiarly, while living; nor perform the funeral obsequies for them when dead, according to the usual rites of Christian burial. Such directions as these were drawn up on the model of the rules laid down by the apostle Paul, in regard to notorious offenders, who continued impenitent. Thus in writing to the church at Corinth, he says, 1 Cor. v. 11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." And in the same spirit he charges the Christians at Thessalonica, 2 Thess. iii. 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." The apostle John also is equally explicit on this subject in his Second Epistle, ver. 10, 11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Such was the abhorrence in which the ancient church held those who were under censure, that she allowed no gifts or oblations to be received from them, and even refused to retain in her possession those gifts which any such persons had freely offered while they were in communion with her. The council of Laodicea forbade all men to frequent their cemeteries, and meetings held at the monuments of their pretended martyrs, or anywhere to pray with them. The same council also forbids all members of the church to intermarry with heretics, unless they promise to become Christians. Some authors allege that in extreme cases, to the heaviest censures of the church was added execration, or devoting the offender to temporal destruction. This seems to have been resorted to in the case of Julian the Apostate. It was the *anathema maranatha* of the apostle Paul, by which prayer was made unto God that he would remove the malefactor out of the world. An instance of this is to be found in Gal. v. 12, when the apostle says, "I would that they were even cut off which trouble you."

The objects of ecclesiastical censure included, in the ancient Christian church, those members of the church who fell into great and scandalous crimes after baptism. Infidels and unbelievers were not liable to church discipline; neither, indeed, were catechumens, who held a middle position between heathens and Christians, and could only be punished, therefore, by being degraded to a lower rank in the list of catechumens. In the infliction of censures, the church made no distinction of sex or quality, for women were subjected to discipline as well as men, not, however, in their case—at least in the early ages—of a public character, but they wept, and fasted, and did other works of repentance in private. In the punishment of flagrant offences, no regard was had to difference of rank, the rich and the poor being viewed in the eye of the church as equally obliged to submit to the laws of discipline, and even civil magistrates and princes were not exempted from ecclesiastical censures. But in early times, the excommunication of princes never went beyond the suspension of them from the privileges of the church, in no case interfering with the exercise of their temporal authority, or tampering in the slightest degree with the tie which connected them with their subjects. To prevent the possibility of this, they avoided laying upon princes the anathema, or greater excommunication. The first supreme prince, indeed, that ever underwent this highest kind of church censure, was the emperor Henry, by Pope Hildebrand.

When the early church found it necessary and for edification, to administer ecclesiastical discipline, the utmost caution was exercised not to involve the innocent in the same condemnation with the guilty. In no case, therefore, was a son made to suffer for the offences of his parent, nor a wife for those of her husband; and on the same principle, the practice which has been so common among the popes of later times, of laying whole churches and nations under interdict, was unknown among the ancient Christians. Some date the original of interdicts from the time of Alexander III., about A. D. 1160. The most general opinion, however, is, that they must be traced still further back to the time of Hildebrand, who was the first to take it upon him to depose princes. So afraid was the early church of condemning the guiltless, that an unjust sentence of that kind was believed to recoil upon the head of him that pronounced it. Thus Augustine declares, "That a man had needs be very careful whom he binds on earth, for unjust bonds will be loosed by the justice of Heaven; and not only so, but turn to the condemnation of him that imposes them; for though rash judgment often hurts not him who is rashly judged, yet the rashness of him that judges rashly will turn to his own disadvantage. In the meantime it is no detriment to a man to have his name struck out of the diptychs of the church by human ignorance, if an evil conscience do not blot him out of the book of life." To avoid this misapplication of ecclesiastical censures, the ancient church laid down several useful rules to be observed in the exercise of discipline. Thus, besides the salutary regulation that no one was to be subjected to ecclesiastical censure without receiving a previous admonition, it was also ordered that no man should be condemned in his absence, without being allowed liberty to answer for himself, unless he contumaciously refused to appear. Another important regulation was, that censures should only be inflicted in case of legal conviction, which might be reached either by the confession of the offender himself, by the credible evidence of trustworthy witnesses, or by the fact being so notorious as to preclude all necessity of a regular proof. If any man had been exposed to church censure unjustly, whether living or dead, and the injustice was discovered after his decease, then the mode which was followed in order to restore him to the communion of the church, was to insert his name in the diptychs from which it had been expunged.

But the question still remains to be considered what were the particular crimes which subjected offenders in the early church to ecclesiastical censures. The distinction which has long been recognized in the Romish Church between mortal and venial sins was then unknown, at least in the sense in which Romanists understand the distinction. All sins were viewed as mortal, that is, deserving of death in the sight of God, the principle being recognized which is stated by the apostle Paul, Rom. vi. 23, "The wages of sin is death." But, at the same time, it was readily admitted that some sins were more heinous and aggravated than others. A threefold distinction is laid down by Augustine in his book on faith and works. Thus some sins are so great as to deserve to be punished with excommunication, as the apostle says, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." Again, there are other offences which are simply to be visited with admonition, such as those to which our Lord refers when he says, "Tell him of his fault between him and thee alone; if he hear thee, thou hast gained thy brother." Lastly, there are other offences which are to be met by forgiveness, as our Lord teaches in his own prayer, "Forgive us our trespasses, as we forgive them that trespass against us." The last species of offences here referred to by Augustine, cannot be considered as exposing the offender to the public censures of the church; and, accordingly, that distinguished Christian writer speaks in other places of only two kinds of ecclesiastical crimes, which he terms mortal and venial, the former not being pardoned without a public expression of repentance. Tertullian mentions among lesser sins, which did not bring men under the censure of excommunication, all infirmities of the flesh to which mankind universally were more or less exposed. Among these he reckons anger, unjust or unduly prolonged, quarrelling, evil-speaking, a rash or vain oath, a failure in our